

## AN ANALYSIS OF SOCIAL CRITICS IN SWAMI'S SONGS

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### Abstract

The objective of this research is to find out the forms of social critics in the Swami's songs. The method of this research was descriptive method and contextual approach, which is gone through to lay open or to know the meaning peep at the song lyric pursuant to song context, in this case mean the social criticism in swami's songs. Based on analysis result, the writer concludes that the forms of social critics that Swami used in their songs is there are three parts, they are the first is deviation of conglomerate, which has divided into four parts that is deviation of executive, deviation of functionary, deviation of politicians, and deviation of Bourgeoisie. The second form is insulting of proletariat which has divided also into two parts are insult of trader of cloister and insult of laborer. The third forms is deviation of human being in generally and this form there is not division like both of social critics forms before.

**Keywords:** *social criticism, swami's songs, deviation of conglomerate, insulting of proletariat, deviation of human being.*

### INTRODUCTION

Human being is the social creature and interactive to another and environment. Interaction among human being itself, creates impressions and becomes remaining experiences. In expressing the experiences or feeling, people use different ways and styles. Those differences are about using word, arranging the words in to sentences, expressing the nice thing, expressing something in the meaning and exaggerated languages or associate with other thing. Literature is really essential in our daily lives. It has an important role in our society, culture and civilization development. Moreover, it gives us a new changing and experience. It gives awareness to the people about the truth in the world. Our knowledge and comprehension about human life will increase more and more.

Literary work is created by man of letters. Literary works as a product of people's imagination is created, understood, enjoyed, comprehended and it used by people as members of community. Literature that describes about life and the life is the social fact. The man of letters turn to the reality and can be a symbolic process. As Muhajir (2018) says that the experience the experience literary wouldn't be present without imagination's work, include erotic, patriotism, social protest and astonishment to the world.

In relation to man of letters, literary works and reality are unwanted. Without reality experience people cannot have imagine. Literary works consist of three parts. Those are novel, drama, and poetry (Saini 1986) Song is poetry, which is, melody, rhythm, tone, and musical. Therefore, a song has poetic characteristics. Song is the formation of poetic words. Song a product of people's imagination is created to be understood, enjoyed and used by the society. Song as literary works that is full of human experience to the lives. The live problems are taken by the author in his work and then it is processed with fully total comprehension, The process comprehension can make the song convey to the devotee or hearers orally and directly.

A song composer must use the potential words to express ideas, so it is representative of feeling, view of ideology, attitude, opinion and certain situation, as seems the words are used in song seem like be alive and spirited. Swami as composer and also group of singer has a characteristic in presenting their song. It told about the social life by songs. Together Swami's songs we are like conscience, that remain us with the unjustness, social imbalance, corruption, collusion, nepotism, and joblessness. We miss to the openness, transparent and democracy system. These characteristics are made as research objective. The research which is done to know the social critic that Swami used in their songs. Seeing Swami's song's lyrics that always use critical.

## REVIEW OF LITERATURE

### Biography of Swami

Swami is one among of music group in Indonesia, this group is formed in the year 1989 in Jakarta. Early from meeting some artist that is Iwan Fals, Sawung Jabo, and Naniel the which them are maestro. They meet in art residence of W.S. Rendra which by then they also join in W.S.Rendra art residence, before they join and they meet that they have become to artist in his area, they then invited other artist friends to join in that music group and birth of Swami as name their music group. Name of Swami itself taken away from "Suami" word in language of Indonesia and "husband" word in language of English. Why their music group name is swami? Because all the personnels have had wife it means that they are husband of their wives, personnels format of Swami its self are Iwan Fals at vocal, guitar, harmonica. Sawung Jabo at koor, guitar. Naniel at flute, koor, recorded. Jockie at drum,percussi. Nanoe at bass,koor. Totok tewel at keyboard, koor. Their colabration have succeeded to create solidarity of rich music in their songs and their lyric, this group besides success in sale of his album also successfully in the tours in metropolis in Indonesia. After first album circulate in marketing, they are direct perform a tour in 5 town in island of java and first tour of them done in topaz music lounge Jakarta.

The characteristic of Swami in play music is talk about story concerning social realism, when all people proxies like do not hear little man exclamation, condemn people and disregard destitution Swami appear to defend ordinary people, Swami struggle to pass his song. Swami songs have time to grasp and prohibited to conduct show in some areas by Orde baru but that grasping do not result name of Swami withdraw; this is proven from sale of the first album until one million copies. Because songs of Swami the criticalness, Swami consciously or not have made "enemy with" that is Orde baru fulfilled by nuance of corruption, collusion, nepotism. Swami have many devotees because the music is be close to the people, the quantity of devotees it can be seen as statement "agree" to protest of Swami to claim the existence of a change go to better condition, either from political facet, social, economic, culture and human in general. End of year 1991 Swami release the second album "Swami II" with single hits "kuda lumping" not long after the second album circulate, they express to disband from music of Indonesia. Not because of grasp or disbanded by government but it is commitment by all personnel of Swami before them unionize music of Swami that after 3 years join in Swami, they will disband. But it is meaningless to kill the critical energy of them because after they disband, they form again of music group is Kantata Takwa Samsara besides there is also which is have career solo but they still remain to carry is same music concept.

### **Song as literary Work**

Song is one of the literary works which is part of poetry, song is a poetry that is separated from its melody, or song is poetry without melody and musical. Therefore, song is the formation of poetry words. Literary work is full and total comprehension towards lives and living. Thus, in the process of the creature of literary work, the author should understand and comprehend deeply about life and living through imaginative process. The result of comprehension of understanding would create literary work.

Song is literary work, in its creating uses the word potential. The word potential. The word series in song must be enjoyed and understood well by hearers. Poerwadarminta said that song is the rhythmical voice, and song's embellish depend on the words series. So the hearers can know and understand the song. As we know that something be formed, created and imagined. The lyric of song if separated from its melody it is a poetry. But in this case the poetry is not same with common poetry because it is the bound poetry, this bound related to melody specially, syllabification or rhyme.

### **METHOD**

In this research, the writer used descriptive method. It aims to describe the social critics in Swami songs. Data collections done were based on the kinds of data like words, sentences, in the text of songs and all the lines of Swami's songs that contain a social critics. Beside that, the data collected by using the mass media such as television, internet, radio, tape that contains the cassettes to learn the songs.

Data analysis is important part in method of research. In analyzing data, the writer will used a descriptive method, namely the collective data expressed based on the facts or available phenomena. In addition, data analysis also done by semantic approach. Semantic approach committed by finding or expressing the implicit meaning in using critics social at Swami's songs.

### **FINDINGS**

#### **The Forms of Social Critics that Swami used in their Songs**

The forms of social criticism that Swami used in their songs there are three forms are the first is deviation of conglomerate, the second is Insulting of proletariat and the third is deviation of human being in generally. In Swami's songs deviation of conglomerate has divide into four parts, they are:

1. Deviation of Executive, can be found in the song lyric "Bento".
2. Deviation of Functionary, can be found in the song lyric "Bongkar".
3. Deviation of Politicians, can be found in the song lyric "Badut" and "Puing".
4. Deviation of Bourgeoisie, can be found in the song lyric "Oh ya".

Insulting of proletariat in the social criticism of Swami's songs has divide also into two parts are:

1. Insult of laborer, can be found in the song lyric "Robot Bernyawa".
2. Insult of trader of cloister, can be found in the song lyric "Bunga Trotoar".

While the third forms of social critics in swami's songs is deviation of human being in generally, it can be found in the song lyric "Hio" and this form there is not division like both of social critics forms before.

## DISCUSSION

### The forms of social critics in Swami's songs.

The forms of social critics that Swami used in their songs consist of three parts, namely, the first is deviation of conglomerate, the second is insulting of proletariat and the third is deviation of human being.

#### 1. Deviation of conglomerate

Deviation have a meaning of deviation, abuse. a deviation will happened if there are any side act as perpetrator. The side itself can represent from a selected group or person. At description following will be elaborated by deviation of conglomerate, which is they are: executive, noblesse, functionary and politician. The social group misuse the proportion of in life as a influential group on various life area.

##### a. Deviation of executive

Executive in the song of swami have a meaning of people owning many cars, people which the was house of have place [to] [in] housing of estate real, people owning copious wealth. Business are one work of executive figure. Pay attention song lyric of Bento in song of swami:

BENTO	
Namaku Bento, rumah real estate	My name is Bento, house of real estate
Mobilku banyak, harta berlimpah	My car is too much, copious wealth
Orang memanggilku bos eksekutif	The people called me boss of executive
Tokoh papan atas, atas segalanya asyik...!	Figure of high board, on top of anything engross...!
Wajahku ganteng, banyak simpanan	My face is handsome, many deposits
Sekali lirik oke sajalah	Once peep at just oke
Bisnisku menjagal, jagal apa saja	My business butcher, butcher of anything
yang penting aku senang, aku menang	important I'm happy, I'm winner
Persetan orang susah karena aku	to hell of troubled people because of me
Yang penting asyik, sekali lagi asyik...!	important engross, once again engross...!
Khotbah soal moral, omong keadilan sarapan pagiku	Sermon of moral problem, talk justice is my breakfast

The point of the quotations above tell about Bento introduce his self which he have had anything, business of Bento who has butcher of anything for the shake of private interest without liking to know adversity and disquiet of others is one of the greed form. The greed itself encumbered by purpose and big importance to desire to always happy, winning and engross. three last isn't it namely happy, winning and engross is more clarifying matter and proving that Bento is side acting arbitrary to human being mankind humanity. Business butchering of any kind is symbol which was manifest that bento in running the his effort do not pay attention business order and ways. His effort do not have to be guided at moral things and justice.

Bento explained also at quotations is his the other habit namely play woman, this was drawn at lyric " Wajahku ganteng, banyak simpanan" work of play woman are one immoral action of bento, Matter play woman for bento is very just easy matter. bento for once peep, just oke. His Easiness of obtaining woman because of crutch by the wealth and his authority as boss of executive. Bento have enough knowledge about moral and justice, this proven at lyric "khotbah soal moral, omong keadilan sarapan pagiku"... and this is habit of him, habit of bento the suchness is, he always give advise to others concerning how we ought to do goodness and

apply fairly, whereas herself out of the target from moral order and justice which was he teach, bento concerned of crisis that is crisis of belief. Bilief which ought to control and limit all his immoral action

b. Deviation of fuctionary

<b>BONGKAR</b>	
Kalau cinta sudah dibuang	If the love have been thrown
Jangan harap keadilan akan datang	Don't hope justice will come
Kesedihan hanya tontonan	Sorrow only looking on
Bagi mereka yang diperbudak jabatan	for the man who enslaved by position

Functionary in the song lyric of swami presented as a dashing down justice and love as life principle. Love which attend as characteristic of human being, which ought to always there must be in liver each every human being, so that human being always wish with, this matter of indicate with love human being each other loving and loving. relation between two symbol that is justice and love is something inseparable, attendance of love at human being will bear fair action in each decision making, human being as executor in the world of the justice and human being owning justice will produce fruit sincerity and love. If functionary have do not have feeling and nature of love hence at a time which is have justice initial will never attend in functionary feeling, this matter result grief and sorrow that happened in life and also "functionary" only making that look on. look on to impecunious people which is discare it, this nature is one of the grind form and arbitrary.

Functionary in lyric Bongkar in the song of swami is besides people throwing away and dashing down assured justice and love with greed and uncertainty. falsehood or uncertainty in the song lyric peeped out with isn't it " sabar-sabar dan tunggu " symbol of patient have a meaning of to put up with temptation, while symbol await to have a meaning of to remain momentary at the same time expect something will happened. by interpretasion both the symbol have a meaning of just be quiet, in a moment which we have ( functionary ) promising will be granted also. Habit of procrastinating promise done by functionary because of the proportion as functionary has enslaved by position. functionary in this situation can not be determine the self decision. uncertainty of functionary determine the promise because of functionary controlled by the passion atmosphere so that they was enslaved by position.

c. Deviation of politicians

<b>BADUT</b>	
Badut badut badut badut badut badut badut zaman sekarang	Clown clown clown clown clown clown clown clown nowadays
Omong omong omong omong omong omong omong sembarang	Talk talk talk talk talk talk talk at random
Di televisi, di Koran-koran	On televition, on newspaper
Di dalam radio, di atas mimbar	On radio, on the pulpit

Politician in lyric "Badut" in the song of swami supposed like clown. politician clan in this time shall no longer make account of situation of many society but only making account of private interests and group for the shake of it purpose, not give a dam will harm society a lot it's important of target can reach. clown are a figure which always draw attention and amuse people, with words, performance and others, so also with deportment our politician this time, they always conduct things which can draw attention or take society sympathy. they always disseminate promises everywhere but that only limited to mere promises, there is not proof but even if there is that only some of just small, it just strategy to close the over falsehood. It is the



condition of politician nowadays, which always amuse many society with spurious promise and wordses. After the target was reached the promise which he have tell direct forgotten, In his mind is how to he always get advantage without do not care the peoples troubled or not.

To get sympathy of society the politician will give statement which promise for society, politician begin to appear on dialogues which in television, in newspapers, in radio even above tribune, the target is only one that is for the propaganda of society with rhetorics to reach the target. Politician confessing intellect in this song was supposed like clown which the was mannerism always look for sympathy of society with the spurious promises, moreover nowadays the politician have competed with the clown. The clown will do anything to draw sympathy and amuse people, likewise the politician in this time which want to do anything to reach the target. The politicians in nowadays who has confessing intellect but the reality done way like clown and in fact more bad again.

d. Deviation of bourgeoisie

OH YA...	
Andaikata aku di mobil itu	Supposing I am in that car
Tentu tidak di bis ini	Of course do not in this bus
Seandainya aku di rumah itu	Supposing I am at that home
Tentu tidak di gubuk ini	Of course do not in this shack
Kalau saja aku jadi direktur	If only I am become director
Tentu tidak jadi penganggur	Of course do not become the jobless
Umpunya aku dapat lotere	Supposing I am earn lottery
Tentu saja aku tidak kere	Of course I do not vagrant

In quotation song lyric of “ Oh ya...” in the song of swami above, narrating or depicting concerning someone fancying or supposing if he have personal car, it is of course he will not go up by bus again and also if he have luxuriant house, he will not live in shack again. This matter is clear in the quotation of song lyric above. The figure “ aku “ who has presented in the song lyric “ Oh ya...” property of swami is a jobless, don't know that is have finished the study in school or in university alias bachelor and not yet earned work or possibly have worked before and then he was hit to dropped the ball job, which was know it only swami itself as composer this song. But definitive of the figure “ aku “ is vagrant jobless, it is can be seen in the song lyric above.

Figure of “ Aku “ in this song, narrate with simple and honest of his life story which underprivileged, unlike people who have many wealth, like: luxuriant car, luxuriant house, high occupation and others. At this song at the first sight just narrating figure of “ Aku “ who has telling a story about his life story which was insufficiency and imagine if he become a bourgeois, surely will have car, luxuriant house, high occupation, much money and others. If we pay attention this song, in the reality this song is criticism to Bourgeoisie or sufficiency peoples in the life which most of it do not care with human fellow who has had low social status. The quotation song lyric above in the song of Swami is supposed as answer of song lyric before, and supposed which singing in this lyric is bourgeoisie itself who has having many wealth and then pouted the figure “ Aku “ which impecunious or insufficiency and the bourgeoisie do not care about it, this is proven from word “ Oh ya...” this word is emphasis expression which in song of swami have a meaning surprise and then pouted. The bourgeoisie really do not care about the impecunious and did not want to know it, it is can be seen clearly in the song lyric “ nasibmu jelas bukan nasibku and takdirmu jelas bukan takdirku “.

## 2. Insulting of proletariat

Insult have a meaning of to look down or do not esteem. Insult will only happened if there are any sides which isn't it and there are despising sides. The sides able to be despising itself in swami's song can represent from a selected social group. This type of social group is they residing at small social status, this social group is categorizing as underprivileged group in the life of the world. This social group in the life is visible of low by selected social sides.

### a. Insult of trader of cloister

<b>BUNGA TROTOAR</b>	
Bunga-bunga kehidupan	Life flowers
Tumbuh subur di trotoar	Thrive in pavement
Mekar liar dimana-mana	Bloom wild everywhere
Langkah-langkah garang datang	Iurid Stages Steps come
Hancurkan wanginya kembang	Break the fragrant of flower
Engkau diam tak berdaya	You silent useless
Bungaku, bunga liar	My flower, wild flower
Bungaku, bunga trotoar	My flower, pavement flower

"Bunga-bunga kehidupan, tumbuh subur di trotoar" meaning expectancy from a living for the shake of his life continuation, this matter is progressively found in pavement. moment merchant of cloister trade in roadside, moment of merchandise is saleable, insulting even also happened at their self. they are in value trade wildly because is possibly assessed do not have permit of effort despite even also having permit of effort and always pay for tax and also have long time ago to sell on the ground but still destroyed. Thereby they always in fear to catch up to be broken. Trader of cloister supposed as invasive wolf of metropolis, they come from environment and place which full of grief. they migrate to the town to sell the goods in big shop boundary deliriously that the merchandise will saleable. they trade to be earning living on although affront in others peoples eyes. Trader of cloister have a meaning is people which the was living of trading in roadside, narrow meaning for the trader of cloister is they wearing beamed building five for sell.

Trader of cloister with underprivileged small capital which is stepped on and broken, in the end they find a solution, that is death, death for the peoples who have weak economics is more better than they get miserable and the end they also will die because have no money to buy food. They is deviation by kurcaca that is which initials is special patrol of publisher and beauty of town, the town is progressively arranged and beautified without fretting life of small peoples. Moment of beauty of town more unite than small peoples, they treated without humanitarianism.

### b. Insult of laborer

Labour is meaning that the someone worked to the others people with hope getting fee from the job result. Immeasurable background about labour determined by type of work of labour itself.

<b>ROBOT BERNYAWA</b>	
Jangan bertanya jangan bertingkah	Don't enquire don't act up
Robot bernyawa teruslah bekerja	the Animate robot non-stop to work
Sapi perahan di jaman moderen	Dairy cattle in modern era
Mulut dikunci tak boleh bicara	Mouth locked may not speak

Labour in this song lyric is supposed as animate robot and dairy cattle in modern era. Animate robot is interpreting as someone who has controlled to working and follow the

command who has employ it, while dairy cattle in modern era means that the labour controlled like dairy cattle which has following desire and willingness of the boss. The other insult to labour can be found in this lyric “jangan bertanya jangan bertingkah dan mulut di kunci tak bisa bicara” it is sign that labour progressively to depressing it motion and the freedom life, they was prohibited to enquire and speak too much kinds. Live in the circle of constraint and uncertainty and also dicey promises, making labour done the protest. protest done by the labour peeped out in lyric “ wajahnya merah dibakar marah “ this matter designate the enragement of labour, enragement which is peeped out in the form of protest (demonstrate). Protest to the destiny which has flatter with arbitrary action by irresponsible people. Labour demand the right, demand insincere treatment which has done to it during the time, but its effort get the constraint which cannot be parried, the constraint is working or fired. It is threat and its means that when labour unwilling to work, no need to work but they will get sanctioning it is fired, because do not want to follow the specified order at the work. It is the destiny of the little people life which over a barrel, it out for alter to change the destiny but it find the constraint. Constraint of the people who had done inequitable to labour. The effort of labour getting constraint is manifest in the lyric “tuntutan mereka membentur baja “it’s represent the criticism for leadership which employing labour and done inequitable to it.

### 3. Deviation of human being

The third forms of social criticism in the songs of swami are most differing form than the forms of social criticism before. It is because this form is not division and self-supporting, it’s form is criticizing of human being itself in general and universal, apart from the problems is the human being have had high social status or low social status in society and others. We can see from this song below:

H I O...	
Aku tak mau terlibat	I don’t want to involve
Segala macam tipu menipu	All the kinds of deceit
Aku tak mau terlibat	I don’t want to involve
segala macam omong kosong	all the kind of nonsense
aku mau wajar-wajar saja	I just want to proper
aku mau apa adanya	I want to simple
aku tak mau mengingkari hati nurani	I don’t want to disobey the conscience
aku tak mau terlibat persekutuan manipulasi	I don’t want to involve federation of manipulation
aku tak mau terlibat pengingkaran keadilan	I don’t want to involve denial of justice
aku mau jujur-jujur saja	I just want to be honest
bicara apa adanya	Talking simple one
aku tak mau mengingkari hati nurani	I don’t want to disobey the conscience
hio... hio... hio... hio... hio...	hio... hio... hio... hio... hio...

The quotation of song lyric in the song of swami with title “Hio...” above, it’s told about someone narrating of human life realities that happen now days, era which is the full of emulation. The technology rapidly grow, big physical plant build in metropolis, era which was many changes happened and in fact also human being itself follow changed. Human being for long time ago still recognize human norm and disobey the conscience but right now turn back 180 degrees before. Some of human beings this time did not want to know about sin again or the fellow, hence human being itself cheat each other for the sake of private interest and faction. The most important it’s advantage of it, cheat is just validity. Figure of “Aku” was presented in the song of swami’s with title “Hio...” is figure which feel saturated, restless and feel pity



to the human life now days, restless about falsehood of human being, to denial of justice and others without uncared the conscience and also the characters as civilized human being.

In the quotation song lyric above, told about that some of human beings now days just talking, without care it is wrong or not? the most important can get profit. Figure of “Aku” in this song try and do not want to do the same deviation like other peoples. It’s figure do not want to understand why people abusing each other, it is reality now days. Right now people unhesitant again to abuse, although it’s only a little problems of different idea and others.

## CONCLUSION

Based on the analysis of social critics in Swami’s songs, the writer can take some conclusions as follows:

1. To convey the idea, aim and purpose through their songs, Swami’s is never apart from human life and the reality which has happened in the condition of human life itself and in general the condition of our country and in this case Swami’s songs always criticism when there are deviations happen.
2. The forms of social critics in Swami’s songs consist of three parts are deviation of conglomerates divide into four parts, the first is deviation of executive for example in the song “Bento” it is told about Bento is the executive which has done anything to get profit. The second is deviation of functionary can be found in the song “Bongkar” it is told about some of functionary dashing down love and justice as a life principle so that they done many kinds of deviations. The third is deviation of Politicians, can be found in the songs “Badut” it is told about the politicians supposed like clown. The politician in this time no more emphasize the situation of many society but only emphasize of private interest and group for the shake of it purpose, uncared will harm of many society which most important the target can reach, and the last is deviation of bourgeoisie, can be found in the song “Oh ya”, Told about criticism to bourgeoisie which has do not care and did not want to know it about the proletariat life.
3. Insulting of proletariat in this case has divide also into two parts, they are : the first is Insult of trader of cloister, can be found in the song “ Bunga Trotoar”, it is told about Trader of cloister is visiting by team tag publication of town, they are breaking the merchandise until over a barrel. The second is Insult of laborer, can be found in the song “ Robot Bernyawa” it’s told about the labour progressively to depressing it motion and the freedom life, they was prohibited to enquire and speak too much kinds.
4. Deviation of human being in generally, it can be found in the song “Hio” it is told about a lot of human beings nowadays disobeyed it’s conscience, so that done the actions of inhuman norm, and this form no division like both of social critics forms before.

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