

Analysis Humour Satire in Comic Strip as Critic in Social and Political Context of *Komik Faktap*

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Abstract: *Komik Faktap* is a comic strip that raises stories about social issues that occur in society and is packaged using humorous stories. This study used the semiotic analysis method of Roland Barthes and uses the theory of social criticism and humor in the media. The aim of this study is to find out humor as a social critique of things that happen in Indonesia. The comics that are the object of this research consist of four images which are divided into two categories, namely: criticism in social and political contexts. The results showed that humor is conveyed by satire, parody of events, analogies, and allusion.

Keywords: *Humour, Komik faktap, Semiotics analysis, Socials and Politics contexts*

Introduction

Nowadays there are many ways for humans to express their aspirations, one of which is using social media. People who used to interact using limited and rigid conventional media are now changing with the development of information and communication technology. Social media is an online-based platform that allows users to share information and communicate remotely. Humor is one of the things that is often used in social media where ideas, opinions, and various other expressions can be wrapped with humor. In today's society, humor is often used as a way to make peace with the reality, or what is known as comedy. In a sense, humor is a play that is performed with an element of humor, although sometimes the joke is satirical. (Ministry of Education and Culture, 2016). An upload on social media that contains humor or comedy is usually conveyed when the actual situation is bad or the situation is uncomfortable but must be accepted as reality. Currently, people use social media as a means to convey their ideas, criticisms and opinions on situations that are considered deviant and unnatural, because this step is considered to be able to change the social reality that occurs. Generally, humor that is criticizing or satirizing a social situation is also known as satire. Based on its understanding, satire is a form of work or a way to criticize something through a word or by means of humor. (Ministry of Education and Culture, 2016).

Satire, is a type of humor that contains satire against people, officials, groups, or institutions which usually contains a message of indirect attack or subtly condemnation aimed at certain parties. Abrams in Allen and Stephens, (1962: 44) divides satire into 2 types: (1) Direct satire (2) Indirect satire. There are two important things in satire, the first is "Wit and Humor", the second is "attack" (Frye in Allen and Stephen, 1962: 16). Humor without attack will only form pleasure, will not become satire (Frye in Allen and Stephen, 1962: 16). Therefore, these two things determine a conflict in satire. To understand satire humor, it takes time to understand the meaning of the content of the humor. it is necessary to conduct research on satire humor in order to clarify the meaning of a humor delivered in this way, because if satire humor is conveyed to someone who does not understand the meaning, there will be a possibility of misunderstanding that triggers conflict between the communicator and the communicant.

Satire humor can also be found in various media, including comics media, there are even comics that focus more on content for satire humor, in general, satire humor in comics is usually used to criticize social and political problems that occur, both abroad and domestically, one of which is *Komik Faktap*. If the reader does not understand the meaning of the joke in question, the reader will not get the conclusion of the story and the real message. Therefore, there is an urgency to conduct research that aims to find the true meaning of satire jokes in the social and political

context in question and to find out whether readers understand the message conveyed through satire humor in comic strips. This is to straighten out the meaning contained in the satire jokes in the comic strip of *Komik Faktap*.

Literature Review

The Role of Social Media as a Freedom Speech Platform

In fact, in this era most people use *social media*; here is one of media for people to distribute their freedom of speech. Social media is a subclass of online communication channels focused on content sharing, interaction, community-based input, and collaboration. Curtis (2017) assumed that there are 10 types of it, those are *media for sharing, and social networking site, also forum for discussion, content and bookmark, and then some networks such as blogging and publishing, consumer reviewing, economy sharing, social expensing, and interest based networks*. Based on the types of social media, most of people even adult or child, they prefer to use media sharing networks. They not only find information from it, but also share photo, video, live video, and other media online which are interesting. It is usually called as Instagram.

This media sharing may help to establish any business; it is similar to a well-known connection network. This media website is challenging for individuals who are knowledgeable of branding lead generation and for others who employ any social marketing goals. Furthermore, many people utilize social media to express themselves through humour. People has the freedom to express ideas in the form of suggestions and criticisms addressed to the government through various communication media. According to Sanjaya (2013), social critique is a communication activity that tries to manage the operation of a system in society. The form takes the shape of written opinions, symbols, verbal communication, and pictures. They usually create photos, videos, or event memes, and then post it in a social media, as a *media humour*, most people post a meme which contains of pictures and words, phrases, or clauses.

The General Theory of Humour

Humour has been studied in multi- and inter-disciplinary fields such as philosophy, psychology, sociology, literature, and linguistics. (Shifman, 2014 cited in Yoon, 2016). Humour is a phenomenon of funny stimulus response of someone based on hearer or sight that is able to make people smile and laugh. (Kosa, 2016). Humour is a literary tool that makes audiences laugh or is intended to make them laugh. Its goal is to break up the monotony, boredom, and tedium and relieve the audience's anxieties.

According to Martin (2007), everyone has their unique sense of humor. We typically noticed a variety of humour that is created purposefully or unintentionally in daily life. Humour is one method of communicating ideas and concepts. Humor is often used to convey invites that may both entertain and elicit sympathy. Humour is an action that is similar to telling jokes in order to make someone laugh (Krissandi & Setiawan, 2018). Humour does not decide right or wrong because humour does not require proof. The most fundamental aspect of humour is that it is both funny and not funny (Sudarmo, 2014). Humour has taken on various shapes and purposes in society. The use of humour for entertainment, education, and social criticism, among other things. One of the crucial arts that includes the reader in recognizing the events highlighted in the text is humour. If the reader can laugh at the story provided, humour is regarded successful (Colletta, 2009). Humour stories can describe a social event, which frequently takes the shape of rejection or disapproval of the authorities' policies (Arslan, 2014). Satire humour is one type of humour used to communicate criticism. Satire humour is humour used by writers to criticize by mocking or humiliating someone or something (Berger in Sugiarto, 2016).

Along with the times, new media, such as social media and blogs, can also be used as a medium for criticism. People in the digital era use social media to express their opinions, including expressing criticism of events that are considered deviant or unnatural. The latest media that can be used to deliver a humour is Comic Strips.

The use of Comic Strips as a Media Humour

Comics, like television and radio, are also a medium that can provide various kinds of information to their readers (Augereau, Iwata, & Kise, 2018). This allows comic artists to express themselves more freely in their work. On the other side, comic books may be used to criticize societal issues. Comics are a new two-way media that encourages the creation of public opinion through criticism and suggestions conveyed through comic story strips. Digital comic criticism focuses not just on political topics, but also on social issues such as the economics, culture, and social inequality (Putri, 2018). Comics are classified into two types: comic strips and comic books. Gibbons and Varnum (in Tatalovic, 2009) revealed that comic strip is a series of picture stories arranged in a series. Whereas comic book is a collection of illustrated stories containing one or more titles and story themes (Sobur, 2013). Originally, comic strip is a medium of entertainment. The text and images are packaged simply. Comics also develop in discourse, narration, and images, and experience an increase in story quality.

One of the comic strip from Indonesia which is quite popular is the *Komik Faktap*. This comedy genre comic was released on October 8, 2016 with a publication schedule every Thursday and Sunday. The distribution of this comic is done through Line (Line Webtoon) and Instagram. Comic strip has more than 250 episodes with a fairly high rating, which is 9.03 (*Komik Faktap*, 2019). Theme in comic strips are social issues that occur among ordinary people, famous figures, such as celebrities, to government officials. comic strips are often inserts criticism in the issues it discusses. Messages in the form of social criticism in the *Komik Faktap* are conveyed through humorous stories. Social criticism is a social innovation that can be a means of communicating new ideas as well as evaluating old ideas for social change. Walzer in Qusairi (2017) argues that social criticism is a social activity in the form of observations and attempts to carefully compare the development of the quality of society. The purpose of social criticism is to realize social change, emancipation, and enlightenment (Supraja, 2018).

Previous research that discussed comics with a semiotic analysis framework was "Politicization in Mice Cartoon Comic Language Variety (Roland Barthes Semiotic Analysis)" by Nursalim (2015). This study discusses Mice Cartoon comics who use political aspects in the comics they make. The results of this study explain that comic artists in their cartoon dialogues convey their views about life around them and provide satire on the government through political language.

Komik Faktap, as the object of this research, are entertainment media that conveys criticism of the above social and politic conditions. The criticisms that are packaged through pictures and implied dialogues do not directly display the parties who are the targets of criticism. This can be known through news about the events being discussed in the episode.

Research Method

This study used descriptive qualitative design. Descriptive qualitative design was chosen in order to explore and understand the social phenomenon, the qualitative research has natural setting as the direct source of data, and the key instrument of this research is the researcher itself (Cresswell, 2009). According to Denzin and Lincoln (2009), qualitative research is a distinct field of study in and of itself. It combines disciplines, fields, and subjects.' According to Denzin and Lincoln, qualitative research is multimethod focused on compromising an interpretive naturalistic qualification to each discipline. This can be understood to mean that qualitative investigators examine subject matter in their original contexts, demanding comprehension of, or making meaning objective in forms of the sense that humans give to these things. The effort used and group of a number of scientific material-case research, private in-ward looking, ile account, discussion, monitoring, recorded, reciprocal and visible work that describes regular and difficult occurrences and understanding person's life-qualitative research. As a result, expect to always find a more qualified dose on the problem encountered at (2009). Denzin and Lincoln argue that qualitative research is a multi-method study that takes an interpretive naturalistic approach to the study material. This qualitative endeavor investigates things in their natural contexts, attempting to understand or interpret phenomena in the context of the subject matter's understanding. The study of the utilization and collection of various empirical materials-case studies and visual texts in the form of personal introspection, stories, interviews, observations, history, interactions, and

those that describe routine and problematic moments and meanings in an individual's account-is included in qualitative research. As a result, it is hoped that the phenomena studied will continue to improve.

According to Bogdan and Biklen (2007), qualitative research has five characteristics: (1) it has an original context as a straight spring of information and the analyst is the primary tool of research, (2) it is descriptive, (3) it prioritizes the process rather than just the outcome and solutions, and (4) the data is analyzed inductively. (5) Meaning-related qualitative research Furthermore, Finch (1986) emphasizes the adaptability of qualitative research in terms of process and outcomes when exploring meaning.

This study analyzed the true meaning of satire in the social and political context based on Roland Barthes semiotic analysis. The data of this study were the 4 strips of digital comic taken from *Komik Faktap*'s Instagram account. The result of the analysis was formed in the words of descriptions.

Discussion



Image 4.1 (Uploaded on 23 August 2021)

In Figure 4.1, the first panel component shows a husband and wife facing a house that is known to belong to the couple. This can be seen from the conversation balloon by the wife to her husband which contains "Dear my husband, the walls of our house are dull". While the husband responded with, "We're still broke, but I have an idea". Then proceed to the second panel component, which shows several people painting the walls of a married couple's house on the first panel component, but there is a difference in the wall between the first and second panels, where in the second panel component, there is writing on the wall in the form of a complaint to God who tried to be deleted by some of these people. The party referred to in this comic as the party that removes the mural is the government institution through the apparatus. This is related to the deletion of several murals that contain criticism of the government through satirical complaints that can be identified through several news articles such as articles that have been aired on Kompas.com with the title "*Penghapusan Mural oleh Aparat, Bagaimana Negara Menyikapi Kritik di Ruang Publik?*" on August 18, 2021, which discussed the efforts of artists in criticizing the government through murals deemed to be against the rules by the authorities. This has also been the subject of debate because it is considered a government action as a form of anti-criticism. The wall image on the second panel component, becomes a marker where the mural is art that is identical to the wall.

In this episode, the comic conveys its social criticism through the analogy humor technique, where this technique is packaged in promoting similarities with the actual situation. This can be shown through the panels in the picture where there are officials who are cleaning the murals on the walls which is in line with the actual incident that had become a controversy and debate among the public.



Image 4.2 (Uploaded on 2 May 2022)

We think this has become a seemingly ordinary event now. Social circles whose hobby is judging other people based on their own perspective, tend to insult, and hurt the interlocutor. But if these old-fashioned people protest, they will say that we are too lazy, disrespectful, and so on which shows that we are wrong, and they are right. In fact, personal matters such as how we dress, body curves, salary, romantic relationships, and other related personal matters are indeed inappropriate to be ridiculed. Whatever the story, there are many things that can be used as conversation material, not always having to judge with a tone of contempt.



Image 4.3 (Uploaded on 12 September 2022)

In Figure 4.3, This is a satire on the humor of the judicial situation in Indonesia, referring to several cases where a corruptor has received leniency for his criminal act of corruption because of his good behavior during the trial. Like the social assistance corruption case committed by Juliari Batubara, where he asked for a leniency in the sentence he had to accept.

Beside that, the figure 4.3 shows that children, regardless of what kind of spectacle they are watching, must have a certain way of attracting themselves. The student above is the example. It may be that the student is being sarcastic, but there is still a possibility that he has such natural thoughts. The government, which has a big role in serving the community, should know very well the characteristics of children who prefer to be compared to theoretical learning. With this, the government is fully responsible for helping the nation's youth to develop their characteristics. Supposedly, these governments show a firm attitude towards everyone, not looking at the hair, not looking at the wealth or position of the criminal. Bearing in mind that Indonesian law provides for a reduced term of detention if the detainees have a good behavior. If we keep trying to forgive criminals who are clearly proven guilty just because they are good, we think it's a far-fetched excuse and can lead the younger generation to the wrong conclusions, so that they will continue to do this -- obey to those in power and had abundant money and defended them to the death even though they were proven guilty.



Image 4.4 (Uploaded on 17 October 2017)

When a civil society has an opinion against a certain institution, for example a corrupt state official, there is a sensitivity that certain civil society must pay attention to. Of course, this, if we deepen it is a wrong thing. As if there really was a solution other than the 'no corruption' mentioned by the civil society, his head was blown up. In fact, state officials should not steal people's own money. But as if it is something that must be done, then the solution of civil society to order officials not to be corrupt is like a ridiculous solution that requires that their life be taken. It is very strange, but this is like a taboo in any country in the world. Those who are powerful, have money, and have relations everywhere are still made kings. If it offends even a little, the person who offended it deserves his life taken.

Conclusion

The delivery of messages using conventional comic media through print media has been done for a long time, but along with the development of technology, now the delivery of criticism using comic strip media can be done through social media. The four comic strips contain criticisms of politics and social issues that have become controversial or debated in society through social media. The criticism conveyed using humor as a form of anxiety in several events that occurred in Indonesia. Based on the semiotic analysis conducted on the *Faktap* comic strip, the researchers found that there are four humorous techniques used in conveying criticism as a form of unrest through comic strips, namely satire, parody of events, analogies, and allusion.

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