

Study of Humor in The Use of Javanese Language on The Instagram Account "D_Kadoor"

Pipit Ertika Daristin¹, Rohmatul Fitriyah Dewi²
Universitas Hasyim Asy'ari Tebuireng Jombang¹
Institut Teknologi dan Bisnis Ahmad Dahlan Lamongan²
pipit08@gmail.com

Abstract

In the digital era, the rapid development of technology and freedom of expression encourage individuals to create new sensations such as 'creating humor'. The content presented in the media is not much different from the topics discussed in *public*. Media can develop linguistically in the manifestation of humor. This research aims to determine the characteristics of humor, namely the principles of humor and satire through the use of Javanese language used by Kadir Bachmid in monologue videos uploaded to his *Instagram account*, "*D_kadoor*". This research is a qualitative research. The data for this research is the uploaded video "*D_kadoor*" which contains a conversational monologue created by Kadir Bachmid. The data source was taken from the Instagram account "*D_kadoor*". The research results obtained are as follows. First, the author finds humor characteristics which include *fun with words*, *mixing styles*, *language in context* and *clever connections*. Second, the element of *satire* as part of humor is realized through humor in the Javanese language, namely *Kadoor* following the social context of today's life. Therefore, this research shows that the existence of humor is a reflection of human social life. Apart from that, Javanese language still exists and is packaged creatively. So, *Kadoor's* post can have a positive impact on social media users, especially Instagram.

Keywords: *linguistics, language and humor, local language, Instagram*

INTRODUCTION

In the 21st century, technological and scientific developments seem to have no limits for *updates* and *upgrades*. Sophisticated technology in the digital era is able to absorb the attention of millions or even all people in the world. The mixing of foreign languages and cultures sometimes makes people forget the local language as their linguistic identity. Even today's young people tend to know more about *foreign languages*; English, Japanese, etc. compared to their local language.

This is because technology offers a variety of interesting entertainment to enjoy. Social media, such as *Facebook*, *Path*, *Google Plus*, *Twitter* or *Instagram*, makes viewers tempted by the content they contain. Of these social media, the *Instagram account* is one of the social media that has many users. Quoted from the online page (Tempo.co, 2017), Indonesia is the largest

community in Asia Pacific, as well as one of the largest markets in the world with a total of 700 million active users every month. Based on these facts, the average active *Instagram user* is a teenager.

Nowadays , the rapid development of technology and freedom of expression encourage every individual to create new sensations that can be enjoyed by the general public. As does 'creating humor'. According to Permata (2014), humor is intended to convey a satire or criticism of something that is humorous in nature. The content presented is not much different from the topics discussed in *public* . Here, the role of the media, which was originally as a means of communication - *for connecting people* , has now changed its function.

Humor is defined as something that can make someone smile or even laugh. Sometimes, people laugh without anything being funny (Blake, 2007). This is in keeping with the opinion (Ross, 2005)stated that it is possible to claim something is funny, no one is laughing at the time - and it often happens that people laugh, but someone can claim.

Humor and media are interrelated phenomena (Chovanec, J. and Ermida, I. , 2012). Through the media, individuals can upload things that are usually humorous or jokes. From *private* to *public* phenomenon. Besides that, Ermida and Chovanec (2012) added that media can develop linguistically in the manifestation of humor. One media that presents humor is an *Instagram account* . Various versions of slapstick, such as comics, parodies and *verbal monologues* , can be found.

"*D_kadoor*" is an Instagram account that contains humorous discourse. The account owner, named Kadir Bachmid, is famous as a Instagram celebrity who has millions of *followers* because of his hilarious monologue role as 'yayuk's mom'. The humor uploaded on his *Instagram account* contains the principles of humor which, as mentioned by Blake (2007), include *fun with words, mixing styles, language in context* and *clever connections* . Apart from that, there are several *satirical terms* that are clearly expressed. Uniquely, this humor is expressed in a straightforward manner with a nuance typical of the local language, applying a *soft Javanese accent* , reflecting his identity.

Several previous studies have discussed the issue of humorous discourse. (Permata, 2014)found that there are six types of humor, namely sexual, educational, family, household, political and ethnic humor; techniques for creating ambiguity and phonological aspects in joking discourse in the June-December edition of Djaka Lodang magazine. In 2016, (Ramadhan, 2016)we found various humorous discourses in Mahalabiu's stories. First,

humorous discourse uses word play or ambiguous meanings, breaking things that are considered taboo and can be observed. Second, humorous discourse has a discourse structure with the composition of an introduction, content and conclusion. Third, humorous discourse functions as a means of entertainment, recreation, social protest to society, moral improvement and a means of education.

However, this research aims to determine the characteristics of humor, namely the principles of humor and satire through the use of Javanese language used by Kadir Bachmid in monologue videos uploaded to his *Instagram account* , "*D_kadoor*" . Therefore, this research is significant to research because it focuses on local Javanese language which is studied and packaged in a unique humorous style through *Instagram accounts*.

RESEARCH METHOD

This research is a qualitative research. The qualitative approach is basically interpretive, which means that the final research results are the result of the researcher's subjective interpretation of the data (Dornyei, 2007). The data source for this research was taken from the Instagram account "*D_kadoor*" . Data is an *uploaded video "D_kadoor"* . The object of the data is a video containing a conversational monologue created by Kadir Bachmid.

There are several stages in data collection, namely 1) open Instagram, then *search "D_kadoor"* , 2) download *naturally* and select the most *updated one* from *uploaded "D_kadoor"* , 3) *naturally* aims to find out *the patterns* in the principles of humor by Barry J., 4) 4 video data are taken to cover *the* research, 1 video consists of 2 minutes, so 4 videos consist of 8 minutes, 5) choose and video analysis that contains elements of humor and 6) data transcripts.

FINDINGS AND DISCUSSION

From the data obtained, we found that the Instagram user "*D_kadoor*" , is one of the current Instagram users who contains elements of humor. In the book "*Playing with Words "Humor in the English Language"*" by Barry J Blake, it is explained that humor has certain characteristics. Several characteristics of humor are divided into two, namely the principles of humor (containing elements *of fun with words, mixing style, language in context, clever connection*) and *satire* .

Below we will discuss the principles of humor according to data obtained from the

Instagram account " *D_kadoor* ".

Humor Principles on the Instagram Account "D_kadoor"

Fun with words

Fun with words is defined as a mixture of the structure of several words that do not comply with language rules. Data obtained from "*D_Kadoor*" in his Instagram account which contains:

"Yo ngunu kuwi aku iku buingung ambek arek saiki jaman now. Ambek ibu-ibu jaman now, bapak-bapak jaman now, kids jaman now, prawan jaman now kakehan tingkah kakehan gaya..laposehh sombong the money,, I confuseeeee so much .. if I see kids jaman now .. ra usah kakekah gaya ra usah kakehan tingkah, mbok e iki loh jek soro kora-kora dewe nang omah, anak e kakehan gaya nang jobo."

From the conversation monologue data of "*D_Kadoor*" , his Instagram account explains that there is a unique language used by the speaker. There is a mixture of local Javanese and English which makes the nuances of the local language more funny and creative to the listener's ears. The local language used by the speaker shows the re-emergence of the local Javanese language with the help of technological advances called *Instagram* .

Kadoor's mixing of languages has resulted in him having many *followers* . This is because the presentation on *Instagram* entertains *followers* , contains a relatively large element of humor and contains everyday context in the surrounding environment that is easy for listeners to understand, especially Javanese people.

Mixing Styles

In the context of humor, mixing of language styles occurs due to the use of inappropriate language diction (Blake, 2007). Data obtained from "*D_Kadoor*" in his Instagram account which contains:

Bahwasanya in Jember tidak ada best prend. Because best prend very very bulsyit. Very-very danger like an iblis. And then all untuk instagramer and people in the world, hati-hatilah dan jangan terlalu percaya kepada best priend and people-people lainnya yang mereka adalah orang yang kalian anggap orang baik in the world.

From the monologue conversation above, it can be seen that there is a principle of humor, namely *mixing styles* . The speaker uses a mixed language, namely Indonesian and English with the influence of a *soft Javanese accent*. However, in the context of the monologue the

conversation above still contains elements of humor for the listeners of "*D_Kadoor*" who on her Instagram account plays the role of "*Ibu Yayuk*" whose real name is Kadeer Bachim.

Language in Context

Another principle of humor is "*language in context*". Blake (2007) explains that how language works depends on how speakers interpret sentences according to the context.

In the context presented by Kadoor as the object of this research data, there are two context elements found by the author, namely social context and regional context. The following is a quote from Kadoor's *statement* that illustrates:

"Yo ngunu kuwi aku iku buingung ambek arek saiki jaman now. Ambek ibu-ibu jaman now, bapak-bapak jaman now, kids jaman now, prawan jaman now kakehan tingkah kakehan gaya..laposehh sombong the money,, I confuseeeee so much ..if I see kids jaman now .. ra usah kakekah gaya ra usah kakehan tingkah, mbok e iki loh jek soro kora-kora dewe nang omah, anak e kakehan gaya nang jobo."

From the data above, it can be seen that the humor maker, Kadoor, wants to show the difference in moral values of past and present generations. If viewed from a social context perspective, the terms "*kids nowadays, girls nowadays, crazy behavior, crazy styles*", show that there are significant differences between teenagers in the past and today. In ancient times, teenagers were considered better than today when seen from the context of the monologue conversation spoken by Kadoor. Today's teenagers are considered to have a negative impact on the nation's generation rather than a positive one. It is proven that most teenagers today have a hobby of *uploading* everything on *Instagram* which shows the popularity of the lifestyle. It's as if they style themselves like artists in order to be seen as existing and well-off. Even though the reality does not match the existing reality.

This is different from teenagers in the past who were far from technological developments, so they are more polite, stylish and understand the conditions of their parents. Apart from that, if viewed from a regional context perspective, the language used by Kadoor is the local Javanese language because Kadoor comes from Malang, East Java. So the accent used is also a Javanese medok accent.

Clever Connection

Another principle of humor is *clever connection*. According to Blake (2007), *clever connection* refers more to the relationship between phenomena in the environment that are related to human life. For example, in the monologue conversation *statement "D_Kadoor"* on his *Instagram account* which reads:

"Yo ngunu kuwi aku iku buingung ambek arek saiki jaman now. Ambek ibu-ibu jaman now, bapak-bapak jaman now, kids jaman now, prawan jaman now kakehan tingkah kakehan gaya."

It can be seen from the context of the conversational monologue above that the actor of humor *"D_Kadoor"* compares the phenomena of children of the past and present which is very *significant*. According to Kadoor on his Instagram, teenagers are now increasing their popularity by *uploading* their activities on social media in order to gain public recognition for their level of existence. This is different from teenagers in the past where there was no technological progress and no social media as a place to show off or style. They seem simple and understand the condition of parents.

However, Kadoor, as a celebrity (Instagram artist) who has many *followers* from all over Indonesia, is able to package the context of his satire for today's teenagers in light language. The language used is also a combination of the local language Medok accent which makes the language funny and entertaining for the listener. Apart from that, Kadoor's post aims to remind today's teenagers to live according to reality and be grateful for what they have.

Satire in Humorous Language

The existence of satire is part of the content of humor. Humor is also an integral part that cannot be separated in satire (Andry, 2017). Both are related to each other. Satire aims to ridicule (Blake, 2007). The following is an example of a satirical sentence in humor found in a monologue created by Kadoor on his Instagram account:

Gak rondo gak wes rabi kakehan gaya kakehan tingkah menyugeh, mentengkelek, ehmm..emas e dijejer bak toko emas.. gae opo sosialita, arisan, anak gak tau diurus dititipno baby sitter, anggite dadi patuh e ambek baby sitter, bah bojoe mangan, bah bojoe gendeng seng penting endi duwit bulananku, aku apene shopping, apene arisanan apene tuku Zarra, kate tuku Gucci, Bluberry sakakabehe. Iku lek mantuku lek bojoe anakku lanang maksud e sek aku duwe anak lanang dan anak mantu wedokku koyok ngunu loohhhh!!! Yo tak uyel-uyel perang ambek moro tuwone !!.Enakke anakku lanang digawe babu."

Based on the context above, the humorous language created by Kadoor is not just ordinary sentences. Kador seems to give an analogy of two different life values in two different eras.

Typically, a wife's obligations are in the field of domestic life, acting as a mother who is responsible for taking care of her husband and children. However, currently these life values seem to be changing, rotating and keeping up with the times. Even religious norms regarding the nature of women and wives at home are no longer ignored in favor of following style, recognition of existence and hedonism.

From Kadoor's review above, it is very clear that there are many allusions made by the humorist to the style of today's mothers. Kadoor makes an analogy of the role today of a "husband" being the same as a "babu" who is treated unusually by his wife. This is seen in sharp contrast to religious norms and values which place the status of men/husbands in Islam as higher than wives. Even the husband's blessing is the wife's blessing. However, in fact, many wives or mothers today no longer follow religious norms and instead treat their husbands like servants or money-making machines. Therefore, satire (satire) is more likely to follow what happened according to the original context, adding relevant logic as a reinforcing element of a satire (Pebrianov, 2015).

CONCLUSION AND SUGGESTION

Conclusion

This research discusses the principles of humor using local language that occurs on social media, the Instagram "*D-Kadoor*". From this research, the author found that there are principles of humor from the data found including *fun with words*, *mixing style*, *language in context*, *clever connection* and *satire*. Judging from the phenomena above, it can be concluded that humor exists as a reflection of human social life. Apart from that, if we look at the local Javanese language used by Kadoor as a research object, it can be seen that the local language still exists, and is even more creative in its language packaging. This is because it is supported by technological advances called Instagram. Through Instagram, Kadoor's posts can have a positive impact on social media users.

Suggestion

Humor studies can be expanded in terms of analysis and more complete discussion for subsequent researchers. Humor studies also still exist today and can be researched using other social media such as TikTok, YouTube, Twitter with a wider social media reach today.

REFERENCES

- Andry, T. (2017). *Difference between Satire and Sarcasm* . Accessed November 8, 2017, from <https://maknawi.com/2017/06/08/beda-satire-dan-sarkasme/>
- Blake, B. J. (2007). *Playing with Words. Humor in the English language*. London: Equinox Publishing Ltd.
- Chovanec, J. and Ermida, I. . (2012). *Language and Humor in the Media*. Cambridge: Cambridge Scholars Publishing.
- KBBI Online (2017). *Context* . Accessed November 8, 2017, from <https://kbbi.web.id/konteks>
- Nordquist, R. (2017). *Context (Language)* . Retrieved November 8, 2017, from <https://www.thoughtco.com/what-is-context-language-1689920>
- Pebrianov. (2015) . *The difference between satire and insulting writing in Kompasiana* . Accessed November 8, 2017, from https://www.kompasiana.com/pebrianov/beda-tulisan-satire-dengan-menghina-di-kompasiana_54f729f4a3331135728b45b1
- Gem, LI (2014). Humo Study in Guyon Discourse in Djaka Lodang Magazine June-December 2013 Edition. *Journal of Javanese Language and Literature Education Study Program Vol. 05 / No. 04 / August 2014* , 17 - 24.
- Ramadhan, J. (2016). Humor Discourse of Mahalabiu Stories. *Journal of Language, Literature and Learning Vol. 6, no. 1* , 61-69.
- Ross, A. (2005). *The Language of Humour*. London and New York: Routledge. Taylor and Francis Group.
- Tempo.co. (2017). *45 Million Instagram Users, Indonesia's Largest Market in Asia* . Accessed November 7, 2017, from <https://bisnis.tempo.co/read/894605/45-juta-user-instagram-indonesia-pasar-terbesar-di-asia>