CRITISISM OF CULTURE AT DAGADU PRODUCT COMPANY
A CRITICAL MULTIMODAL DISCOURSE ANALYSIS

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Abstract
Dagadu Djokja is one of the icons Yogyakarta which provides various souvenirs typical of Yogyakarta such as t-shirts, batik, handicrafts and others. One product that is in demand by tourists is the shirt, because the shirt Dagadu has unique characteristics that are of cultural value delivered. In this study will analyze Dagadu products in terms of verbal and visual elements as well as explore the culture found on the shirt Dagadu.The approach of this study is descriptive qualitative. The type of this study is document research. The data of this research takes from www.Dagadu.co.id. In this study, the researcher uses the Systemic Functional Grammar to analyse the verbal elements, the Generic Structure Potential to analyse the visual elements and the Iceberg Model to analyse the culture reflected in dagadu product.

Key Terms: Culture, Dagadu, Discourse Analysis

INTRODUCTION

Dagadu Djokdja is an icon of tourism in Yogyakarta after the warm, batik, silver, and bakpia. However, its existence has been widely same by pirates -which far from being wise, since PT. Aseli Dagadu Djokdja relentless innovation. All that are done in order to give special memories to the buyer, and make by-him as something more valuable and give pride. For the people of Yogyakarta, Dagadu has existed since decades ago known as swear words: eyes (!). This is "Walikan" language, slang person Jogja compiled by inverting four rows Java letter. Walikan password in a language game is done by shifting the first row to the third row, the second row with the fourth line and vice versa. Indonesian-language word decapitated by syllable, then matched based on the sequence of lines of Java letters, without the need to change the vowel. Said DA-GA-DU becomes easy to understand. DA on the second line reads MA which is on the fourth line. GA on the fourth line read TA in the second row and DU (DA) paired with MA (MU). Thus, DA-GA-DU means MA-TA-MU. It is interesting with word choices in dagadu to see the reason of words composition.

The dagadu product company is choosen as the subject of this research because of three reasons. The first dagadu product is one of the handycarft at Yogyakarta product as symbol of culture in Yogya. The second, dagadu products have the uniqueness. Uniqueness can found in the images, shapes and words that is used for dagadu product. And the third that culture in dagadu products should be critized because dagadu product one of the media in introducing and keeping the culture of Yogyakarta. Therefore, should be a cultural filtering

capability to be introduced and continuesly to be applied in fit with norms and values of Yogyakarta's society. By doing research, Yogyakarta's values will be delivered through its local product namely Dagadu.

Based on those explanation, the researcher is interest to conduct the research entiled "Criticism of Culture at Dagadu Product Critical Multimodel Discourse Analysis". Here the researcher takes all of product of dagadu company. Furthemore, in this research the researcher wants to look at how the culture reflected in visual and verbal elements in dagadu product and how the linguistic element strengthen the meaning of the visual ones.

METHOD
Research Approach and Type
 a) Research Approach

This research employs a descriptive qualitative method, since it involves the collection of data for the purpose of describing the existing condition. Various research methods and techniques are available for interpretative studies. In this research, qualitative research is chosen because it explains the process and fact which represent what the researcher has studied.

 b.) Type

In this research, the researcher uses documents analysis as the types of the research. The documents concern on culture reflected at dagadu product. Documentary sources are needed in this research. This document is Dagadu T-shirt one of product in Dagadu.

 Sources of Data

The researcher takes the data from website at http://www.dagadu.co.id/. On the website there is some sample of dagadu product such as t-shirt, bag and some souvenir. Those texts are formed by verbal language and the image at product are formed by visual language. Many data are used in this research, of which t-shirts as the main data. Meanwhile the supporting data are several books, journals, and dictionaries which related with this research.

Data Collection Technique

The researcher use document research to collect the data. The researcher searching and downloading the data of dagadu product company comes from http://www.dagadu.co.id/. After that, the researcher collects all of the data that support his subject matters. In the beginning of research, the researcher collect 5 data, but in the middle of research, researchers decided to analyze the 3 data only for a limited time research and most popular product.

Data Analysis Technique

The qualitative method is used to identify the expression of culture at dagadu prodyct company. In qualitative research, data analysis begins when the observation started. It is an on-going activity throughout the whole investigation. This research applied flow model by Miles and Huberman (1994: 10). The procedures of data analysis is three step, data reduction, data display and data verification.

FINDINGS AND DISCUSSION

1. Verbal Analysis

According to the explanation in previos, the analysis of theme and rheme is very important because it is the first step to know "what to say" within a clause or sentences. The table 2.1 below would show the verbal language which would be analyzed.

A. Table 2.1. Analysis of Theme and Rheme

No	Clause		Mood
	Theme	Rheme	
1	Parang tritis (UnM)	pantai eksotis cocok buat narsis	Declarative Clause
2	Abdi dalem (UnM)	keep kalem without helem	Declarative Clause
3	Keep on time (M)	with onthel	Imperative Clause
	Wake up (M)	early	Imperative Clause
	Let's go (UnM)	Slowly	Imperative Clause

Note: Unm: Unmarked, M: Marked

The verbal analysis above showed the theme and rheme in dagadu t-shirt. Morever, since theme is always in the initial position as the departure of the message while rheme is after the theme. There are two kinds of theme, marked and unmarked. The mood in the data are two kinds, declarative clause and imperative clause. Here the analysis of sentences on dagadu t-shirt.

a) **Parang Tritis** *pantai eksotis cocok buat narsis*

Theme is the begining of a sentence and after theme is rheme. Theme is what it is going to be and rheme is what it is about. Based on data 1, the theme is "Parang tritis" and the rheme is "pantai eksotis buat narsis". The parang tritis is theme because in the begining of sentence and the adressor sets the parang tritis as scene for the clause. In this theme, the mood is unmarked declarative clause, because the theme as subject with proper noun as head. It can be concluded "Parang tritis pantai eksotis cocok buat narsis" although that parang tritis is one of beach in yogyakarta that has wonderful views that is suitable for tourist destination

b) **Abdi dalem** *keep kalem without helem*

Based on the data 6 "Abdi dalem" a the theme and rheme is "keep kalem without helem". The abdi dalem is theme because in the begining of sentence and the adressor sets the abdi dalem as scene for the clause it self. The type is unmarked theme is declarative clause, because the theme as subject with proper noun as head. It be can concluded "Abdi dalem, keep kalem without helem" that abdi dalem is the person who serve in the kingdom of yogyakarta and doesn't use the helmet when ridding the scooter.

c) **Keep on time** *with onthel*, **wake up** *early*, **lets go** *slowly*

Based on the data 4 there is three sentene, and every sentence has a theme. In first sentence the theme is "keep on time", in second sentence the theme is "wake up" and in the third sentence the theme is "let's go" and all rheme in every sentence after the rheme. The word in the begining of sentence is the theme, so the adressor sets the words as scene for the clause. The kind of theme is marked and unmarked theme and the type of mood is imperative clause.

It be can concluded "keep on time with onthel, wake up early, let's go slowly" means suggesting not to go in hurry but not to be late because the adressor insisty on wake up early through goes slowly.

2. Visual Analysis

The researcher presents the data in the form of table in order to give a brief explanation of the data. The table contains elements of generic structure potential as Lead, LoA, Comp. LoA and Announcement.

Table 3.1. The Analysis of Generic Structure Potential

NO	Data	Generic Structure Potential	Note
1		Lead	✓
		LoA	✓
		Comp. LoA	✓
		Display	X
		Emblem	X
		Announcement	✓
		Tag	X
		Call-and-Visit information	X
2		Lead	✓
		LoA	✓
		Comp. LoA	✓
		Display	X
		Emblem	X
		Announcemetn	✓
		Tag	X
		Call-and-Visit information	X

3		Lead	✓
		LoA	✓
		Comp. LoA	✓
		Display	X
		Emblem	X
		Announcemetn	✓
		Tag	X
		Call-and-Visit information	X

The data findings in table 3.1 shows what the visual elements are in dagadu t-shirt. The result shows the component of generic structure potential in dagadu t-shirt is Lead, LoA, Comp.LoA and Announcment.

In this discussion the researcher analyzes the Generic Structure Potentials of dagadu t-shirt. In this part, the Generic Structure Potentials of this dagadu t shirt are Lead, LoA, Comp. LoA, and Announcement (Primary and Secondary data).

Figure 3.1 Dagadu t-shirt the man at the beach

The lead of Dagadu product is the man at the beach. The LoA or the central idea of the dagadu t-shirt shown in the man in the beah to attract attention of the viewers and buyers. The colour of the t-shirt shows that the blue background here as Comp.LoA. The first primary announcement in a dagadu t-shirt is the title of picture "parang tritis". The second primary announcement in a dagadu t-shirt is the pictures of a man in the beach. It can be interpreted that yogyakarta has a beautiful beach name Parang Tritis. The secondary announcement is "pantai eksotis cocok buat narsis". Dagadu wants to explain more that the Parang Tritis beach is the beach suitable for enjoyment because has a wonderful views.

Figure 3.15 Abdi Dhalem Rdiding Scooter by Blangkon

The lead of Dagadu product, in dagadu t-shirt is the Abdi dalem riding the scooter. The LoA is Abdi Dalem riding the scooter, this is the LoA or the central idea of the t-shirt. The colour of the t-shirt shown that the brown background here as Comp.LoA. The first primary announcement in a dagadu t-shirt is the title of picture "ABDI DALEM". The second primary is the pictures of Abdi Dalem riding the scooter. The secondary announcement is "keep kalem without helem". In this case, explain that abdi dalem riding the scooter without helmet and he is carefully.

Figure 3.22 Sepeda Onthel

This is the picture of the lead's Dagadu t-shirt. The lead of Dagadu product, in dagadu t-shirt is the bicycle and the rooster crowing. The LoA or the central idea of the dagadu t-shirt is classic bicycle. The picture of rooster crowing and colour of the t-shirt shows that both of them as Comp.LoA. The first primary announcement in a dagadu t-shirt is the title of picture "KEEP ON TIME WITH ONTHEL". The second primary announcement in a dagadu t-shirt

is the pictures of bicycle. The secondary announcement is "wake up early, let's go slowly". So the secondary announcement is used to attract the attention of buyers, by using explanation.

3. Culture Analysis

Looking at the data in the previous chapter, this chapter appears to answer why the previous chapter on the perspective of culture. A practical way of looking culture is divided into two or three groups, as the iceberg that have explained in previous chapter. The first product of culture is blangkon. It is shown in data 2 in visual of abdi dhalem riding the scooter wearing the blangkon. Blangkon, since the days of the kingdom until now become a custom equipment began from King to Abdi dhalem, which is still produced and become symbol of java culture has high meaning, it supported in previous research Tiana and Maskun (2016) states that Blangkon is a javanese hat has high meaning from esthetic, dignity and etiquete. Cloth as headgear has been mentioned in the legend Aji Saka, about 20 centuries ago where Aji Saka defeated Gods Cengkar simply by holding a cloth headdress which can then cover the entire land of Java. In addition, there are stories that the cloth as a head covering is the influence of Hindu culture and Islam. The traders of Gujarat are of Arab descent has always wearing the turban, long cloth wrapped around the head, which later inspired the Javanese turbaned like them.

For the Javanese, the head and facial hair are called a crown, which is the most important and valued part of the human body, and must always be protected and cared for. Most Javanese first elongate hair but do not let it loose disheveled. Hair usually tied in a knot or with a bonded of cloth, which is currently the end of the bond cloth tied behind the head meaningful philosophical form of warnings to be able to control themselves. Java man antiquity only let her hair down just when you are at home or in a conflict, such as war or fighting. Opening the end of the bond cloth behind the head (or unscrew the head), which resulted flowing hair is the last form of unbearable emotion. The bond cloth or blangkon is the embodiment of self-control. When Islam entered the land of Java, blankon associated with transcendental values. At the rear there are two ends blangkon definitely cloth that was tied, one end of the bond cloth is a symbol of creed of Tawheed and the other end is shahada Rasul and bound together into a meaningful syahadatain. Once bound, then worn on the head, in part for the Javanese is part of a respectable, meaning that creed must be placed at the top.

Any thought that out of the head should be covered by the joints of Islam (Sources: https://antarajiwa.wordpress.com/2013/12/24/blangkon-dan-filosofinya/).

A deeper look at the data visually and verbally 2, there is a conflict between the familiar mystical understanding and secularism, it supported with previous research Sandriana (2011) state in the case of abdhi dhalem wear the blangkon when riding the scooter or motorcycle there is contradiction between upholding the culture and comply with state regulations. What occur within Yogyakarta itself is already mingling of secularism. "Abdhi dhalem" as a faithful servant of the palace of Yogyakarta to be a figure who always upholds the values of culture and mystical in Yogyakarta. Abdhi dhalem as a faithful servant of the palace of Yogyakarta to be a figure who always upholds the values of culture and mystical in Yogyakarta, one of them always wore Javanese complete, the data is 2, although abdhi dhalem was riding a scooter but he still uses blangkon, not using helmets, although it is clear that the use of helmets when riding a scooter is obligatory, but in his own Yogyakarta police no one dared to rebuke the abdhi dhalem. Here it is clear that blangkon is a cultural product that has historical value which is indisputable and irreplaceable existence even with modern products such as helmets.

The second product of culture is the bicycle it supported with the previous research Junius (2010) state that Yogyakarta city has a lot of historic heritage from ancient times, one of which is the bicycle. As a versatile means of transportation, the existence of an historical heritage which has been increasingly marginalized existence. It is shown in data 4 in verbal "keep on time with onthel" and in visuals of onthel (Bicycle). Even though there is a car, but Piet onthel is not abandoned. Yogyakarta was famous as a city of bike. The nickname had triumphed around era 60, whereas the children to the parents of both women and men are from all walks of cycling toward a purpose. "Fiets or onthel" first arrived in Indonesia in the early 20th century or around 1910 brought by the Dutch from his native country, where only the colonial administration and the missionaries who only has onthel, then the nobility and priyayi in Indonesia does. Bicycles or onyhel becomes a very important means of transportation because there is no insufficient means of transportation. Dutch people call onthel with fiets, but when it is in Java, and Java is not fluent tongue to say the word, then "fiets" melt into the pit. While "onthel" itself in Dutch means pedaling. At that time the brands "onthel pit" that is commonly used is Gazelle, Philip, Cicloid, Hercules, Magneet, or Simplex (sources: http://nidioj.blogspot.co.id/2011/08/).

In Yogyakarta we find onthel very easy, because it is in Yogyakarta, a haven for owners onthel. Many communities lovers of the bicycle one of them is Jogja Onthel

Comunity (JOG), established in 2001 with the basic aim to preserve the old bike or onthel (source: youthyakarta.com). For the people of Yogyakarta cycling has a very deep meaning, first recalled the historical value of the bike which is the cultural heritage in the days of colonization, both with cycling will learn to appreciate the time because with cycling someone should arrange a time not to be late in an agenda, and the last is to learn patience because onthel is a means of transportation with human power and not so fast so be patient when using them (www.kosti.or.id).

The behavior of culture found in the data in the previous chapter are "Narcissistic" and "on time get up early". The first behavior of culture is narcissistic. This behavior is shown in data 1 in verbal "Parang Tritis exotic beaches suitable for narcissistic" and in visual of a man taking selfie. The term 'narcissism' originated from the Roman poet Ovid's Metamorphoses (Book III) in the first century story of Narcissus and Echo, and much later evolved into ahighly specialized psychoanalytic term. In Ovid's myth, Narcissus is a handsome youngman who spurns the advances of many potential lovers, including the nymph Echo it is. After Narcissus rejects Echo, the gods punish him by making him fall in love with his ownre flection in a pool. Finding that the object of his love cannot love him back, he pines away and dies.

Needs to know that the narcissistic is modernity culture. Narcissistic is becoming a phenomenon in society. Behavioral tendency that is often associated with teenagers, seems to have become a thing that can be easily found in everyday life. Narcissist usually arise from rather than praise and honors repeatedly received than any other individual. For example, one would find herself beautifully because it often receive praise that she was beautiful or handsome even though at first he did not find himself in such. Narcissistic is not only manifested in behavior that likes to praise himself. Other symptoms, they always want to be praised and attention. They are less sensitive to the needs of others as he has in mind only themselves. Narcissistic people are also touchy when being criticized.

Narcissistic culture spread throughout Indonesia and no exception in Yogyakarta due to the influence of globalization, it supported with previous research Kristanto (2012) state that globalization era affected the social paradigm especially to the tenaagers, with the sophistication of information technology as if no one else will not be obtained. Coupled with the wide variety of social media which was also triggered the entry of a narcissistic culture, the social situation and the strategic situation of Yogyakarta are a city with much beauty and elegance sights. It makes Yogyakarta becoming a very suitable place for narcissistic.

The second of behavior of culture is keep on time and wake up early. The behavior show in data 3 in verbal "keep on time with onthel, wake up early let's go slowly". In the current era, cultural timely and waking up earlier increasingly faded. In data 3 there are contains two slogans, namely Java slogan "alon-alon asal kelakon" and the Islamic slogan "get up early". Slogan "alon-alon asal kelakon". Slogan "alon-alon asal kelakon" have meaning must be careful and considerate in doing so and do not hurry that will result in less than the maximum a job but the most important is the achievement of a goal or target has been launched it supported with previous research Sartini (2010) state that slogan Alon Alon asal kelakon is one of the javanese slogan become principle in life, the meaning is to be careful and do not hury but the target is importance. While the Islamic slogan has meaning requires getting up early, as stated in the Hadith the prophet Muhammad SAW "morning sleep leads to poverty". In the view of Islam, oversleep or sleep when the morning is a laziness in the works that will result in poverty, because the morning is the time for work, looking for livelihood sustenance. Two of the above slogan has become the principle for Java people especially the Muslim religion for this life.

In the data 3 is a hint for those people who are accustomed too late and waking up late, because this type of person is the less appreciate the time. The ancestors of Indonesia have proven although only wear bicycle for transportation, they really uphold the culture timely, different things with today, with the many community transport tools today are not getting timely the contrary is getting late. It is caused by relying too much on a transportation tool that quickly as well as motorcycles and cars, so it is not rare accident even to the death.

CONCLUSION

The result of this research in verbal elements there are two kinds of theme umarked and marked, and the type of mood are two declarative and imperative, in visual elements there are four components of Generic Structure Potential in the Dagadu Product are Lead, LoA, Comp. LoA and Announcement, and in culture divided in to three, product, behavior and ideas. Product of culture in the Dagadu Product is Blangkon and Onthel or Bicycle. The behavior of culture is Narcisstic, and Keep on time, wake up early. The ideas of culture is not to bee found in the data.

The result of this study can be reference to literacy study, and also can lead other researcher to research critisism of culture by analyzing the culture reflected in visual and verbal of product by using Critical Multimodal Discourse Analysis (CMDA) and Iceberg model of culture. For the readers, the result of this research can be taken a lesson to be

upholds the culture, that to be identity of nation especially Indonesia culture, even though there are a lot of culture entered in Indonesia.

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