

# **SLANKERS: BETWEEN PAIN AND DREAM I STANDING STUDY REGARDING IDENTITY, AESTHETIC EXPERIENCE AND FANTASY DEMOCRACY**

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## **ABSTRAK**

**V**arious genres of music comes in with the mass of fans are so diverse. Slank with Slankers is one manifestation of a new form of language or identity in society. Various materials appear on the back of the work or of the figure. The material contained in the works have anesthetic to win the public in the pain that they feel. Upheaval appeared, both in the social order, economic or political give a sense of dissatisfaction and pain within the community. The pain is exacerbated when other countries and order system does not give you peace. Apparently Slank with all the material that was in him giving drugs to calm the public so that they lightly treat the pain and does not make him rebel against the state. The next interesting thing is to see the fantasy, esthetic experience, state and democracy in the subject formation Slankers background.

Keywords: Slank, Slankers, Fantasy and Music

## **INTRODUCTION**

This paper will try to discuss the motion collected on two correlations between art and society. One thing that will be discussed in this paper is Slankers (a fan of the music group Slank). As is already known to many people, the masses who attended the community embrace Slankers have large amounts and has a high loyalty to his idol. Not only in existence in the work, but the number of lovers community Slank countless. Slankers it very much, that until Slank create a party, he must be a great party. Slankers is the designation for the lovers Slankers for women, called Slanky. Until now the number of the Indonesian Slankers touted reached half a million people.<sup>1</sup> Tidak Slankers much mass is separated from the power of work produced by Slank. The works were decanted from Slank is a force that sometimes connecting it with political turmoil and social unrest emerging in society. Some works Slank give the impression of anxiety will be social and political situation. This problem also confirmed by Yulita karate, Pamerdi Giri Wiloso and John R.Lahade in the paper entitled "Analysis of the Journal of Semiotics Lyrics" Gossip Streets "of Slank Music Group". In this paper said Slank want to call the spirit of anti-corruption to the younger generation, not least the Slankers scattered throughout Indonesia. Slank sang a number of songs with

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<sup>1</sup><https://seleb.tempo.co/read/news/2013/12/01/112533761/bens-leo-slank-buat-partai-pasti-akan-besar>, Accessed on February 25, 2016.

the theme of anti-corruption, one of them "Gossip Streets (Gossip Jalanan)".<sup>2</sup> Interwoven relationships of music and problems of society is inevitable just off the kitchen the employment of artists. Some side is owned by the art is to provide awareness to the community in a variety of contexts without the need to go as a political actor.<sup>3</sup> Excellence is what makes art or artists can greatly help the community critical awareness through art materials without turning to politics.<sup>4</sup> This sentence as give an idea that gave rise to the notion that art has a strong relationship with reflections on the social issues. Because, basically, art has a position that is in the midst of society. This sentence as give an idea that gave rise to the notion that art has a strong relationship with reflections on the social issues. Because, basically, art has a position that is in the midst of society.

In some cases, art is a contradiction between art arena and the interests of the state. In the 1980s, the world of Indonesian music enlivened by a few stars who jumped in at that time. Names such as Betharia Sonata, Iis Gugiarto, Nani Sugianto, Rita Butar Butar and Mawi Purba Indonesia could enliven the musical feature. Of the few names that have been spoken this implied a name that will serve as an example of the relationship and the country's political agenda art. The song "Hati yang terluka" which was sung by Betharia Sonata is one example. This song had received critics by the dominant government at that time. This song is considered whiny because in this song tells of the pain that comes from harsh treatment by her husband. This makes the ministry led illumination Harmoko reaction. Kompas, August 25, 1988 manpen Harmoko "Growing morale intertwine with national discipline, should be reflected ... in the eyes of the TVRI. That effort will not succeed ... if the spy TVRI are colored with a song called "discouraged laments bad taste /" rift household / whiny thing. In a state of discouragement and whiny, would have been difficult to invite people work hard. Yet what is described that is not the reality in the community.<sup>5</sup> Of this article can be seen on resistesi efforts and the efforts of the authorities to regulate people's actions. This article became one foothold in seeing patterns concerned with art and rebellion by showing the resistance against works that appear in the middle of the community.

Within the scope of subsequent, art as a field that has a critical look at and reflect work. Art As the uprising, is a movement that is at the same time are glorifying at once deny. No artist can accept.<sup>6</sup> There is a connecting line that can deliver this idea as one that can discuss the issues Slankers. One bond is aesthetic experience captured by fans, especially Slankers. This kind of experience-pengalamann give space to fill thinking fans in the outside world. Based on this, this article will offend issues arising from the background of the community Slankers. Many things come to Slankers action as part of a bond as

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<sup>2</sup> Yulita karate, Pamerdi Giri Wiloso dan John R.Lahade, Jurnal Analisis Semiotik Lirik Lagu "Gosip Jalanan" dari Grup Musik Slank, Page 1.

<sup>3</sup> Politics is written on this sentence has a broad meaning and is not just an issue in party politics or politics of the country. Politics in this case underlined as an actor in the problem.

<sup>4</sup> C. Teguh Budiarto, Musik Modern dan Ideologi pasar, Tarawang Press, Yogyakarta, 2001, Page 41.

<sup>5</sup> Philip Yampolsky, Hati Yang Luka, An Indonesia Hit, Southeast Asia Program Publications at Cornell University, Indonesia, 1989, Page 6.

<sup>6</sup> Albert Camus dll., Seni, Politik, Pemberontakan, Yayasan Bentang Budaya, Yogyakarta, 1998, Page 1.

members of Slank and broader ties. One phenomenon as seen in this paper is a community Slankers. This phenomenon is taken as the mass of Slankers community is arguably many and scattered in various areas. One thing you want to see in this phenomenon is the aesthetic experience contextualized with imagery about nationalism and political phenomena. Occurrences Slankers appearing on the political moment (fall of President Suharto) is not a section that appears without reason. Event systems as well as systems agenda that appears around the group has a part that can not be released for granted. The problems that exist within the scope of this daily resulted in a variety of actions that are present in the group. In the sense that the existence of this Slankers not be separated from the content that has a direction on the political and social side. The political side that is present in this Slankers actually leads on how they establish themselves as Slankers and how they have a specific purpose in mind. Social side that appears within the scope of Slankers own communities lies in how they relate and build selfhood? What underlies they form a communal called Slankers? or why the country does not repress them, but they work quite spicy ?. This question will be discussed in this paper.

### **Music For Sound that inarticulate**

The cornerstone contained in this section is led to the fantasy Slankers. Images contained in art is giving power powerful reflection in building a fantasy in the mind of the listener. This kind of motion arises from the reality and fantasy of the subject. Or in other words, art is a container in showing certain romance-romance in the works. It appears as shades of work that appears in the romantic era. In eras appear several works that are born from "distance" man of the world that they want. To display this kind of groove, presumably Raden Saleh's paintings could be a mediator between the work and the building of the fantasy. It should be underlined in this Romanesque art trail on the romance or romance to something. The cornerstone of some kind would provide branching on two main strands, namely the distance and freedom. Both of these are areas that can provide a hidden message and could also provide a thrilling experience. In addition to the logic of the distance and freedom, there are three things that are important to see that their tyranny, fantasy and idialisme.<sup>7</sup> If you have to look deeper into the context of the emergence of the romantic era was pioneered by the industrial revolution. This revolution actualized with the advent of the steam engine and the changing patterns of economic and social system at that time. These changes resulted in the emergence of free will to transcend the tyrannies that arise because of the emergence of this steam engine. Being able to appear in this framework is change between human workers are replaced by machines.

The conception of "distance" and "freedom" is written in the above section is a plan that appears when the subject met with a tyranny. Framework that want to provide a reflection on the fantasy that emerged from the dialectic movement system that makes the subject within. So that the motion dynamics in a romantic era of motion work on behalf of the subjectivity of the shadows reflect the world within. World in themselves have a basis on how reproductive fantasies that arise due to distance. Logic distance is what will develop in the context Slankers. The early part of a plan to understand the flow pattern of the

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<sup>7</sup> Andrew Lesser, M.M, Music in the Romantic Era 1825-1900, Page 1.

romantic era in its historical context. The idea that emerged in that era is a material that can become a reference in view of the phenomenon that emerged in the community. The number of subjects who gathered in this Slankers not only present in the sphere of musical experience that comes with the mantra "bimsalabim" nowhere. Slankers track record and also become the subject of bonds of other cultural patterns, resulting in the participation of the subject Slankers with multiple languages within him. Slankers dealing with shades of other cultures resulted in the emergence of anxiety in themselves. Anxiety arises because he was prosecuted and are the subject of a social system ties inherent in him. The bonding cause scars and gives a conception for free or bargain with the bond. The bond is to cope with a tyranny that led him to have to run for what they want. In his efforts munculah Slank as container romanticism that led them on a fantasy about itself and a reflection of the ties that bind him.

When viewed from the initial appearance, Slankers community is present at the end of the Suharto period. In this context came the order that opens global seed trade is the new order. Prof. Vedi which explains the political aspects of this book praising Prof. Robison over his criticism of the Soeharto government through his writings. Soeharto's time, according to Vedi, a period of development of capitalism. Prof. Robison was able to analyze changes in the economic situation of Indonesian politics, especially those that occurred in the 1970s. During this period, capitalism Indonesia is a complex thing. Books Prof. Robison has succeeded in explaining the be tamed democracy that fosters the growth of the capitalists.<sup>8</sup> Now, post-reform, liberalism faucet is opened. Various ideas emerged, even to the extreme form, namely liberalisasi political, economic, social and cultural rights which are often ignoring the value system that live and thrive in the community and the nation of Indonesia. A series of policies designed to reflect and landsan even without ideal launched when establishing a republic. Breath and spirit tend to be grounded in a growing market, where everything was rated economically or in other words "efficiency-pragmatic" policy of each country.<sup>9</sup> Basically capitalism refers to a number of structural principles that underlie the practice of capital accumulation in the context of production and labor markets are competitive.<sup>10</sup> In this sentence at least be able to give a description of the map of capitalism that works at the moment. Capitalism is not present without a negative impact on the general public. The existence of this system would have provided many of the hypotenuse is hard to resist. Within this framework, the market has its own logic which comes without state intervention. This framework had come up with a great impact. One of the effects that can be seen from the shells is to start overlapping ideas about democracy and the state system.

The shape of the existing imbalances in Indonesia provides tyranny that is present widely and globally. It has become a natural thing if this tyranny gives a sense not sufficient in themselves. But the thing that can be seen is the

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<sup>8</sup> Capitalism articles Indonesia: From the Market to the State, the University of Indonesia, 2012-06-14, Page 1.

<sup>9</sup>Jurnal Sosial Demokrasi, Vol. 11 4 April - Juli 2011, page 6.

<sup>10</sup> Eko Prasetyo, Kapitalisme & Neoliberalisme Sebuah Tinjauan Singkat Ekonomi Politik, Jurnal Al-Manar, edisi I/2004, page 2.

emergence of desire in permitting the pursuit of what is desired. This limitation gives much impact on society as citizens. Upheaval that appears is actually located on the pretenses Imang fantasy that appears when the foundation of the state was introduced. In this context, Pancasila along with a set of basic laws became the first starting point in this mechanism. We can put the Pancasila as ideologi seed that has a lot of fantasy in it. The top seeds are occasionally being repressed by the state on behalf of the lure that is created from the ideology. But it turned out to repression carried out by the community as the community Slankers critical. In this context Slank like being a new media in making the distance limit between the state of society and fantasies about democracy. Through what Slank managed to make the distance in a romance of democracy ?. One part that can not be released dapam Slankers phenomenon is an understanding of the doctrine Slank named Slankisme. One part that will never be forgotten by Slankers is the meaning of the PLUR (Peace, Love, Unity and Respect). This word is a part that can not be discharged in everyday Slankers. PLUR reality for some Slankers is an ideology in his mind. One of the things that can be seen from this are the comments of the members Slankers itself. PLUR, said the 32-year man who is usually called Ateng, it is a kind of mantra reminder that Slank fans are the ones who Cintas peace. PLUR true Slank album name which was launched in 2004. The word is singatan of Peace, Love, Unity and Respect. Not surprisingly, then Slankers make it as principles of conduct. Yudi said, in every concert, is forbidden for Slankers involved in the fray. When there was a commotion in a concert Slank, ordinary Slankers shouted "PLUR" so that the chaos is no longer the case. "If that was seized, it's called Slankers pirated," he said.<sup>11</sup> This sentence gives a reflection on the ideology acting to control the minds of the members of the group Slankers. All ideology has the property call or interpellate individuals become the subject of an individual.<sup>12</sup> From this quote explained that ideology is calling people with the sense that the ideology calling for offers identification of individuals, subjects who are called by ideology becomes the subject of ideology. Ideology itself has properties to make the subject of ideology unwittingly doing something according to the ideology that called it. Ideology is not the idea and his idea, ideology is the realm of ritual and practice in terms of ideology is the background of the trigger in which one acts unconsciously. The formation of the subject in the interpolation using the term to call. Calling is defined invites individuals to attach themselves to a particular ideology. The invitation to join a particular ideology is not enough in the scheme subject interpellation in Althusser ideas, ideology if not ritualized would be science. The willingness of an individual is the subject of an ideology called because behind there is a fantasy ideology which gives the lure satisfaction.

From this foundation sometimes people who do not have sufficient economic power or capital will give effect to the formation of resistance in the community. The works of music group Slank in this context may give a residue that leads to the public welfare orientation. On the basis of this logic does not

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<sup>11</sup> Anang Zakaria, Plur, Mantra Pemersatu Slankers, Senin, 02 Desember 2013, <https://m.tempo.co/read/news/2013/12/02/112534085/plur-mantra-pemersatu-slankers>, accessed on March 1, 2016.

<sup>12</sup> Ben Brewster, Lenin and Philosophy and Other Essays Louis Althusser, Monthly Review Press, New York dan London, 1971, page 170.

have a country like fangs sharp enough to overcome the economic anxiety that is present in this era. So from this motion appears angle that leads to a common enemy in the surrounding community. In this case the country along a set of apparatus belonging to it being targeted in this case. One example of the work that can be oriented is a work entitled "Orkes Sakit Hati". Political attitudes are very sound good on anymore "orchestra Hurt" contained in the album "999 + 09" is intended to the government of Indonesia in order to be serious in taking care of people who are being hit by the economic crisis and not just saying empty promise.<sup>13</sup> This work provides the dialectic movement that lead to public unrest over the government's authority in providing welfare to its citizens.

The process of the emergence of a group Slankers itself can not be separated from the context that led to the aesthetic experience. Besides Slankers acquire and build their fantasy, Slankers own gain a critical experience and the experience of horror. Manusisa which is responsive to stimuli artistic react to the reality of the dream as does the philosopher on the reality of existence; he watched closely and interpret the life, of the processes of this he trains himself through life. Not only pleasant and harmonious image that he experienced with the universal notion: the image of a serious, moody, suddenly restraints, banter chance, hope frightening, in short all the "divine comedy" of life, including Hell, flashed before him.<sup>14</sup> xperience the horror of this kind is becoming one of the responsiveness of the aesthetic experience of Slankers. The correlation is of how this Slankers as given mirror and see selfhood has been accidentally or intentionally covered. So that the motion of this kind provides two possibilities for the group Slankers on the side of consumption and production positions. Consumption process lies in how they receive what is given by the aesthetic experience, and on the production side lies in how they act. This kind of experience has a strong power in the process of withdrawing the listener on an imaginary space. Playing with exploring the boundaries between fantasy and reality, between the real and the imaginary, between oneself and others. Explore the self and the social pattern, investigate and also made.<sup>15</sup> Southwestern aesthetic reflections experienced by this Slankers can give strength to the building thinking of the group see themselves and outside themselves.

Society does have parts that can not be denied their presence in individual intervenes in it. Systems language community or society is an important part in the subject. The community has a lot of potential in building a framework of thinking of people in part complexion. This framework provides a logic flow that is in tune with the prevailing system in the community. When the basic layout is put on the ability of human strength independent logic, it turns on the other side of the power occurs with the intervention of society in shaping it. This view is in line with the assumption of art, such as rebellion, is a movement that is at the same time are glorifying at once deny. No artist can

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<sup>13</sup> Rizky Hafiz Chaniago, Fuziah Kartini dan Hassan Basri, Budaya Populer dan Komunikasi: Impact Kumpulan Slank Terhadap Slankers Di Indonesia, Jurnal Komunikasi, Malaysian Journal of Communication Jilid 27, Universitas kebangsaan Malaysia, page 97.

<sup>14</sup> Fredrich Nietzsche, Lahirnya Tragedi, Terj. Saut Pasaribu, Pustaka Prometheus, Yogyakarta, 2015, page 24.

<sup>15</sup> Matt Hills, Fan culture, Routledge, London dan New York, 2002, page 60.

accept.<sup>16</sup> On the basis of this assumption comes the question where the meeting point between art, logic and community intervention ?. The intersection of these three content is freedom. Freedom in this context can be correlated to the art itself or the fans. In the area of work, the artist can be hosted in enforcing the rules they want and free from determination languages in general. This scope can in an attempt toying with forms that have been solidly on the language changed society and created a new system. This puts art groove has regions that have properties that are free in the form of work which is separated from the conception of the meaning of language. The other side of this power seemed to provide a reflection on subjects in the consumption process works. Like the saying works of art as a kind of mirror that can give reflection selfhood of every subject who saw it. The process is like effort in stripping clothes that are worn by lovers who mastered the language. Slank works can be entered in the recesses of the heart and is often referred to as the representative voice for some people. This is relevant, because the art it contains two payloads simultaneously, namely the element of aesthetic experience and mimesis, beauty and truth. Elements of aesthetic or beauty appears in the artist's will to lift estesis deep experience into his art, to be captured by an art connoisseur.<sup>17</sup> This process involves traumatic experiences and opened the door to enter in the work that will have an influence on the new language.

### **Slank and State**

This section is a section that will explain the linear motion between the state and Slankers. map that will appear in this section is a question, the question is why the country does not repress Slankers ?. This question came from a musical phenomenon that appeared some time ago. One group of music that never felt the repression of the state is the music group Koes Plus. Motion dynamics that appear on the surface of the era also spawned a diverse style of music that have sprung up in front of the community. Political turmoil and upheavals of thought also take a significant role in shaping the style of music in a certain period. The part that can be seen is a change of rulers and political policies of the two initial ruling old order and the emergence of a new Order to give effect to the arts. Understand visible from Soekarno regime is a political force Soekarno implications on the election strategy of nationalization of cultures, while the ruling New Order economic development brings the internationalization of cultural selection.<sup>18</sup> In the era before the impact that can be seen is how the attitude of the Old Order in rejecting or meresistensi music group Koes Plus.<sup>19</sup> Policies are created within the political system of the Old Order forcing Koes Plus was repressed because it is considered as a representation of the nation invaders. In an age old order, the music and the songs they sing - that mimic the style of "Everly Brothers" and then the legendary popular groups from the UK, "The Beatles" - is not sanctioned by

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<sup>16</sup> Op cit..Albert Camus dll., Seni, Politik, Pemberontakan.

<sup>17</sup> C. Teguh Budiarto, Musik Modern dan Ideologi pasar, Tarawang Press, Yogyakarta, 2001, page 35.

<sup>18</sup> Hikmat Budiman, Lubang Hitam kebudayaan, Kanisius, Yogyakarta, 2002, page139.

<sup>19</sup> Koes Plus or Koes Brothers is a musical group that was founded in the 1960s. Personnel from the music group Koes Plus is Tonny Koeswoyo, Nowo Koeswoyo, Yok Koeswoyo, Yon Koeswoyo and Jon Koeswoyo.

the ruling government.<sup>20</sup> Another example is the song "Hati Yang Terluka" which was sung by Betharia Sonata is one example. This song had received celakan by the dominant government at that time. This song is considered whiny because in this song tells of the pain that comes from harsh treatment by her husband. Kompas, August 25, 1988 manpen Harmoko "Growing morale intertwine with national discipline, should be reflected ... in the eyes of the TVRI. That effort will not succeed ... if the spy TVRI are colored with a song called "discouraged laments bad taste /" rift household / whiny thing. In a state of discouragement and whiny, would have been difficult to invite people work hard. Yet what is described that is not the reality in the community.<sup>21</sup> Of this article can be seen on resistesi efforts and the efforts of the authorities to regulate people's actions. This article became one foothold in seeing patterns concerned with art and rebellion by showing the resistance against works that appear in the middle of the community.

Two works were used as an example is an example of a mismatch between the state of mind along with its apparatus and artwork at odds with the country's political agenda. from here in fact raises the question as well as contradictory when viewed phenomenon Slankers. It also appears from the statements of other questions, contradictory where ?. To see further let's look at some actual views make Slankers phenomenon is becoming more attractive. Characteristic of Slank music collection is dominated by the appearance serabai and somot. The phenomenon of lifestyle has become a part of the creation "slengean" lifestyle. This lifestyle has been used by Slank fans are Slankers as a symbol of their identity and way of life or 'a way of life'.<sup>22</sup> In this Slankers quote actually gives power to the representatives of the public reflection on the "Wounded Heart". Where this community is a collection of people who want and do not want to be regulated. This assertion also appears in the musical work entitled slang blue generations. In this work written the phrase "I'm not the pawns of chess, I do not always set-set, do not try to get in my way because I Generas Blue" even on a sentence in the last written "I'm not your son, I only deposited, My dream of mine I, you entrusted I God's creation "this sentence gives a reflection in a generation that was upset and wanted to get out of the bond. It could be placed on the generation of rebels who began not want dictated by the state. It appeared not without reason, a lot of musical works Slank trigger the emergence of a critical generation in view the phenomenon in different contexts. For Slank, social criticism (corruption) is not a new thing for them, but since 1990 they released their first album which has also been voiced about the social criticism (corruption). Even to the studio album 18th else they still speak it. The lyrics to "Gossip Jalanan" is one of the main Slank expression of an idea a reality which occurred in the country.<sup>23</sup>

From this we can map the motion that Slank and Slankers have a place that criticize, and puts the community as a community Slankers unruly. But why not be repressive countries on Slenkers? Why are they allowed to act on

<sup>20</sup> Op cit, Hikmat Budiman page 140.

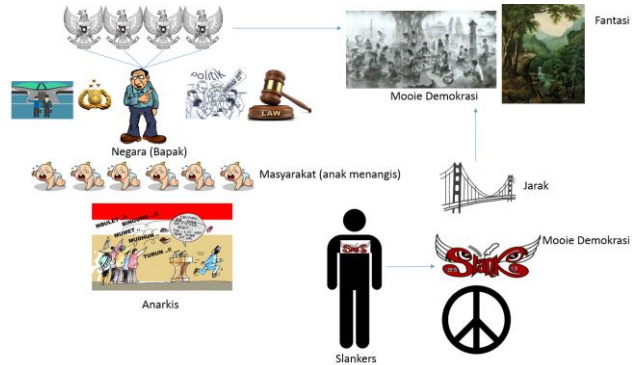
<sup>21</sup> Op Cit.. Philip Yampolsky, Hati Yang Luka, An Indonesia Hit.

<sup>22</sup> Op Cit...Budaya Populer dan Komunikasi: Impak Kumpulan Slank Terhadap Slankers Di Indonesia, hal 96.

<sup>23</sup> Yulita Karatem, Pamerdi Giri Wiloso dan John R. Lahade, Analisis Ssemiotik Lirik Lagu "Gossip jalanan" Dari Group Musik Slank, Cakrawala : Jurnal Penelitian Sosial. Vol II, No. 1 Juni 2013, hal 7.



the groove they act sometimes makes hot ear for the country ?. This is part yangmenarik to be seen within the framework of the fantasy romance about real democracy. Slankers is placed in a position that had signs on the attitude Slankers anarchism but not to the point of extreme anarchism. So this section will arise the question of why is this so? This question will be open through analogy as shown below:



This Plan is a way of thinking that is proposed within the framework of this thinking puts Slank along with his work as creator distance. Creation of this distance is very important in creating a distance between the public funds mooie fantasy democracy. Slank placed in this section as the solace of some people who started upset with a variety of pressures that arise in the social order. Romanticism beauty of Indonesia or of established democracies in the shadows as if they were taken in the works Slank. Slank in this order as a medicine to treat people who feel the tears are not enough desire. Slank itself as reinforce distance and provide room for fantasies about democracy and the beauty of Indonesia. So that this logic can prevent upheavals that are present in various regions. So the presence of Slank along with his work is one strategy to create distance and drove the masses to not switch on the side of crime. According to the author's view of ethics within an explanation that would like to provide an understanding of the existence of objects of desire who want to pursue a passion but the object itself is in something so much. Efforts to achieve that can provide enjoyment and driven by an impulse that is named drive at the time it was created ethics or "rule" it is things that look out of the laws in force in the community. It is not a new item memag if we hear or read the word democracy. Social Democracy is the true Indonesia. Various historical documents before the proclamation of independence of August 17, 1945 shows that the spirit of the Republic of Indonesia endirikan constituted by at least three things, namely social justice, similarities position of citizens and, of course, civil liberties states. As said by Ssoekarno on Pancasila speech in front siding BPUPKI June 1, 1945, "Do we want an independent Indonesia that the rampant capitalist, or that all the people prosperous, pliers everyone enough to eat, enough clothes, live in prosperity, felt lap of Mother Earth giving enough food and clothing to him ?."<sup>24</sup> This quote is the initial entrance could see map and clear directions in the phenomenon Slankers. The debate that emerged from conversations involving the democracy is still menadi debate often discussed. In the excerpt shown above is hooking one word capitalism as an opposition point of democracy itself. Basically capitalism refers to a number of structural principles that underlie the practice of capital accumulation in the

<sup>24</sup> Op Cit...Jurnal Sosial Demokrasi, page 4.

context of production and labor markets are competitive.<sup>25</sup> In this sentence at least be able to give a description of the map of capitalism that works at the moment.

The point is deviated from the community is not only lies in the style that completely misses the point, such as extreme punk community. Things deviated can also be led on critical attitudes arise in the minds of people looking at things. In this case the power of musical experiences also took considerable role in building this conception.

*Adorno's Aesthetic Theory measures the function of art in terms of its ability to present truth content in its objective structure, that is, the truth is manifest in art's ability to induce an experience that transforms consciousness. However, both thinkers worked in subsequent years to gain a stronger conception of how this objective truth content of aesthetic experience could serve as a site of social critique.*<sup>26</sup>

In this section sebnarnya has a role in how where basic aesthetic experiences can leave a building on the process of forming the basis of thinking. From this quote is the part that provides critical resources to reflect the work and the outside world. This sort of thing also appears in the case of Slankers when advanced to fight for justice in the case "KPK". Slank standing in front with echoes song that has a reflection on the critical positions and their presence alone Slank not accompanied by the Slankers. such movement is grounded in movement Slankers who want to stand in all classes and want to fight for the aspirations of the many positions. So in this motion Slank is like a hero who is not only a voice for Slankers per se, but its presence also represent the people of Indonesia.

The conception of distance is the result produced by the repression of the language. when entering the phase primordial subjects feel close to these objects. However, when the presence of the symbolic father made separate from the subject and came the conception of the object of desire. The father was still not able to provide the same enjoyment when it was the subject of split seeks pleasure she used to enjoy when he is in the world primordial. attitude to look for is an attempt by the subject split when pengalamnya met with the objects of desire. When the experience was beginning to form in situ passion into the drive. The impetus that has konsekuensi to violate the rules of the language or the law that is enclosed in "Liyan" or in terms of perversions. This drive has a strong relation in finding or pursuing a contained object in other ways that do not repress or polymorphic course. This view of breaking the law or perversions closely linked in terms of crime and sublimation or violated the law with the positive side anntinya provide new languages and unlawful connection leads on the negative. If we see an example of criminal cases such as theft, robbery or rape subjects or actors tend to eliminate the "Liyan" which has the object of desire in view of the subject. Dalkam the sense that the distance is conceived in criminal attempted sublimation removed and focuses on the object of his desire. In the distance is still required for

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<sup>25</sup> Eko Prasetyo, Kapitalisme & Neoliberalisme Sebuah Tinjauan Singkat Ekonomi Politik, Jurnal Al-Manar, edisi I/2004, page 2.

<sup>26</sup> Nathan Ross, The Aesthetic Ground of Critical Theory New Reading of Benjamin and Adorno, Rowman & Littlefield International, London dan New York, 2015, hal 14.

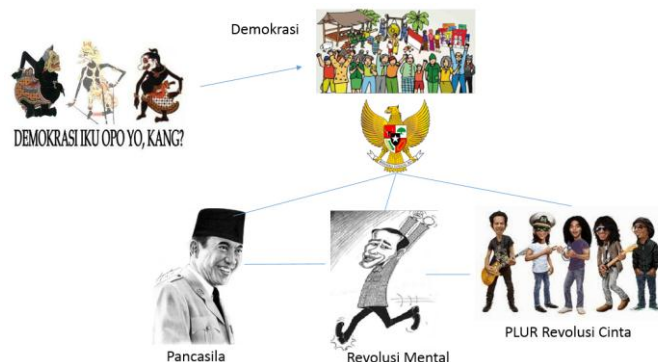
sublimation object of desire can turn into das Ding and new markers will appear as well as developing new language. The distance in the understanding of the lead authors on the object of desire is not achieved because the symbolic example is the conception of courtly love. Love is grounded in the experience of pain.

So the relationship between the state and Slank also have the same romance in a romance will understand the beauty of democracy and Indonesia. One piece that can be referenced is how countries can utilize Slank as bridge distances and fantasy. Still remind us with a logo HUT RI 70th with jargon let's work? Or more interestingly how representation romance Soekarno as the emerging leader of relationships and Jokowi Slank ?. Maybe some people just look Slank position in the struggle electoral roll only see mass mobility and reproductions. However, if viewed more deeply Slank position is much deeper than just the mass mobility. Traces Slank has a string on image building and helped shape the world of meaning that has a direction on the romance of leadership coming from Soekarno. In this context there is a linear relationship between the representation of Sukarno, Joko Widodo and Slank. In this section slang has a role to provide new markers and "mendasingkan" Jokowi as president representing Sukarno.



Mars Slankers  
 Di sini tempat cari senang  
 Salah tempat kalo kau cari uang  
 Di sini orang-orang penuh kreativitas  
 Tempat orang-orang yang terbaik  
 Di sini bukan anak-anak malas  
 Tempatnya para pekerja keras  
 Di sini bukan anak-anak manja  
 Sedikit kerja ... banyak mintanya

From this figure actually realized or not hold a charge very political at all in the effort to build a fantasy and utilize media Slank as state ideology. Come work is not a slogan but a movement. What movement? Movement as well as ever envisioned by the president, Father of the Nation and Independence proclaimed that "... the movement we do small movements; movement we shall essentially something the movement that wants to completely change the nature of society, a movement to break the pain-the pain of the community to kesusulur-sulurnya and roots. "President Joko Widodo has the same confidence that the movement that we want to build is the movement to break mentality of the people who are in keterjajahan, ketindasan, injustice, lack of independence and membangun new nmentalitas as an independent nation 100 percent. That is the meaning of the most basic of mental revolution.<sup>27</sup>



<sup>27</sup> Text "Gerakan Nasional" Ayo kerja "In the 70 years Indonesia Merdeka, p 2.

The three characters have the same conception of the existence of democracy envisioned by one of the main pillars. Meanings of the meaning of democracy itself, fueled by the same principles of harmony kedaan but in a different way. Shadow will be the basis romance harmony that appears in the work and make work a critical momentum in the phenomenon.

## **CONCLUSION**

Slank is a group that has a wide range of tones that look in him. The thought romance harmony of society into a basic runway of the critical work that they bring. This reflection will be able to leave the building on the pattern of public awareness in the outside world. Slankers critical power possessed an effort that they go with the imagery of the stands at every class. Slank existence and the state is like coffee and sugar. State as if slapped, but at the same time the country greatly benefited from the presence of Slank. Benefits from the country by Slank lies in an attempt to silence the masses and does not lead to criminal acts such as terrorism. Slank is like singing lullabies to people who are already hot with the socio-political conditions of the country. On the other hand, Slank has a critical power included in the aesthetic experience of society in view of political maneuvering and social konsidi society. Tyranny that appears on the surface has an element of destroying once held society together with the new name of Slankers. Shadows point about the concept behind Pancasila provides magical power in shaping and restrain the turmoil community in its efforts to pursue pleasure behind Pancasila. Slankers with umbrella called Slank as if lulled and make it become part of a community crime. keberjarakan made by Slank indeed become a power for the perpetuation Slankers and also the state.

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