CSR INTERNATIONAL JOURNAL

E-ISSN: 2811-440X
Vol. 1 No. 1 Dec 2021, pp: 12-28
https://doi.org/10.35307/csrij.v1i1.17

An Analysis on Mixed English-Indonesian Demonstration Banners on Instagram

Min Adlina
University of Sumatera Utara, Indonesia

Eddy Setia
University of Sumatera Utara, Indonesia

T. Thyrhaya Zein
University of Sumatera Utara, Indonesia

Received	Revised	Accepted
28 August 2021	28 October 2021	15 November 2021

Abstract: Indonesia is currently experiencing a significant heated political upheaval as many students from various universities took to the streets to express their dissatisfaction with the House of Representatives (DPR). This research was more focused on identifying the type of sarcasm in the demonstration banner against the criminal code bill that were occurred in 2019 as the movement of the sea of Indonesian students in voicing opinions and forms of harsh criticism to the government policies that are considered detrimental to the people. The research used qualitative method. The data used in this research were 48 demonstration banners against the Criminal Code Bill on the Instagram account. The results showed that propositional sarcasm was obtained as much 10 data (21%), lexical sarcasm was 11 data (23%), illocutionary sarcasm was 26 data (54%) with sentimental contradiction (18 data), manner violation (1 data), lexical contradiction (3 data), and hyperbolic combination (3 data), while 'like' prefixed sarcasm was 1 data (2%) from 48 sarcasm in the demonstration banner against the criminal code bill. This rese*arch could also be a reference material for the researchers who want to research the topics that were relevant to this research. For the readers, it was expected to understand and take lessons from the result of research for application in social life.

Keywords: mixed English-Indonesian demonstration banners, sarcasm, criminal code bill, Instagram.

1. Introduction

In 2019, Indonesia has drafted a criminal code which shocked the world because the bill contains articles that will violate freedom of speech and propagate

* *Corresponding Author: Min Adlina, minadlinaa@gmail.com*

©Authors
This work is licensed under a Creative Commons Attribution-Non-commercial-No Derivatives 4.0 International License (CC BY-NC-ND 4.0).

discrimination against non-Muslims, non-Sunni Muslims, religious minorities, women and LGBT people (Human Rights Watch, 2019). This human rights issue sparked many people to march the roads with demonstration banners in protest of the government's consideration for passing the discriminatory law. Many of the banners displayed in protest of the bill were documented on Instagram.

What interested in this research is that many of these banners creatively used language in their protest against the government; specifically, these banners often utilise sarcasm. In short, sarcasm is a form of expression of language where the intended meaning is different from the sentence meaning (Brant, 2012). Harsa & Sukendro (2020) discussed sarcasm in "Suci Maksimal" song by Jason Ranti; Cahyo & Manullang (2020) discussed analysis of sarcasm in Bahaya Komunis song by Jason Ranti. Syahputra (2018) discussed meme ideational meaning: multimodal interpretation video; Bachtiar (2018) discussed sarcastic utterances found in two American films, they were the dialogue containing sarcastic expressions found in the film Fantastic Four (2005) and its sequel Fantastic Four: Rise of the Silver Surfer (2008) video; Rachmat (2017) discussed the use of sarcasm in student association in State Islamic University of Alauddin Makassar. Christiani (2016) discussed the analysis of sarcastic utterances and the hearer's responses in Two Broke Girls TV Series Episodes 1, Season 1 to Season 5 by using Mode Adoption to Failure of Detection.

A novelty of that this study presents stems from the nature of the object of study. Unlike the large majority of previous studies, the object of this research is sarcastic language employed in distinctly anti-government political messages. Based on the previous research above, the research data have different finding to see that the results obtained are always different depending on the research data used. Banners as a short message consists of few texts that present different meaning. In line with them, this research focuses on the use of mixed English-Indonesian demonstration banners on Instagram that has not done by the previous research. Almost previous research more used song lyrics and conversation. The reason for choosing mixed English-Indonesian demonstration banners on Instagram because the contents of this banners attempt to gain a deeper view of how sarcasm analysis are applied in by using Champ theory.

Therefore, this study will address the research gap on the exploration of sarcasm in political messages, particularly demonstration banners, on social media. Mostly, sarcasm is used as the expressions revealing the use of sharp language in order to mock. The aim of this study is to convey scorn or even to deliver jokes in the banners. As an example, after a friend makes a mistake, then you say 'Oh nice one!' or 'Oh well done!' is likely to be considered sarcastic. It is sarcastic because the meaning of this utterance 'Oh nice one!' or 'Oh well done!' is not what literally meant. This is, presumably, an indirect way to ridicule the hearer.

Language as a communication tool for someone to be able to convey the aspirations that are thought and felt, so that it has the role of one of them to express everything that is implied in our minds. The word sarcasm comes from the Greek "*sarasmasmos*" which is derived from the verb "*sarcasein*" which means "tearing flesh like a dog", "biting the lips in anger" or "speaking with bitterness" (Keraf, 2010: 144). Sarcasm is coarser than irony. Sarcasm aims to insinuate by using language that is coarser than irony, even in certain cases sarcasm can be a mockery or insult. There are four types of sarcasm based on Camp (2011), they

are Propositional Sarcasm, Lexical Sarcasm, and Illocutionary Sarcasm, 'Like' prefixed sarcasm.

According to Brant (2012: 145-6), sarcasm is form of expression of language often including the assertion of a statement that is disbelieved by the expresser where the sentential meaning is disbelieved by the expresser, although the intended meaning is different from the sentence meaning. The recognition of sarcasm without the accompaniment of a cue develops around the beginning of adolescence or later. Sarcasm involves the expression of an insulting remark that requires the interpreter to understand the negative emotional connotation of the expresser within the context of the situation at hand. Irony, contrarily, does not include derision, unless it is sarcastic irony. The problems with these definitions and the reason why this does not thoroughly investigate the distinction between irony and sarcasm involves the ideas that people can pretend to be insulted when they are not or pretend not to be insulted when they are seriously offended, an individual may feel ridiculed directly after the comment and then find it humorous or neutral thereafter; and the individual may not feel insulted until years after the comment was expressed and considered. Because of delivering of these expressions does not exceed the limits of reasonableness and does not cause undesirable negative effects such as alluding to the elements of racism and so on, a proper understanding is needed. This is because each individual's interpretation of a thing is different, if an individual does not know how to represent the meaning of a text, there will be a misunderstanding or miscommunication, which the contents of the message will not deliver well.

In this research, the researcher used Instagram as a media to take the research data. As we know, Instagram is an application used to share photos and videos. The growing popularity of Instagram as an application used to share photos has led many users to find out anything quickly. One of them was the documentation at the demonstration that took place in front of the House of Representatives building in order to reject the Criminal Code Bill and New Law of Corruption Eradication Commission on instagram. This research aims to see the involvement of sarcasm in building or exposing contradictions between the meanings intended in the demonstration banner. The demonstration banner against the criminal code bill on instagram is a collection of clauses that express something from someone who wants to share their feeling to government. The researcher analyzed the demonstration banners to find out what they were really wanted to convey in the sentences written on the demonstration banner. People like to share their feeling using sarcastic language. Especially in social media, people around the world can see. They have their perspective on interpreting something. This research analysed the types of sarcasm. There were four types of sarcasm by Camp (2011). 1) propositional sarcasm, 2) lexical sarcasm, 3) illocutionary sarcasm, and 4) "Like" prefixed sarcasm.

2. Literature Review

2.1. Sarcasm

These are four types of sarcasm based on Camp (2011), they are propositional sarcasm, lexical sarcasm, illocutionary sarcasm and "Like" prefixed sarcasm.

Propositional Sarcasm.

Propositional sarcasm is moving from the broadest level of discourse to a narrow semantic focus, we encounter cases where the sarcasm's scope is directed to some proposition which a sincere utterance would have committed the speaker, as in:

P: If you want a tasty, healthy, gourmet meal, then you should head on over to KFC.

Q: He's a fine friend.

In the simplest case, the speaker pretends to assert the proposition P that is fixed by semantic composition plus lexically-focused pragmatic processes. Roughly, what contextualists identify as what is said. As before, P evokes a situation at one extreme of an evaluative scale. But here, by pretending to assert P, the speaker simply implicates the contrary of P, Q, where this is often simply P's negation. These cases best fit the traditional implicature model, on which speakers of sarcastic utterances mean the opposite of what they say. And indeed, the sense in which a speaker means something in these cases is merely by implicature, and not assertion.

Lexical Sarcasm.

The second type of sarcasm is lexical sarcasm, as in:

- Because George has turned out to be such a diplomat, we've decided to transfer him to Payroll, where he'll do less damage.

In these cases, the speaker undertakes an overall speech act with a standardly-associated illocutionary force, whose content is a compositional function of the standard meanings of its constituent terms plus local, lexically-focused pragmatic processes. The notable feature in these cases, of course, is that the operative local processes include inverting the meaning of at least one expression. Lexical sarcasm sounds most natural when it targets expressions which denote the extreme end of a conventionally-associated, normatively loaded scale expressions like brilliant, inspired, genius, diplomat, and thrilled so that the sarcastic inversion contributes a value at the scale's other end.

Illocutionary Sarcasm.

In this type, sarcasm is not only seen as an element in a speech, but also as an integrated whole including other speech acts that accompany it. Illocutionary sarcasm covers the entire general implicature even in a specific scope, such as speech expressing compassion, praise, and others. Illocutionary sarcasm can be seen in the following example:

- How old did you say you were?

In this example, a speaker asks the age of the speech partner. But the speaker does not really ask about the age of the speech partner, but only a satire. The speaker asks that question as a form of teasing to his speech

partner who is acting childish. This form of sarcasm will cause a reaction from the speech partner.

'Like'-Prefixed Sarcasm

Camp (2011) said that sarcastic 'Like' is only felicitous when combined with declarative sentences. Camp also said that 'Like' is syntactically restricted to the initial position of the sentence in which it occurs, and it must take scope over the entire sentence that follows: 'Like'-prefixed sarcasm cannot target a single expression, or even a sentential clause within a more complex sentence. Typical utterances of sentences containing sarcastic 'Like' carry explicit illocutionary force, serving to commit the speaker to something very close to the 'contrary' of the bare sentence's focal content.

Example: Yeah, 'like' nine straight.

Olsen (2015) found a sign that can be used to detect sarcasm that focus on the maxims.

Self-Contradiction

When it is viewed from the point of view of maxim violations, self-contradiction is the most common used in sarcasm. So, this sign resulted very explicit violation of the maxim. The use of utterances in the context of the situation is also often fix to the target and does not cause ambiguity. Self-contradiction is divided into two types. They are lexical contradiction and sentimental contradiction.

> Examples of lexical contradiction: Hot and cold are absolutely lovely.
>
> 2) Lexical contradiction
>
> It describes the speech which there are two words that contradictive. If you see the example above, the words hot and cold are two things that are very contradictive, but the speaker states that two situations "Hot" and "cold" have an atmosphere that is pleasant.

Examples of sentimental contradiction: It's nice outside today!

The focus of sentimental contradiction is the two opposites of speech with the situation that happened. Like the example above, the speaker says that the weather outside is good, even though in reality the weather is cold because of snowfall. Self-contradiction sign can be in the form of interjections, emotional and evaluative language, excessiveness and superlatives, and positive adverbs- adjectives.

Hyperbolic Combinations

It is almost same like irony, in sarcasm also exists a sign in the form of a hyperbole expression (exaggeration). Frequent words used in hyperbole expressions are excessive adjectives, such as: excellent, lovely, gorgeous, brilliant, terrible, horrible, and so on. Besides form adjectives, other

combinations of words also often found in hyperbolic combinations. In sarcasm, hyperbolic combinations are frequent found are adverbs-adjectives.

Example: I can't tell you how much I love the winter!

This freezing day is just wonderfully perfect.

In the two examples above is sarcasm which contains hyperbolic expressions. The situation in both speeches is winter, in fact people feel very unpleasant weather. Instead of saying the same thing as the situation that happened, in sarcasm, speakers will say the opposite by saying that winter is the perfect season or the speaker says he likes winter very much.

Manner-Violation

According to Olsen (2015: 11), manner-violation is a sign of sarcasm which can be seen clearly. In this case, manner-violation often appears in form expressions of repetition, especially in expressing the "be brief" sub-maxim. Example manner-violation in the form of repetition, such as "I'm not mad. Nope Not mad at all. Not even little, where the real intention is" I'm mad. " repetition, in manner-violation, a sign that can be seen that uses the phrase "it's not like ... (or anything)". For example: "It's not like I was waiting for three hours or anything "which has a purpose actually "I was waiting for three hours."

2.2 Previous Research

Commonly, sarcasm is often used to convey disapproval or ridicule disguised in humour. In this research, the researcher analysed the types of sarcasm by using Camp theory in the demonstration banner against the criminal code bill and the new KPK Law. The research of sarcasm has become an important aspect to express feelings, representing conditions or situations and criticizing certain phenomena can be stated in visual, because visual are already considered as a medium for delivering messages and is also used as entertainment media.

Harsa & Sukendro (2020) discussed sarcasm in "Suci Maksimal" song by Jason Ranti. The research results were obtained from online sources about the song "Suci Maksimal" and related to Jason Ranti as the writer. The song "Sacred Maximum" by Jason Ranti is a style of sarcasm. Sarcasm has 4 types: Propositional Sarcasm, Lexical Sarcasm, 'Like'-Prefixed Sarcasm, and Illocutionary Sarcasm. The Sacred Song Maximum has a different type of sarcasm in each verse. However, the dominant style of sarcasm was used with Jason Ranti to emphasize the meaning of the Maximum Sacred song, Propositional Sarcasm, because in some stanzas written that contain Propositional Sarcasm elements tend to be striking.

Cahyo & Manullang (2020) discussed analysis of sarcasm in Bahaya Komunis song by Jason Ranti. Based on the results of the study, it shows that the contents of the communist danger song contain a variety of meanings. This study contains an assessment of the lyrics of the communist danger song to provide an overview of the meaning of sarcasm. Thus, it can be concluded that the communist danger song is a condition for sarcasm and a specific purpose.

Syahputra (2018) discussed meme ideational meaning: multimodal interpretation video by using Halliday. The result of this research is, meme makers do not immediately say that corruptors are the same as monkeys, people in Indonesia are poor and corruption of the devil's deeds, but instead uses metaphors. Concepts that often emerge for memes of social and political criticism are: satire, awareness community, moral and religious.

Bachtiar (2018) discussed sarcastic utterances found in two American films, they were the dialogue containing sarcastic expressions found in the film Fantastic Four (2005) and its sequel Fantastic Four: Rise of the Silver Surfer (2008) video by using Halliday. The results show illocutionary sarcasm (60%) most often used by characters in films, which shows that characters in films tend to express their sarcasm through illusions. In terms of function, sarcasm in films is more common (56%).

Rachmat (2017) discussed the use of sarcasm in student association in State Islamic University of Alauddin Makassar. The results of the research with 10 informants showed that the acquisition of sarcasm language uttered by students in Faculty of Da'wah and Communication in State Islamic University of Alauddin Makassar was influenced by the environment of friendship (association) when they heard it became a stimulus and then practiced it, besides that the role of the media was quite influential because of the spectacle to scathing comments. on social media. The factors that caused the students of the Faculty of Da'wah and Communication, State Islamic University of Alauddin Makassar to utter sarcasm because of emotion, joking, slipping and disappointed.

Christiani (2016) discussed the analysis of sarcastic utterances and the hearer's responses in Two Broke Girls TV Series Episodes 1, Season 1 to Season 5 by using Mode Adoption to Failure of Detection. The results show that there are 24 sarcastic utterances as the purpose of sophistication, 16 sarcastic utterances as the purpose of evaluation, 14 sarcastic utterances as the purpose of politeness, 9 sarcastic utterances as the purpose of persuasive aspects and 2 sarcastic utterances as the purpose of retract ability. Based on the context of the conversation, the speaker often uses sarcasm to express their emotion and as means of humor.

Based on the previous research, the analysis of sarcasm was carried out by using Champ theory to discuss it. Many research studies on sarcasm analysis concluded by mentioning some data, like the previous research. They give the contribution to help the researcher developed the idea of how the sarcasm in banners. Based on the previous research have been described, the researcher found very few research about sarcasm conducted on banners then the results obtained will also have differences. Then, almost previous research more used the song lyrics and conversation in general. All previous research referred to the concept of sarcasm from Champ.

3. Method

This research applied a descriptive qualitative method. The data was taken from @lawanpatriarki account in Instagram. This study collected the data via screenshots. The data are demonstration banners against the Indonesian Draft Criminal Code bill which were uploaded on 23-30 September 2019, which amounted to 48 screenshots of demonstration banners. The data was analysed in two ways. Camp's (2011) theory was used to categorise the data into the four types of sarcasm (e.g., propositional, lexical, illocutionary and 'like' prefixed sarcasm).

Overall steps of the study can be divided into four steps: selection, focus, abstraction and simplification. First, the study selected the data while exploring the Instagram account. Second, the study categorised the data according to the characteristics of the sarcastic language. Third, the study re-examined and coded the categorised data to finalise the number for each type of sarcasm. Finally, the study presented the numbers in a table form to make it easier for readers to see the number of sarcasms contained in this research.

4. Finding

The data from in the demonstration banner against the criminal code bill had been analysed and categorized into propositional sarcasm, lexical sarcasm, illocutionary sarcasm, and 'like' prefixed sarcasm. After conducting the selecting step, this data was categorized as sarcasm because it contained the characteristics of the sarcasm with the categories previously mentioned. Then, in the focusing step, this data answered the amount of data contained in the demonstration banner against the criminal code bill. In the simplifying phase, the researcher presented numeric table and diagram to make it easier for readers to see the number of sarcasms contained in this research. At the abstracting step, the researcher embraced the understanding and a brief explanation of the numeric table and diagram that had been made. The results of the categorization were then quantified, and the overall results were summarized in the table below.

Table 1. Types of Sarcasm in the Demonstration Banner Against the Criminal Code Bill

Types of Sarcasm	**Examples Found in Banners**
Illocutionary Sarcasm	26
Lexical Sarcasm	11
Propositional Sarcasm	10
'Like' Prefixed Sarcasm	1
Total	**48**

Table 1 showed the types of sarcasm used in the in the demonstration banner about the criminal code bill which is solved through Camp (2011). The data of this research consisted of 48 banners against the criminal code bill. There are propositional sarcasm was obtained 10 data (20%), lexical sarcasm was 11 data, illocutionary sarcasm was 26 data (54%) as the highest rank with sentimental contradiction (18 data), manner violation (1 data), lexical contradiction was 3 data, and hyperbolic combination (3 data), while 'like' prefixed sarcasm was 1 data (2%) as the lowest rank.

Based on the table above, it can be seen that illocutionary sarcasm was dominant among of all. It indicates that the data used in this research mostly concerned with sarcasm is not only used as an element in a speech act, but also as an integrated whole including other speech acts that accompany it. Illocutionary

sarcasm covers the entire general implicature even in a specific scope, such as expressing anger, resentment, and others. Illocutionary sarcasm dominates in this study because there were many markers that could be used to detect sarcasm in the research data.

Based on data analysis, this research data used four forms of sarcasm to voice demonstrators' opinions on the government's new policy in renewing the Bill of Indonesian Criminal Code which are considered unfair to the people because this was detrimental to society and democratic life in Indonesia, which was one-sided with the government. The use of sarcasm sentences written on demonstrators' banners is a way of expressing ideas and opinions towards the people's council and state leaders which cannot be spoken directly.

3.1 Types of Sarcasm

3.1.1 Illocutionary Sarcasm

"*Sudah kelewatan kalau kaum rebahan turun ke jalan*".

"It's already too far when layed people are on the street."



Figure 2. **Illocutionary Sarcasm**

In the clause above, it refers to the lying down which means students who are lazy and do not have other activities (such as organizations) other than in the lecture hall. The activity they have is only learning in class, which does not have productive activities that can develop other talents and skills. Usually, people like this don't care about anything. Therefore, the participation of these lay people in the demonstration was a new breakthrough and an extraordinary thing.

"*Skin care mahal dipake panas-panasan, tapi gapapa lebih mahal NKRI*"

"Skin care is expensive to use in the heat, but it doesn't matter because it's more expensive for the Republic of Indonesia."



Figure 3. Illocutionary Sarcasm

The data 20 was identified as illocutionary sarcasm, especially in manner violation. From the data above, it could be analysed that the form of clauses written in the demonstration banner repeated the word "*mahal*". The word "*mahal*" here is a form of emphasis on the clause, which includes this type of illocutionary sarcasm. Clause in this banner explains that it is not only the men who have participated in rejecting the issuance of the Criminal Code Bill, but that women have also taken part in voicing this reform. This can be proven by the word "skin care" which is synonymous with women. Skin care is a product that is not cheap and devoted to treating skin, the use of which is dominated by women. From the banner, the female demonstrators highlighted the word "expensive" which means they don't mind the heat of the sun which can cause skin that has been treated using skin care to be damaged. This is also done to represent the voice of the people in voicing their rejection of government policies.

"We are living in republic not rape-public."



Figure 4. Illocutionary Sarcasm

The lexeme contained in the clause above is a contradictory lexeme, which is contained in one clause. The word "republic" refers to a country which is a government branched out from the people, not the principle of aristocratic descent, in which the leader of this republic is a president. In short, the republic upholds democracy that is evenly distributed to all levels of society. Meanwhile, the word "rape-public" is a contradiction in terms. This word refers to a

government that is not democratic and takes the rights of all levels of society, which is detrimental to society. This is a picture of the state of the country described by the demonstrators in demanding justice from the governments.

"Cukup hatiku yang ambyar, negaraku jangan."



Figure 4. Illocutionary Sarcasm

The word "*ambyar*" is a Javanese language which means to be divorced and make feelings of disorganization and thoughts not concentrate anymore. The meaning of this word is also usually used as a form of confusion to represent the situation of a romantic relationship that is not going smoothly. For this reason, the word "*ambyar*" is categorized as hyperbole because something that is usually destroyed and divorced is inanimate objects made of glass or mirrors. The word "*ambyar*" which is now dominated by youth is also in line with the demonstrators who are also young people. In this clause, the word "*ambyar*" refers to human feeling which is then used by demonstrators to voice the rejection of new the Bill of Indonesia Criminal Code. For this reason, in this situation the demonstrators want the country not to be scattered like the broken feelings they feel over a love relationship that is not going smoothly.

"Dicari! Otak untuk DPR."

"Wanted! brains for the House of Representatives"



Figure 5. Illocutionary Sarcasm

The clause in the banner above is contrary to the situation. The demonstrators did not intend to search for a "brain" for the legislative assembly, but the demonstrators gave a strong allusion to the performance of the legislative assembly which was considered to never keep promises such as what had been promised during the campaign period. The demonstrators gave a strong syndicate by stating that the House of Representatives never thought about the interests of the people, but prioritized personal interests. Therefore, the

demonstrators considered that the House of Representatives did not have mind or thoughts.

4.1.2 Lexical Sarcasm

"*5. Keadilan sosial bagi seluruh rakyat Indonesia (syarat & ketentuan berlaku)*"

"5. Social justice for all Indonesian people (terms & conditions apply)"



Figure 6. Illocutionary Sarcasm

This clause is analysed as lexical sarcasm, where it contains a positive clause followed by a negative clause. This lexical sarcasm illustrates to the government that the fact of the fifth precept written in the banner is true, namely as the fifth precept of Pancasila. However, in everyday life or in fact, it is something that is very difficult for ordinary people to obtain (who do not have power, power and wealth). Therefore, the clause that is enclosed in parentheses is a negative clause which follows the previous positive clause. With "terms and conditions apply" is a fact that actually occurs in the fifth precept. Which, it shouldn't apply. In other words, it does not apply in a democratic country like Indonesia. So, when that happened and caused the loss of the people, the demonstrators came down to demand their rights by representing the name of the Indonesian people.

"*Lebih baik percaya zodiak daripada percaya DPR.*"

"It's better to believe in the zodiac than to believe in House of Representative."



Figure 7. Lexical Sarcasm

As we all know that the zodiac is a myth where society means that the promises of the members of the House of Representatives are more than a myth which

never materializes. The first clause refers to a positive clause, in which demonstrators place more trust in the zodiac than in members of the House of Representatives. Distrust of the House of Representatives is a negative clause that comes after a positive clause. Therefore, the banner in this demonstration is analysed as lexical sarcasm.

"*Kampanye cari rakyat, bikin aturan tanpa rakyat*."

"Campaign to find people, make rules without people."

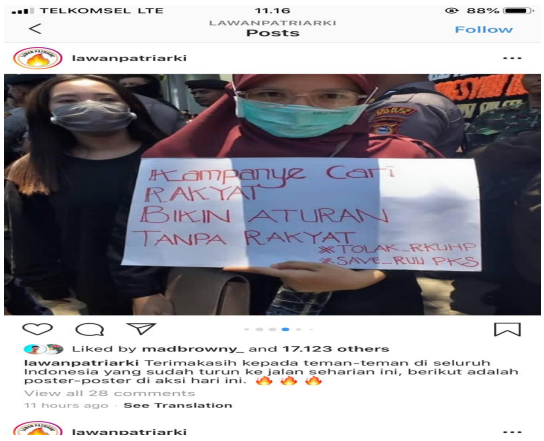


Figure 8. Lexical Sarcasm

The context of the situation that occurs on the banner is a satirical sentence voiced by the demonstrators, where the first sentence contains a positive meaning followed by a negative meaning. For this reason, this clause is categorized as a lexical sarcasm which consists of positive meaning and followed by the negativity behind it. This clause satirized the officials who approached the people and listened to their voices when they wanted to nominate themselves as the leaders, but after they had obtained seats and positions, they also forgot their people for a moment in order to prioritize their personal interests.

4.1.3 Propositional Sarcasm

"*Indonesia gak bakal maju kalau DPR ngurusi PEJU*."

"Indonesia will not progress if the DPR takes care of dick."

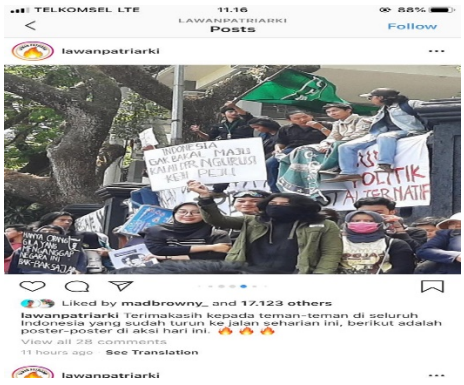


Figure 9. Propositional Sarcasm

The most direct criticism of the government is the clause above. This is related to Article 419 which regulates cohabitation, which states that everyone who lives

together as husband and wife outside of marriage will be sentenced to 6 months in prison or a maximum fine of category II. The article is very controvertional, which it is a personal right by everyone. The demonstrators advised the government not to make a fuss about talking about "*peju* or semen or sperm" because there are many other crucial things that must be considered for a better future for the people in the future by not interfering in the people's own affairs and personal lives. *Peju* itself is the semen or sperm produced by men when they are having sex with a woman.

"*Maaf perjalanan anda terganggu sedang ada perbaikan reformasi*."

"Sorry, your trip has been disrupted, while reforms are being repaired"

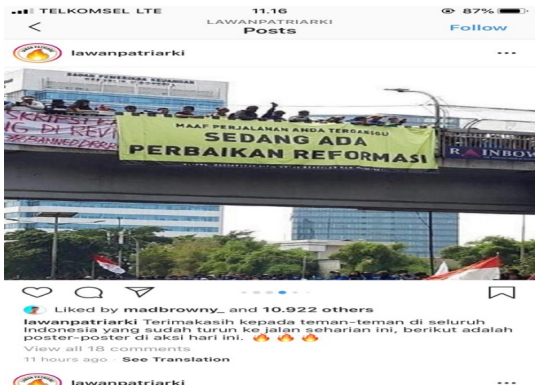


Figure 10. **Propositional Sarcasm**

Based on the data above, it was identified as propositional sarcasm. This was realized with a direct allusion to the intent and purpose where the demonstrators blocked the area along the road to demonstrate their voices regarding to the Bill of Indonesia Criminal Code rejection. Blocking the road can interfere with motorists and car drivers. To that end, the banner contained the apologies of the demonstrators towards disturbed road users as well as criticizing the chaotic government by stating that improvement to reform must be made. for propositional sarcasm itself is also the most obvious form of satire and not ambiguous meaning, because the purpose of the banner directly leads to the intended person in this context is the government themselves.

"*Condom bocor bukan urusan DPR*."

"Leaked condoms are not the business of the House of Representatives"



Figure 11. **Propositional Sarcasm**

Propositional sarcasm in this clause also has the same analysis as the previous clause. This clause also leads directly to article 419 which discusses criminal acts for couples who are not legally married but they live together. For this reason, demonstrators still criticize the government for being busy taking care of the private life or privacy of its people, rather than attaching importance to things that are far more important than just the sexual life of society.

4.1.4 "Like" Prefixed Sarcasm

"DPR medot janji, sumpahmu palsu koyo mantanku, aku rela ninggalke magerku demi nyadarke raimu cok!"

"The House of Representatives took promises, your oath is fake like my ex, I'm willing to leave my leisure time to wake you up."



Figure 12. "Like" Prefixed Sarcasm

'Like' prefixed sarcasm in the data combined with declarative sentence. The demo banner was committed the inverted content, utterance prefixed with sarcastic 'like' actively committed the protestors to deny the new policy of RUU KUHP and KPK law by the government.

5. Discussion

From this section, there were four forms of sarcasm analyzed in this research that was divided into propositional, lexical, illocutionary (lexical and sentimental contradiction, hyperbolic combination, and manner violation), and 'like'-prefixed sarcasm. Four forms of sarcasm had different functions with 54.17% for illocutionary sarcasm, 22.92% for lexical sarcasm, 20.83% for propositional sarcasm, and 2.08% for 'like'-prefixed sarcasm.

In this research, the finding showed that illocutionary sarcasm in analysing data was very dominating in this research because many markers can be used to detect sarcasm that focuses on the maxims in the research data. Based on data analysis, this research data used four forms of sarcasm to voice demonstrators' opinions on the government's new policy in renewing the Bill of Indonesian Criminal Code which are considered unfair to the people. The use of sarcasm sentences written on demonstrators' banners is a way of expressing ideas and opinions towards the people's council and state leaders which cannot be spoken

directly. A brief explanation of the clause "*dari rakyat oleh rakyat untuk bangsa(t)*" from the seventeenth data, the clause is identified as lexical sarcasm. This clause contains a positive meaning at the beginning which is then followed by a negative meaning afterwards. Sarcasm used in this clause is a form of words that was originally positive, namely "*bangsa*" which is then imbued with the letter "*t*" in brackets which changes the meaning of the word to negative. Thus, the meaning of the word "*bangsa(t)*" becomes a rough meaning addressed to the people's representative council and state leaders because of bad policies.

6. Conclusion

This research concluded that four forms of sarcasm had different functions with 54.17% for illocutionary sarcasm, 22.92% for lexical sarcasm, 20.83% for propositional sarcasm, and 2.08% for 'like'-prefixed sarcasm. It means that illocutionary sarcasm in analysing data was very dominating in this research because many markers can be used to detect sarcasm. The research also found that the use of sarcasm sentences written on demonstrators' banners is a way of expressing ideas and opinions towards the people's council and state leaders which cannot be spoken directly. The researcher analysed the types of sarcasm to categorize the research data into propositional sarcasm, lexical sarcasm, and illocutionary sarcasm, sarcasm with the prefix 'Like' using harsh language, and even ridicule or insults. Meanwhile, to analyse the realization of sarcasm in the meaning of experience, the researcher uses Halliday's theory. This is what distinguishes it from previous studies which only used Halliday's theory to analyse sarcasm in research data. The researcher suggested that the further researchers to examine spoken utterance with sarcasm analysis as a form of scientific development in the field of English Language and Literature. Then, this research could also be a reference material for the researchers who want to research the topics that were relevant to this research.

References

Afrinda, P. D 2017. Sarkasme dalam Lirik Lagu Dangdut Kekinian (Kajian Semantik). *Jurnal Gramatika. Jurnal Penelitian Bahasa dan Sastra Indonesia*, 3(2), 61– 71.

Ansori, M & Taopan, L. 2019. A Multimodal Discourse of Promotional Video Wonderful Indonesia. *Elite: English and Literature Journal*, 4(1), 1 – 18.

Bachtiar. 2018. Sarcastic Expressions in Two American Movies. *LEXICON*. 5(2), 152 – 166.

Cahyo, A & Manullang, T. 2020. Analysis of Sarcasm in Bahaya Komunis Song by Jason Ranti. *ASAS: Jurnal Sastra*. 9(1), 6 – 22.

Christiani, A. 2016. The Analysis of Sarcastic Utterances and the Hearer's Responses iin Two Broke Girls TV Series Episodes 1, Season 1 To Season 5. English Department. Sanata Dharma University Yogyakarta: Yogyakarta.

Dinari, I & Nababan, M.R. 2018. The Analysis of Translation Techniques of Irony and Sarcasm in Novel Entitled The Return of Sherlock Holmes and The Effects of Translation. *Prasasti: Journal of Linguistics*, 2(1), 69 – 88.

Harsa, A & Sukendro, G. 2020. Sarcasm Analysis of "Suci Maksimal" song by Jason Ranti. *Koneksi*. 4(2). 265 – 273.

Inderasari, E **&** Lestari, B. 2019. Bahasa Sarkasme Netizen Dalam Komentar Akun Instagram "LAMBE TURAH". *Semantik*. 8(1).

Irfariati. 2015. Majas Sarkasme Dalam Penulisan Komentar Pada "5 Ironi Akil Mochtar Ketua MK" yang Ditangkap KPK. *Balai Bahasa Provinsi Riau*. 6(2). 163 – 174.

Miles, M.B & Huberman, M. 1994. *Qualitative Data Analysis: An Expanded Sourcebook. Evaluation and Program Planning*. London: Sage Publication.

Nazir, M. 2011. *Metode Penelitian*. Bogor: Ghalia Indonesia.

Rachmat, F. 2017. The Use of Sarcasm in Student Association in Faculty of Dakwah and Communication in State Islamic University of Alauddin Makassar. State Islamic University of Alauddin Makassar: Makassar.

Rais, B **&** Widodo, P. 2019. Semantic Analysis of Fraudulent Ads on Facebook. *LINGUA*. 14(1). 161 – 168

Septiani, L & Sibaroni, Y. 2019. Sentiment Analysis Terhadap Tweet Bernada Sarkasme Berbahasa Indonesia. *Jurnal Linguistik Komputasional*. 2(2). 62 – 67.