Critical Discourse Analysis on Arvin's Criticism on Deddy Corbuzier's Youtube Channel

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Abstract

Critical discourse studies, as manifested, are not just an analysis of people's social behavior as reflected through language. In relation to critical discourse studies, the language units that are the object of study are narrated as a reflection of social praxis, where linguistic units that are suspected of containing criticism can be used as material to reconstruct the intent or purpose of conveying criticism; whether criticism is aimed only at building humor between epistemic groups or is it more than just criticizing, meaning that criticism is used to fight against the domination of power. This research aimed to describe the status of criticism in the principles of interpretation of critical discourse studies, especially with regard to global and local meaning and context models. The source of research data was obtained by transcribing criticism of subpoena video footage on Deddy Corbuzier's YouTube channel. The research used a qualitative descriptive approach, in which data was collected using a free-to-read, skillful listening method. The data is then analyzed by interpreting the context, semantic macrostructure, local and global meaning, relevance of the formal structure of discourse, and interpretation of the context model using the extra lingual equivalent method. The results of the research show that the criticism made by comedians on Deddy Corbuzier's summons channel contains three strategic problems, which are manifested by interpreting global and local meanings, as well as the discourse context model in the criticism.

Keywords: Critical discourse, Context model, Local meaning, Global

INTRODUCTION

Language can be said to be an element that is not only a means of communication but language can be used as an embodiment of knowledge of an episteme. This means that there is a structure of meaning that represents a certain historical periodization. According to Bourdieu (1982, p. 60), language is not only interpreted as a means of communication but is an instrument of power used to rule. The practical form of power manifested through various narratives shows that there is an attempt to dominate those at the lower strata, such as civil society and society led by the authorities in general. On the other hand, lower-level businesses are starting to experience restrictions on expressing opinions due to practical and verbal sabotage. This power effort is carried out as a form of maintaining the existence and manifestation of the status of the dominated party by utilizing language. Meanwhile, the resistance of groups at the bottom is manifested through many domains, including humor, which in this case is realized through the domain of stand-up comedy, which, of course, uses language as a tool to carry out resistance. Ridwan Remin's statement, "The DPR and MPR buildings are suitable for use as boarding houses, and you don't need to be afraid of losing your sandals or clothesline. What you lose is only the people's trust" if viewed from a critical perspective, CDA (Critical Discourse Analysis) can contain many critical dichotomies that represent personal identity, global meaning, local meaning, and the superstructure of a discourse.

Meanwhile, in the categorization of global meaning, these expressions can be interpreted into macro sub-propositions in the form of the substance that the discourse speaker wants to emphasize, which, as mentioned at the beginning, discourse is a manifestation of social praxis. Discourse is social praxis in the form of symbolic interaction, which can be reflected in speech, text, images, films, or music (N. Fairclough, 2010; M. Bloor & Thomas, 2007 in Haryatmoko, 2022). As in the criticism above, the CDA principle lies in the way discourse is used to achieve social goals, including in efforts to build global coherence within a social framework or, in more specific terms, called social changes. Discourse practice can be said to be the realization of human reason, where epistemic reality, which includes actions and intuition, is realized through the domain of discourse. This condition can be understood in the context that the status of discourse cannot be separated from the domain of language, which is capable of defining and producing knowledge, for example, epistemological and ontological definitions, giving rise to values that heterogeneously influence people's way of thinking. Various knowledge created through the discourse domain can manifest new knowledge in the form of terminology and so on to enrich scientific knowledge. Let's take the example of the criticism above, where the use of the term "[...] only the people's trust is lost" contains the macro subproposition that the people's trust is lost as a result of the actions of the authorities who cannot be trusted or often make repeated mistakes, including corruption, collusion, and nepotism.

In the principle of local meaning of discourse, it can be interpreted that there are presuppositions that form the basis for the formation of discourse, such as chaotic constitutional conditions, corrupt people's representatives, or non-linguistic situations that have context links with criticism produced by discourse, including in this case paying attention to the principle of extensional significance to refer a metaphor to a situation outside of language. In a different scope, discourse is dichotomized into four elements, which include the subject who states it, to whom it is conveyed, the domain represented, and the time context of the discourse (Paul Ricoeur, 1986, p. 93). In the view above, global meaning includes what domain is represented through discourse and who the subject and object of discourse are, while local meaning includes context, both lingual and non-lingual contexts, including sentence structure and presuppositions as well as elements related to the sentence itself.

From a different perspective, each (part of) a communicative situation can give rise to different combinations, configurations, and hierarchies of these categories (Dijk Teun A. Van, 2008, p. 76). Due to the uniqueness of AWK in the principles of analysis, which is the pretension of the analyst to take a distance in relation to objects that does not involve the scholastic principles of analysis. Discourse analysts act as parties who are in a position to dismantle and deconstruct forms of domination through discourse itself. The aim is, of course, to analyze the praxis of discourse that reflects social problems and uncover the meaning behind the discourse by looking at its ideological aspects. Therefore, there is much research related to AWK in various objects of analysis.

Research in the realm of critical discourse studies has been carried out by many researchers, including research conducted by Noor et al. (2024), Nurhikmah et al. (2023), and Rahma Widiastuti (2024), who raised Van Dijk's AWK theory perspective in analyzing paradigms in a film inspired by social praxis. However, comprehensively, these three studies only focus on the general meaning of macro and micro structures without carrying out objective and subjective interpretations of the prescriptive dichotomization of the purpose of producing discourse based on the discourse context model.

Other researches were also conducted by Anjani et al. (2022), Nurhamidah (2020), Tomia et al. (2023), and Walgunadi & Rahmawati (2021). These four studies generally discuss the use of AWK theory in examining critical aspects of comedians in Indonesia, with research objects concentrated on several digital and online television stations. However, these studies only focus

on describing micro and macro-structural lingual data without examining the mental models that underlie discourse formation.

More explicit research using CDA theory on subpoena content was carried out by Arlinda & Pornomo (2024) and Sasmitha (2023). Based on research conducted by Arlinda and Pornomo (2024) and Sasmitha (2023), it is known that AWK theory is only used to analyze the discourse structure of Mamat Alkatiri. In general, based on relevant research, there has not been a single study that has explicitly analyzed the meaning of global, local, and discourse context models, respectively, to create standard conclusions. In addition, previous studies only focused on discourse structure and did not look at the possibility of semantic and pragmatic meaning that could be interpreted. Because of these epistemological standards, the differentiation in this research leads to a more detailed aspect of analysis regarding the contextuality of discourse by paying attention to local and global meanings as well as discourse context models, which are motivated by the problem of "what is criticism used for?". Researchers also elaborate on discourse superstructure as a form of manifestation of parts of the lingual and monolingual discourse contexts. This is based on the assumption that AWK theory cannot be separated from the linguistic aspects of discourse itself.

METHODS

The author used a qualitative descriptive approach. In a comprehensive sense, qualitative research is a type of research that emphasizes aspects of data quality with various collection methods. Qualitative descriptive research can be carried out by utilizing various linguistic symbols in the context of triangulation and interpretation of data. Research data collection was carried out using the free-to-involve listening method as described (Mahsun, 2019, p. 63). This method was used because the data source in this research was a one-hour video containing criticism of the government. The data analysis method in this research uses an extra lingual equivalent method by incorporating a critical discourse study scheme, which is translated into five principles, namely context analysis, semantic macrostructure, local and global meaning, the relevance of formal discourse structure, and context model interpretation (connecting text and context).

RESULTS

Arvin's words
Global Significance
> **Data 1.**: "[...] *That's why in this regional election, Persija is once again used as campaign material. Bang Rano Karno, recently he admitted that he was sad because Persija did not have a home base in Jakarta. Hey bro, the jakmania kid has been sad for ten years, you're just sad now. ten years ago, where? Banten too comfortable?* [...]"

Based on the critical piece in **data 1.**, cohesiveness between propositions can be formulated in order to see the cohesiveness of the meaning of the proposition.

(1) This time in the regional elections, Persija has once again become a campaign material.
(2) Bang Rano Karno, recently he admitted that he was sad because Persija did not have a home base in Jakarta.
(3) Hey bro, the jakmania kid has been sad for ten years, you're just sad now. Where did you go ten years ago? Is Banten too comfortable?

Based on (data 1.2), macro rules can be formulated to find macro propositions and subpropositions or the global meaning of criticism as follows.

Proposals	Macro Rules
This time the regional elections are over again **Persija was used as campaign material.** (1)	Persija became a campaign material [SELECTION]
Bang **Rano Karno**, not long ago he admitted **Sad because Persija doesn't have a home base in Jakarta.** (2)	Rano Karno (former governor of Banten) was sad because the Jakarta football club did not have one *home base*. [CONSTRUCTION]-[DELETION]
The Jakmania kid has been sad for ten years, you're just sad now. **Where did you go ten years ago? Is Banten too comfortable?** (3)	

In the process of interpreting macro propositions, these criticisms can be substituted by creating new constructions using the SELECTION scheme. From the global meaning of the table above, macro sub-propositions can also be interpreted as follows **M.1** following.

M.1   Rano Karno, who used Persija as a campaign material, admitted that he was sad because Persija did not have one *home base* in Jakarta.

Data 2: "[...] *The Jakmania will love Persija now and forever, not when they want to become governor, isn't that right, Kang Emil?* (1) *and I once read in Kumparan, Kang Emil said that to overcome traffic jams in Jakarta, he would encourage Jakarta residents to work according to their domicile.* (2). *He gave an example of a friend of his working in Kelapa Gading, working in Kelapa Gading, hanging out in Kelapa Gading, he said his life was healthy, happy and prosperous. Sorry, Emil, you are a resident of West Java, why are you looking for work in Jakarta, you are not healthy, you are not happy?* (3). [...]"

Based on (data 2), macro rules can be formulated to find macro propositions and subpropositions or the global meaning of the criticism as follows.

Proposals	Macro Rules
The Jakmania will love Persija now and forever, not when they want to become governor, isn't that right, Kang Emil? (1)	[FULL DELETION]
"I've read about it in Kumparan," he said **Kang Emil to overcome traffic jams in Jakarta, he will encourage Jakarta residents to work according to their domicile.** (2)	Kang Emil encouraged Jakarta residents to work according to their domicile. [CONSTRUCTION]-[SELECTION]
He gave an example of a friend of his working in Kelapa Gading. working in Kelapa Gading, drinking in Kelapa Gading, he said his life was healthy, happy and prosperous. I'm sorry, Emil. **you are a resident of West Java,** Why are you looking for work in Jakarta, you're not healthy, you're not happy? (3)	Kang Emil is a resident of West Java [CONSTRUCTION]- [DELETION]

In the process of interpreting macro propositions, these criticisms can be substituted by creating new constructions using the SELECTION, DELETION and CONSTRUCTION schemes. From the global meaning of the table above, macro sub-propositions can also be formulated as follows **M.2** following.

M.2   Emil is the one who encourages Jakarta residents to work according to their domicile, but he himself is a West Java resident who is looking for work in Jakarta.

Data 3: "[...] M*I would be surprised, how come there are children in their 30s who are still comfortable in your arms.* [...]"

Proposals	Macro Rules
That's why I'm surprised, why is it there? **Children in their 30s are still comfortable in Father's arms.**	A child in his 30s (Gibran) still stands by his father [SELECTION]-[CONSTRUCTION]

In the process of interpreting macro propositions, these criticisms can be substituted by creating new constructions using the SELECTION scheme. From the global meaning of the table above, macro sub-propositions can also be formulated as follows **M.3** following.

M.3   A child in his 30s (Gibran) who still stands by his father

b. Local Meaning

1) Coherence

In comedy, speakers and listeners usually build coherence through presuppositions so that even though it is not rich in linguistic features, global coherence can be produced with these presuppositions. Furthermore, the researcher sees the use of extensional and referential coherence, where Arvin, by using special terms, tries to create a point of view on the reality that is referred to in a speech event. Meanwhile, Arvin uses several words that refer to situations outside the text. Use of terms: *I'm still on my own, doing my own business. Look at my father's ties; some of them are yellow*. Each is referenced to Gibran's status as the president's son, which is being highlighted in the 2024 presidential election. The reality produced is manifested through various issues regarding dynastic practices involving the Prabowo-Gibran pair and Jokowi. Term: *Look at my father's many ties. Some are yellow*. It can also refer to the color of the flag of the political party supporting the Prabowo-Gibran candidate pair at that time.

2) Presuppositions, Implications, and Implicatures

Based on several macro propositions as noted above, it can be seen that Arvin often uses vocabulary *gubernatorial election, gubernatorial election, the Jakmania, and Persija* and includes the use of the names Emil, Rano Karno, and Dharma to build presuppositions in conversational implications and implicatures. Empirically, the use of this vocabulary contains the stereotype that gubernatorial candidates contesting in the Jakarta gubernatorial election always use the name of Persija as a source of vote income. The conversational implicature is simultaneously presupposed by Arvin as referring to the process of making Persija and *Jakmania* a tool to achieve power in the Jakarta area. This is in accordance with several campaigns carried out by the Jakarta regional gubernatorial candidates that every time they campaign, the issue *Persija a*nd *the Jakmania* never not brought as political fuel to get the votes of the people of Jakarta, most of whom are part of the supporter group *the jakmania*.

Apart from mentioning the gubernatorial candidates, Arvin also mentioned Jokowi as the plot behind the issue of dynastic politics. In Arvin's view, he assumes that dynastic politics is produced in the condition of a child in his 30s who is still idly by a father. Sociocognitively, children in their 30s are addressed to the figure of Gibran, who is contesting in the 2024 presidential election. Although the vocabulary of children in their 30s has a general meaning, this is narrowed down by

linguistic elements in the text, which states that *some are yellow, some are orange, green, biro, and the newest is white. This is very difficult for Dad to get; you have to reach out first.* The prejudice expressed in this passage refers to efforts to gather the strength of political party flags to win the Prabowo-Gibran candidate pair in the 2024 presidential election contest. Another presumption that is attempted to be produced here is the issue of using his father's presidential position to gain many people's votes by distributing social assistance to the middle class and lower. This issue is presupposed to create shared knowledge that there is an effort by the president to win certain candidate pairs by using social practices to create the Jokowi dynasty.

3) Metaphor

The metaphor in criticism is intended to strengthen the main message that the person making the criticism wants to convey, in this case, Arvin. Metaphor can also be interpreted as a comparative language style that uses other words or terms to refer to something being discussed. Erianto (2009: 50) states that metaphors are used to clarify the main message. The manifestation of metaphor in the criticism narrated by Harry is represented by the use of several terms such as *find work, green, orange fish, etc.*; *child in his 30s, red ikwan*.

Meanwhile, regarding the data previously presented, Arvin uses the metaphor "*looking for work*" to construct presumptions about Emil looking for work in Jakarta. The strong thing he wants to convey is contrary to Emil's campaign, which asks Jakarta residents to work according to their domicile. Another thing that is also at issue is the metaphor *for children in their 30s,* which was initialized in Gibran (as well as being assumed by the public to be the owner of the fufufafa account). The metaphorical play that manifests in one name is not based on an assumption of impulsiveness, but this is supported by other metaphors in the form of the use of terms *green, orange, fish,* etc., to make an analogy of Jokowi's efforts to collect many party flags supporting Prabowo-Gibran.

c. Arvin's Critical Context Model

Context models can represent social or communicative situations at various levels of discourse production. The micro context based on this discourse relates to specific situations and conditions related to the criticism delivered by Arvin at Deddy Corbuzier's *Close The Door* studio regarding dynastic politics in Indonesia. This context is considered relevant because of the relationship between information and recipients of information, where there is an integrated presupposition regarding the lingual and nonlingual context regarding dynastic practices and Jokowi's efforts to inherit the seat of power. The micro context of criticism is related to the actual conditions between the speaker of criticism and his speech partner, in this case, Arvin, and the audience (both in the studio and outside the studio).

Meanwhile, Arvin's discourse production was carried out by linking various metaphorical analogical games. This means that Arvin utilizes a micro-action context model in the form of an intention to criticize with the ability to produce discourse using the analogy of lingual and monolingual contexts. For example, the metaphor of the color of fish scales being perceived to be the same as the color of a certain political party's flag, to the generalization of "30s kids" to offend Gibran as the recipient of an inheritance of power. Regarding this matter, this is the argument that the lingual context as a basis for developing a framework for thinking about critical topics constructed by Arvin is unique and creative, so it can be categorized as a micro context model because it is still at the level of the lingual elements that form the text.

In the meantime, in concept *macrostructure* Van Dijk's style, this principle includes the intention or intention of conveying the critical narrative, attitudes, and tendencies that underlie the

production of criticism carried out by the critic, in this case, Arvin. In the macro situation, Arvin, in his criticism, touched on groups that supported Jokowi's dynastic practices. This is characterized by a game of diction or word choice in "[...] *I've been here near my father, I see a lot of fish, some are yellow, some are orange, green, blue, the most recent one is white. This is very difficult for Dad to get; you have to reach out first. Because I asked for fun, is the red one not available? There is, but it is small; I already got a big one, but my father let it go, burying it. What's that tie ban...bandeng!.*". Arvin's criticism of political parties supporting the idea of the dynasty is characterized by the formation of presuppositions by analogizing the color of fish to political party flags. This means that, intuitively, the principle of macro action carried out by Arvin leads to the process of producing knowledge and awareness of the state as well as the process of maintaining the truth agreed upon by society. For more details, pay attention to the following context model table.

Table 1. Adaptation of the Critical Narrative Context Model Instrument in Discourse
Source: Sirulhaq (2024: 109)

Context Model					
Setting (Backround)		**Participants**		**Action**	
Micro	**Macro**	**Micro**	**Macro**	**Micro**	**Macro**
Time September 8 2024 at Somasi Deddy Corbuzier's studio, at the competition event *stand-up comedy*	**Period** The incident occurred in September 2024, just a few months before the 2024 Jakarta gubernatorial election during the Prabowo Subianto government.	**Personal identity** Speaker 3 is Marvin as *Stand-up comedy*-an **Role** Opinionated, opinionated) **Relation** Marvin as civil society carries out criticism and the audience as participants **Personal intentions/aims/goals** Criticizing one of the politicians competing in the 2024 Jakarta	**Group Identity** Marvin as a member of the comedian community; Marvin as a civil servant; Marvin, as a resident of Jakarta, commented on non-Jakarta residents who are running for the 2024 Jakarta gubernatorial election **Group Roles** Criticize, influence, build knowledge or awareness of Jakarta residents	Criticize	· Producing knowledge and awareness of the state, · Maintaining general truth/ *common sense* who exist in society • · Criticizes the Jokowi-Gibran political dynasty and political parties' efforts to support the dynasty's practices

		gubernatorial election **Personal Knowledge** Knowing their role as civil society who have the right to express opinions, know current events, language vocabulary, knowledge *common sense, common ground* to criticize potential rulers.	**Group Relations** Civil society as part of the comedian community with non-comedian civilians; between voters domiciled in DKI Jakarta **The intention/aims /goals of the group** Delivering criticism, enforcing *common sense*, voicing the aspirations of the people of Jakarta **Group Knowledge** Knowing how to convey criticism through humor or comedy in order to welcome political contestation in the Jakarta region		

DISCUSSION

AWK Study Principles in Criticism

This subchapter discusses the various possibilities that have been presented in the subchapter **results**. As discussed in the previous subchapter, the AWK principles were used to explore the components behind criticism conveyed through humor are categorized into two schemes, namely macro, and micro, including reconstructing the context model contained in the criticism. Regarding this matter, Dijk (1980, p. 58) views discourse from two paradigms, which include micro and

macrostructure (including superstructure). Discourse microstructure can be understood as all structures that are processed or described at a local or short-term level, while microstructure can be said to be the actual and directly 'expressed' structure of discourse (i.e., words, phrases, clauses, sentences, and relationships between sentences).

This proposition is translated into the perspective of this research, which is that the embodiment of social situations is social cognition, which is represented through discourse. The strategies in AWK show that the use of language also applies mental and interactional principles to an effective understanding of socio-political phenomena. Regarding this matter, Van Dijk stated that the principles in presenting discourse include how an analyst reconstructs the situation **text and talk** really happened. This means that text is used for certain purposes in conversation. Another thing that is principle of critical discourse studies in Van Dijk's perspective is that discourse is bound by **context**. This means that discourse must be studied as part of its local, global, social, and cultural context (Haryatmoko, 2022, p. 81). Criticism that is transcribed into text and conversation is an indication of contextual relevance so that it can also be known *as setting*-participants, as well as communicative and social roles, goals, personal and group knowledge, and organizational and institutional structures.

Van Dijk also recognized that the AWK principles include **discourse as conversation** and wants to show that critical discourse studies are oriented towards the analysis of verbal forms in conversation (Van Dijk, 1997, pp. 29-33), including in this case dialogue, criticism, and so on. Scholastically, **discourse as a social practice of its members** is also interpreted as a principle of critical discourse studies. This means that oral and written discourse are manifestations of social practices that are manifested through verbal language in certain socio-cultural contexts. The phrase "[...]. *Do you know what is the most terrible thing about cancer? According to research, cancer can be inherited genetically. Sound familiar?* **Ya dynasty!**" is one example of that **Discourse in the conversation and form of the social practice of its members** can be manifested in critical language conveyed through humor. Conversation is often considered the primordial form of discourse or the most basic form of discourse, but if you pay attention, discourse studies do not ignore the broader field of discourse, both spoken and written. Through the discourse above, language users play a role in confirming or opposing the structure of power institutions such as the government and its staff as a form of social practice in conveying criticism.

Van Dijk in (Haryatmoko, 2022, p. 85) explains that as a step in critical discourse study research, there are various steps that must be taken into account, such as context analysis, semantic macrostructure, local meaning, mental models, discursive acts as socio-political actions, and context models. Meanwhile, local meaning can function as a way of selecting things that suit the mentality, knowledge, or ideology/culture of the speaker. Interpretatively, it can be interpreted as a way to select how discourse or criticism is produced to build knowledge. This information will be able to influence the recipient's opinion (Haryatmoko, 2022, pp. 85-86).

Mental models or event models can be said to be discourse semantics. Language semantics are usually formulated in terms of abstract meaning in the form of concepts, propositions, and interrelationships (Haryatmoko, 2022: 87). As mentioned in the previous chapter, the meaning of discourse is largely determined by the local coherence of discourse, which means that the relationship between elements in a sentence can determine the extent to which meaning can be produced by the analyst or discourse partner.

CONCLUSION

Regarding the data and the results of the data analysis, criticism on Deddy Corbuzier's YouTube channel contains several elements that dichotomy the status of criticism as social practice. Meanwhile, the global meaning of discourse in the criticism delivered by Arvin implies three macro subpropositions, as previously stated. The local meaning that can be interpreted from

the data above is that the status of the critical speech conveyed is motivated by presuppositions, implications, and discourse implicatures and is accompanied by the use of metaphors. Meanwhile, regarding the context model, some of the data above illustrates how critics as discourse producers perceive themselves and form their mental models. This means that the personal status and group background of the critic can be inferred.

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