

The Meaning of Social Criticism in the Lyrics of the Song "Generasi Rapuh" ZIMA Band

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Abstract

This research was conducted to determine the meaning of social criticism in the lyrics of the song "Generasi Rapuh" ZIMA Band, with an analysis of Van Dijk's critical discourse. This research uses a qualitative method with Teun A. Van Dijk's Critical Discourse Analysis Theory approach which describes discourse into three dimensions, namely: the text dimension, the social cognition dimension, and the social context dimension. Data collection techniques in this research used library research and interviews. The results of research on text analysis show that the theme raised from the song "Generasi Rapuh" can be seen from the chorus or chorus about the current generation who have a weak mentality and are easily hurt, which has become a trend for many people. In social cognition, the results of researchers' interviews with songwriters regarding songwriters' anxiety regarding the problem of moral decadence that occurs in the current generation are obtained. in a social context, through the song "Generasi Rapuh" the songwriter tries to convey his criticism with social reality or facts that occur in people's lives.

Keywords: Social Criticism, Van Dijk, Discourse Analysis.

Introduction

Music is a medium that can be used to communicate a message (Nurindahsari 2019). Music also not only functions as entertainment but is also used as a channel for aspirations, change, ideology in society because the lyrics of songs contain messages and meanings conveyed by the songwriter to the listener. (Wasik dan Liliani 2019). Songs that are used as a medium for conveying social criticism have been around for a long time and can be seen in the 1960s. One of them is Bob Dylan, in his song entitled 'The Times Are a-Changin'' which is also the title of an album whose content discusses political issues, such as civil rights for black Americans, anti-war, anti-militarism, and others (Samuel 2016).

In Indonesia itself, there are also many bands that sing songs with themes of resistance and social criticism, one of which is ZIMA Band. ZIMA raises social issues that occur in society through song lyrics. According to Momo, the vocalist from ZIMA, the world of music, especially in Indonesia, has changed. People always think that music is just entertainment, as something to unwind, relieve stress, whereas ZIMA focuses more on music being something inspirational. (ZIMANESIA 2022).

Social problems related to morals have occurred, where along with the development of technological advances, the current generation has become spoiled and dependent on technology. This is explained in the journal Patimah & Herlambang entitled "Overcoming the Moral Decadence of Generation Z Due to Social Media Through the Living Values Education (LVE) Approach" explaining that humans in the 21st century are known as a generation that has been familiar with technology since childhood, apart from that generation z is a generation that is dependent on the internet, especially social media, this generation is happy with the popularity, likes and followers of every upload on social media (Patimah dan Herlambang 2021).

Another problem is also found in Sutriani's journal entitled "Self-Actualization and Social Media (Millennial Drama in Tiktok Social Media) about how social media users express themselves which is used to represent situations in the real world. With this, everyone seems to have no privacy because all activities are uploaded on social media (Sutriani 2022).

From several cases of moral decline, researchers found something similar in the song "Generasi Rapuh" ZIMA Band, which indicated social criticism regarding human morals. This inspired researchers to examine the content of the lyrics of the ZIMA song entitled "Generasi Rapuh" which indicated social criticism of the current generation in the song's lyrics.

Relevant research conducted by Susanti and Nurmayani (2020) on Social and Human Criticism in Iwan Fals' Song Lyrics discussed social criticism in Iwan Fals' song lyrics, but this research used the hermeneutic method while the research used by the researcher used analysis. Critical discourse on Van Dijk's theory.

Research conducted by Sudarsono (2020) on the Representation of Social Criticism in the Song Lyrics of Marsinah and Migrant Farmers in the Marginal Band Group which discusses the meaning of external reality in the song lyrics of Marsinah and Migrant Farmers in the Marginal Band Group by looking

at the discourse built in the Marginal Band Group in The song's lyrics use Norman Fairclough's discourse model. This research is different from previous research in that previous research discussed the Marsinah and TKI cases using Norman Fairclough's critical discourse analysis model which only focused on the text or discourse itself.

Based on the background and previous research, the researcher is interested in researching the meaning of social criticism in the lyrics of the song "Generasi Rapuh" from ZIMA Band by analyzing the message in the form of a text discourse (song lyrics), using Teun A. Van Dijk's discourse analysis, namely by dissects the dimensions of text, social cognition, and social context through literature studies and interviews.

This study uses a qualitative method. According to Bungin, qualitative research is research that stems from an inductive mindset, which is based on objective, participatory observation of a social phenomenon (human action). (Sutrisno 2020). This research uses a qualitative method with a critical discourse analysis approach developed by Teun A. Van Dijk. The data collection techniques used were literature study and interviews.

Van Dijk's Critical Discourse Analysis Theory is an approach that combines social theory and cognitive linguistic theory, thereby studying the relationship between discourse and society. The relationship between social theory and linguistic theory is cognitively mediated. This is because the discourse structure and social structure have different properties that can only be connected through the mental representation of the language user (Florescia 2021). According to Van Dijk, discourse is divided into three dimensions, namely: text dimension, social cognition dimension, and social context dimension.

The focus on text dimensions lies in text structure which uses linguistic knowledge to interpret a text. Text dimension analysis reflects the way text structure and discourse strategies are used to emphasize a theme in the text (Florescia 2021). The text dimensions are divided into three parts, namely: Macro Structure which analyzes the general meaning of the text structure seen from the main topic in the text; Superstructure, namely examining a text framework arranged from the beginning, content and conclusion; and Micro Structure analyzes the meaning of the text by looking at semantic, syntactic, stylistic and rhetorical elements.

In the social cognition dimension, namely finding out how texts are produced. There are four schemes of analysis of Van Dijk's social cognition, namely: Person Schemas are how and view other people; Self Schemas (Self Schemas), namely describing how oneself is viewed, understood and described by someone; Role Schemas: This scheme is related to how a person views and describes a person's role and position in society; Event Schemas relate to events being interpreted and interpreted (Fauzi dan Ismandianto 2021). Then the last one is social context, which will study the construction of discourse that develops in society. Van Dijk explains that context has a relationship to the situation or environment of certain events surrounding a text (Florescia 2021).

Results And Discussion

Text Analysis

The focus of text dimension analysis is on text structure which uses linguistics to make meaning of a text. In the research model, text dimensions are divided into 3 parts, namely macro structure, superstructure and micro structure (Sari dan Pradipta 2022).

Macro Structure

Macro structure is the general meaning seen from the main topic in the text (Florescia 2021). Through the song "Generasi Rapuh", ZIMA conveys the theme of social criticism of moral decadence. This theme is found in the following lyric fragment:

Where did the knights go?
And the wise man hid silently
Why is it left here
Heartbroken addicts and a fragile generation

The knights referred to in the lyrics are chivalrous in nature. The characteristic of chivalry in question is an attitude of honesty, humility, courage in responding to things on social media. The Wise referred to in these lyrics is the correct attitude in responding to things on social media. The broken-hearted addict in question is a person who often uploads things on social media related to romantic relationships, heartbreak, and excessive breakups. The fragile generation in question is the current generation which has a weak mentality and is easily hurt, which is a trend for many people.

Superstructure

Superstructure or scheme is an element that explains the structure or elements that make up a song (H. P. Lestari 2021). The song scheme or structure consists of several elements including: rap, pre-chorus, and chorus. The following is the structure or scheme of the lyrics of the song "Generasi Rapuh" from ZIMA Band:

Neat:
We say we are a great nation
While showing off crying cry on social media
Begging for attention, endless complaining and
Self-esteem is on sale for likes and praise
Values are becoming less and less important now
Coins are increasingly becoming trendy
The only topic is none other than your ex's soul mate
You are a false prophet
You god the material
Severe mental weakness in logic
Just breed you think

Pre-Chorus I:

Is life just a hunt for existence?
Is there a way back from decadence?

Rap II:

In the past, we dared to endure a hail of bullets
 Now how dare you just curse with a fake account
 Who doesn't do anything
 Feel free to judge
 They are different and fight with heart
 You always call yourself a netizen, right?
 But you forgot you were human, didn't you? (No!!)
 Thinking that's not an option
 It's easy to be lied to
 It's natural like livestock
 You're herded here and there

Microstructure

Microstructure is an analysis of small parts of the meaning of discourse observed in a text, namely: semantics, syntax, stylistics and rhetoric. (N. D. Lestari 2021).

Semantics

The song "Generation Rapub" generally describes the reality of modern humans as life becomes easier but their mental state becomes weaker, as if it is a trend that must be followed. The following is a semantic analysis of the lyrics of the song "Generation Rapub".

*We say we are a great nation
 While showing off crying cry on social media
 Begging for attention, endless complaining and
 Self-esteem is on sale for likes and praise
 Values are becoming less and less important now
 Coins are increasingly becoming trendy
 The only topic is none other than your ex's soul mate
 You are a false prophet
 You god the material
 Severe mental weakness in logic
 Just breed you think*

This verse is part of Rap I as the opening in the song "Generation Rapub". In the lyrics of this song, the meaning emphasized is about the decline or decadence of the current generation, especially masculinity which has changed its nature to become feminism, which is shown in the habits uploaded on social media which should not be carried out by masculine people in general.

Masculine people become feminists because they upload cries on social media to get praise from people who see them, whereas masculine people should not be like that just because they want to get material or money and trend on social media. And many people force themselves to be what they want in order to be accepted or get recognition from people who see them on social media even though it is inversely proportional to their real life.

Then masculine people often upload things that have no value or are not useful, such as uploads about romance, which can weaken the mentality and logic of masculine people, which

will have an impact on children who are not yet old enough if they know about this, such as the occurrence of free sex due to the influence of uploads from social media. the.

*In the past, we dared to endure a hail of bullets
Now how dare you just curse with a fake account
Who doesn't do anything
Feel free to judge
They are different and fight with heart
You always call yourself a netizen, right?
But you forgot you were human, didn't you? (No!!)
Thinking that's not an option
It's easy to be lied to
It's natural like livestock
You're herded here and there*

This verse is part of Rap II from the lyrics of the song "Generation Rapub". This verse has a meaning that is emphasized, namely about the decline or decadence of the current generation which is different from the previous generation who dared to endure a hail of bullets while the current generation is considered to have a weak mentality such as judging other people via social media using fake accounts. They consider themselves netizens who feel free to judge other people without thinking before acting, are easily lied to or are easily led by opinions whose truth is not necessarily clear.

*Where did the knights go?
And the wise man hid silently
Why is it left here
Heartbroken addicts and a fragile generation*

This verse is part of the chorus from the lyrics of the song "Generation Rapub". In the lyrics of this song, the meaning emphasized is that the current generation, which is starting to become fragile or weak, no longer has the qualities of a warrior, brave and wise. This case can be seen from posts on social media such as heartbreak, confusion, breaking up just to get recognition on social media.

Syntax

Syntax is analyzing words or groups of words that form sentences, clauses and phrases (Gani and Arsyad 2018).

*We say we are a great nation
While showing off crying cry on social media
Begging for attention, endless complaining and
Self-esteem is on sale for likes and praise
Values are becoming less and less important now
Coins are increasingly becoming trendy
The only topic is none other than your ex's soul mate
You are a false prophet
You god the material
Severe mental weakness in logic
Just breed you think*

In the lyric section "We say we are a great nation" there is an element of coherence in the plural first person pronoun, namely "we", which is inclusive, which means it includes not only the speaker or writer, but also the listener/reader. Then in the lyrics "You prophesy the false, you god the material" and "Only reproduce what you think" there is an element of pronominal coherence (pronoun) for the second singular person, namely "you" which refers to the person being spoken to in the song's lyrics. Furthermore, there is a relativa pronoun (connecting pronoun) in one part of the lyrics "We say we are a great nation" namely the word "yang" functions as a connecting word for two sentences that have different positions in the lyrics.

*In the past, we dared to endure a hail of bullets
 Now how dare you just curse with a fake account
 Who doesn't do anything
 Feel free to judge
 They are different and fight with heart
 You always call yourself a netizen, right?
 But you forgot you were human, didn't you? (No!!)
 Thinking that's not an option
 It's easy to be lied to
 It's natural like livestock
 You're herded here and there*

In the lyrics "Those who are different and fight with their hearts" the word "They" is an element of the plural third person pronoun which refers to the people of ancient times who fought against colonialism. In the lyrics "In the past, we dared to endure the hail of bullets" there is an element of first person plural pronouns, namely "us", which refers to the previous generation during the colonial period.

Then in the lyrics "You always call yourself a netizen, right?" and "But you forgot you were human, didn't you? (not!!)" and in the lyrics "You were led here and there" there is an element of the second person singular pronoun (pronoun) namely "you" which refers to the person spoken to in the song's lyrics. In the lyrics "Now how dare you just curse with a fake account" and "It's easy to be lied to" there is an element of the third singular possessive pronoun or possessive pronoun, namely "nya" referring to the current generation. Then there is the element of the possessive pronoun possessive pronoun, namely "-mu" which refers to the person being spoken to.

Furthermore, there is an element of pronoun relativa (connecting pronoun) in one part of the lyrics "Those who do nothing" and "Those who are different and fight with their hearts" namely the word "yang" functions as a connecting word or conjunction of two sentences that have different positions in the lyrics. the. There is a comparative coherence in the section "In the past we were brave enough to be braved by a hail of bullets, now we only dare to curse with fake accounts" which expresses the comparison of the differences between the past generation and the current generation.

Is life just a hunt for existence?
 Is there a way back from decadence?

In the lyrics "I am ashamed of my ancestors" and "A brave brave man penetrates the rain of bullets" there is a pronominal relativa element, namely the word "yang" functions as a connecting word for two sentences that have different positions in the lyrics

*Where did the knights go?
And the wise man bid silently
Why is it left here
Heartbroken addicts and a fragile generation*

In the lyrics "Where do the knights go?" and "Why is what is left here" contains elements of interrogative pronouns or interrogative pronouns, namely "Where" which is a place interrogative pronoun and "Why" indicates a situation interrogative pronoun. Then, in the lyrics "Why is what is left here" and "Heartbroken addicts and a fragile generation" there is an element of connecting pronouns or relativa pronouns, namely "yang" which functions as a connecting word or conjunction of two sentences that have different positions in the lyrics.

Stylistics

In the Rap I section there is an element of repetition, namely "We say we are a great nation" there is a repetition of the word "we" which is a personal pronoun or first person plural pronoun. In the lyrics "Begging for attention, never stop complaining and" and "self-esteem being sold for the sake of likes and praise" and "the topic is only your ex's soul mate who is none other than someone else" there is a repetition of the word "and" which is an additive conjunction as a conjunction. Then, in the lyrics "You falsely prophesy, the material you deify" and "You only think about multiplying" there is a repetition of the word "you" which is the second person singular pronoun.

Rhetorical

The rhetorical element is the emphasis on a discourse. The emphasis in the lyrics of the song "Generasi Rapuh" is on the repetition of the lyrics in the chorus, namely:

*Where did the knights go?
And the wise man bid silently
Why is it left here
Heartbroken addicts and a fragile generation*

The lyrics of this song are one of the parts that are highlighted in the song, because the lyrics of this song include the chorus or main part that is repeated from the song "Generasi Rapuh".

Social Cognition

There are four schemes of analysis of Van Dijk's social cognition, namely: Person Schemas are how and view other people; Self Schemas (Self Schemas), namely describing how oneself is viewed, understood and described by someone; Role Schemas: This scheme is related to how a person views and describes a person's role and position in society; Event Schemas relate to events being interpreted and interpreted.

Person Schemas (Person Schemas) "Generasi Rapuh" was the second song released by ZIMA because it was considered appropriate for its era. There are many things that underlie Momo's writing of the lyrics for "Generation Rapuh". The first is his criticism of art in the current generation which focuses more on being cool rather than meaningful. The reality is that now there is a lot

of art, especially in the field of music, that uses cool but meaningless language and it is not even easy to understand the meaning of the songs written. But that's not the case for Momo, she doesn't want to be stuck with difficult or meaningless languages. Second, music will always be related to its generation. Whatever art is popular, it will be an indicator in assessing society. Momo explained about the social conditions that occur, such as young people who are increasingly brutal, leading to murder and sexual harassment because their expressions are limited by art or there is no art that represents their expressions.

Momo also has the view that many social media users are fake and many people are only after material things. Momo in the lyrics of the song also discusses the political aspect contained in the lyrics "thinking is not an option, it's easy to be fooled, it's natural that you're herded like cattle here and there." Then, "Fragile Generation" tells about the current generation which no longer has the qualities of chivalry and wisdom.

Self Schemas (Self Schemas) The background of a songwriter can influence the discourse or lyrics of the song he or she creates. Momo during an interview explained that ZIMA was his idealistic platform for voicing social criticism. Momo also explained that art is an alternative way of communication besides speaking, because speaking is only limited to language where language is closely related to different cultures, so art is one way to penetrate this gap. Then, Momo explained that he needed to express himself through art and inspired his lyrics by writing about the social unrest he was experiencing.

Role Schemas (Role Schemas) in the lyrics of the song "Generation Rapuh", Momo reveals that what is happening now is not okay. So Momo as an artist or musician must provide awareness about what is happening in the current generation. Momo revealed the message contained in the lyrics of the song "Generasi Rapuh" which is about awareness and alarm for the current generation.

Event Schemas (Event Schemas) based on the results of the researcher's interview with Momo, revealed that the lyrics of the song "Generasi Rapuh" were created from the anxiety of the song lyric creator because social conditions had changed which had led to the moral decadence of humanity. Momo said that many things happened such as: juvenile crime; unhelpful use of social media; inferiority complex; follow existing trends; and the problem of masculinity which causes the moral decadence of humanity; Momo also said that the song's lyrics also discuss a little from a political perspective.

Social Context

Social context analysis is part of the analysis of discourse that develops in society by looking at the context of the discourse. To examine the text you must carry out an intertextual analysis of the discourse produced and constructed in society. (Yuliansyah 2015). Regarding the social context, based on the lyric text of the song "Generasi Rapuh" it can be seen how Momo tries to convey his criticism of the social reality that occurs through the songs he creates, one of which is the song "Generasi Rapuh".

The lyrics of the song "Generasi Rapuh" were created because of the concerns of the songwriter as a criticism that discusses the moral decadence of

humanity. In Momo's interview, quoted from Tirto.id, the song "Generasi Rapih" is a satire on the decadence of humanity, where there is the fact that modern humans live more easily, but their mentality becomes weaker. (Haryanto 2022). The development of increasingly modern times and the development of increasingly sophisticated technology can make it easier for society to fulfill every need, but this is also accompanied by moral decline or moral decadence. Moral decadence not only affects adults, but also the nation's next generation. There are many cultures and lifestyles that conflict with the character of Indonesian society. Indonesian people tend to be quicker to imitate foreign culture because they consider Indonesian culture to be uninteresting and outdated.

The article about the Moral Degradation of Indonesian Teenagers explains that there are 10 indications of symptoms of moral decline according to Lickona, namely: 1) Violence and acts of anarchy; 2) Theft; 3) Fraudulent actions; 4) Ignorance of applicable regulations; 5) Brawl; 6) Reduced tolerance; 7) Use of bad language; 8) sexual harassment; 9) Self-destructive attitude; 10) Drug abuse (Mashlihuiddin 2020). Apart from that, the use of social media is also an indication of decadence or moral decline in Indonesia. Today social media is not only a medium of entertainment, but has become part of everyone's needs (Rusnali 2020).

The song "Generasi Rapih" was created because of the concerns of the songwriter as a criticism that discusses the moral decadence of humanity with the existing reality. Momo has an important role in ZIMA because he is the front man or the person who plays an important role in writing song lyrics. His works since being in Captain Jack have had an influence on his fans and have now formed a new band called ZIMA. ZIMA through the song "Generasi Rapih" succeeded in getting its listeners to support criticism through a song and provide the public with an understanding of the social reality that occurred through its criticism in the song "Generasi Rapih". Through this song, Momo invites his listeners and every level of society, especially the younger generation, to be aware or aware of the moral decadence that is occurring, which could threaten the nation's future generations.

Conclusion

Researchers can conclude that the song "Generasi Rapih" in the text structure of the topic or theme of the song "Generasi Rapih" can be seen from the chorus or often called the chorus, which is the core or important part of the song's lyrics. In the dimension of social cognition, the creator of the song "Generasi Rapih" explains the social conditions that occur, such as young people who are increasingly brutal, leading to murder and sexual harassment because their expressions are limited by art or there is no art that represents their expressions. . In the dimension of social context, the song "Generasi Rapih" was created because of the concerns of the songwriter as a criticism that discusses the moral decadence of humanity. The song "Fragile Generation" criticizes the development of increasingly modern times and the development of increasingly sophisticated technology which makes it easier for society to fulfill every need, but this is also accompanied by moral decline or moral decadence in the current generation.

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