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Javanese Silly Gags on Daily Communication on Social Media: Pragmatic Meanings and Functions Approach

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A B S T R A C T

This qualitative descriptive study aims to explore the pragmatic significance of rarely researched Javanese silly gags. The primary objective is to examine the markers and implications of these gags in daily communication, particularly focusing on their various categories. Utilizing social media fragments as the primary source, the research employs the note-taking method for listening. Subsequent steps include the identification, classification, and characterization of Javanese silly gags into five distinct categories: (1) Silly jokes for enthusiasm, (2) Silly jokes for sarcasm, (3) Silly jokes for satire, (4) Silly jokes for exasperation, and (5) Silly jokes for enigmatic humor. The equivalent analysis method is then applied, specifically using contextual equivalents through a comparative linking technique for in-depth data analysis. The emphasis on context is considered a crucial factor in conducting purpose-oriented pragmatic studies. The analysis reveals valuable insights into the diverse functions of Javanese silly gags, showcasing their significance in daily communication. The identified categories provide a comprehensive understanding of how these gags serve various purposes, from expressing enthusiasm to conveying sarcasm, satire, exasperation, and enigmatic humor. The social media fragments prove to be rich sources for uncovering the nuances of Javanese silly gags and their markers. The findings of this study shed light on the multifaceted nature of Javanese silly gags, highlighting their importance in preserving a unique form of humor. The study emphasizes the potential threat posed by the younger generation's lack of comprehension. It underscores the need to preserve and understand Javanese silly gags in the evolving landscape of communication. Overall, this research contributes to the broader understanding of pragmatic aspects in Javanese humor, emphasizing the cultural and communicative significance of these often-overlooked forms of expression.

I. INTRODUCTION

There has not been much research on silly gags in Javanese. However, Javanese people often use silly gags in daily communication, interaction, and conversation. The lack of adequate research on this subject threatens the sustainability of humor as the younger generation no longer understands this concept well (Bischetti et al., 2021; Yeo & McKasy, 2021; Rahardi, 2022). The challenges of applying language rules and use that lack full documentation

to the younger generation. Unestablished rules risk fading over time. Therefore, the study of a "silly gag" or joke adopts a culture-specific pragmatic perspective. In Indonesian, "silly gags" denote highly amusing or ticklish content expressed humorously and entertainingly. This term signifies material that induces laughter and joy, highlighting its elevated humor level (Burger, 2022; Kong et al., 2019; Setyaningsih & Rahardi, 2020; Putra et al., 2021). It should be emphasized further that the term silly gags may vary depending on context

and individual preference. One person's view of something as a joke can be different from the views of other people. Judging the cuteness and humor of something can be very subjective, depending on personal taste and experience. Therefore, attention to context and sensitivity to others is very important when using silly gags. What one person finds funny may not be funny or even offensive to another (Jiang et al., 2019; Lau et al., 2022; Tiawati et al., 2022; Rahardi et al., 2023). In addition, inappropriate situations can also cause different interpretations of jokes between speakers and listeners. Respecting the different perceptions and sensitivities of others is important to ensure good communication and mutual respect for all parties involved.

This study not only contributes theoretically to understanding silly gags as a form of humor in pragmatic studies but also offers practical value by introducing a new conceptual framework for humor research. The insights gained can benefit the development of pragmatic learning in tertiary institutions, particularly in language or linguistics majors. The research identifies silly gags as a humorous form, aiming to evoke laughter, joy, and amusement. Humor encompasses anecdotes, funny situations, puns, ironies, and parodies, with individual preferences varying. Whether enjoying physical humor or witty jokes, people find humor in cultural differences, absurd situations, and misunderstandings (Chernobrov, 2022; H. Shin et al., 2023; Shoda & Yamanaka, 2022; Kartika et al., 2023).

Different types of humor, like sarcasm and dark humor, appeal to some individuals but not to others (Rahardi, 2018). Humor serves various purposes in people's lives, from relieving stress to strengthening social connections, fostering a positive mood, and assisting in navigating challenging situations. Many use humor as a tool for light communication and interaction, conveying messages or criticisms without creating shock or burden. In language practice, employing humor wisely becomes crucial, taking into account the context and feelings of others. What one person finds amusing might not resonate with another if the context is amiss. Additionally, using humor requires respecting boundaries to avoid causing offense or hurting others' feelings. Humor, when applied without considering the context, can lead to frustration and discomfort for the other party (Faisol & Rahmat, 2021; Eisend, 2022; Saricali et

al., 2022; Mulyaningsih et al., 2022).

Frequent engagement in humor, whether in casual or serious settings, may lead to the perception of a lack of understanding in the essence of communication and interaction. Drawing upon various theories, including the Incongruence Theory, Release Theory, Superiority Theory, Cognitive Theory, and Social Adaptation Theory, these explanations shed light on the phenomenon of humor. Incongruence Theory, proposed by psychologists like Sigmund Freud, suggests that humor emerges from a clash between expectations and reality in everyday social interactions. Release Theory, developed by Freud, posits that humor serves as a release mechanism for venting negative emotions. Superiority Theory, by Bergson and Adler, explains humor as arising from a feeling of superiority. Cognitive Theory argues that humor results from complex cognitive processes, where conflict resolution leads to comedic outcomes. Social Adaptation Theory asserts that humor functions as a tool for social adaptation, fostering cooperation and relieving tension in various communities. These theories collectively contribute to understanding the multifaceted nature of humor in diverse social contexts (Setyaningsih & Rahardi, 2019; Bischetti et al., 2021; Bitterly, 2022).

In the dynamic realm of pragmatic studies, humor stands out as a focal point of inquiry. Pragmatics, delving into the intricacies of language use in social settings, explores communication objectives, situational dynamics, and the intended impacts. Within this domain, the investigation of humor entails deciphering its role as a communicative tool, unraveling how it is comprehended by listeners, and discerning its influence on social interactions (Kong et al., 2019; Luevano et al., 2021). The nuanced facets of humor in pragmatic research encompass the examination of initial contexts and shared assumptions, with an emphasis on the significance of contextual understanding and shared knowledge. Moreover, humor emerges as a vital form of speech act in pragmatic studies, featuring prominently in satirical, teasing, or tension-relieving interactions. The violation of cooperative principles, as articulated by Paul Grice, is another avenue of exploration within pragmatics, where humor strategically breaches these principles for comedic effect. Investigating the impact of humor on conversational fluency, pragmatic studies shed light on how humor contributes to the smooth

flow of communication, alleviating tension and fostering an environment conducive to interaction. In this pragmatic approach, the intricate interplay between humor, context, and social dynamics is meticulously analyzed, elucidating how individuals interpret, respond to, and navigate humor across diverse contexts (Crandall & Basturkmen, 2004; Rooij, 2004; Rahardi, 2023; Sultan et al., 2023).

In the vibrant realm of pragmatic studies, context spans diverse facets crucial to the communication process, encompassing physical, social, linguistic, and pragmatic dimensions (Harley, 2013; Kachru & Smith, 2008; Streeck, 1984; Rahardi & Setyaningsih, 2019). Firstly, physical context immerses us in the tangible environment where communication unfolds, entailing considerations of location, time, and situational factors (Maruti, 2022). Secondly, social context delves into interpersonal dynamics, social hierarchies, roles, and norms, shaping communication both horizontally and vertically within relationships and broader societal structures (Halim & Zulfahmi, 2023). Thirdly, linguistic context unveils the language intricacies—word choices, sentence structures, and conventions—offering vital cues for comprehending communication purposes (Sari et al., 2021). Suprasegmental aspects, integral to understanding speech, gain prominence, especially in the multimodal realm of cyberpragmatics (Pristianingrum & Damayanti, 2022). Lastly, pragmatic context unfurls information pertaining to communication objectives, speaker intentions, and shared assumptions, guiding how messages are perceived and deciphered (Scott-Phillips, 2015). Personal or communal assumptions, rooted in individual or societal backgrounds, shape the pragmatic context, underlining the importance of contextual awareness for accurate message interpretation (Harley, 2013).

In the intricate tapestry of pragmatics, contextual nuances play a pivotal role in unveiling communication's true intent, determining speech acts, and unraveling potential implicatures (Scott-Phillips, 2015). Despite the emphasis on context, misinterpretations or loss of intended meaning can still occur in communication and interaction (Wincana et al., 2022). Hence, adeptly grasping and navigating context proves indispensable for effective communication within the realm of pragmatics. Context in pragmatics exhibits either conventional or virtual properties, with the former

entwined with societal, cultural, and situational factors and the latter confined to digital realms like online media and social platforms (Baralou & Tsoukas, 2015; Y. S. Shin et al., 2021; Wälti et al., 2019). The emergence of cyberpragmatics zooms in on the virtual extralinguistic contexts, encompassing digital spaces and online platforms where communication unfolds, spanning text messaging, video chat, social media, and specially crafted virtual environments (Fominykh et al., 2011).

Several crucial aspects demand our attention (Rahardi, 2019a, 2019b). Firstly, the identity of this virtual terrain hinges on the diverse platforms or media employed for communication, spanning instant messaging apps, websites, social media, and dedicated virtual realms (Díaz-Pérez, 2013; Pearson, 2012). Social media and online platforms serve as rich data sources within this expansive virtual tapestry. Secondly, the communication landscape within virtual environments unfolds through a melange of text and multimodal elements, involving images, videos, emojis, stickers, and sound, each contributing to the intricate dance of message comprehension (Díaz-Pérez, 2013; Pearson, 2012). Navigating the virtual external context presents challenges in conveying nonverbal expressions such as facial cues, body language, and voice intonation, underscoring the need for additional efforts to clarify intent and emotion (Rahardi, 2019a, 2019b). Furthermore, the global connectedness inherent in this context involves interactions with individuals from diverse cultural, geographic, and linguistic backgrounds, emphasizing the importance of understanding cultural nuances and fostering cross-cultural sensitivity (Cesaria et al., 2023).

Anonymity becomes a potent factor, allowing individuals in virtual extralinguistic contexts to maintain hidden identities, impacting communication styles and interactions (Cesaria et al., 2023). Hence, a nuanced understanding of virtual contexts proves indispensable for effective communication in digital or cyberspace, demanding awareness of communication boundaries, norms, and conventions specific to these environments (Yingxuan et al., 2023). Within the realm of internet pragmatics, various facets demand attention. Language style, a hallmark of online communication, involves deciphering abbreviations, emoticons, slang, and distinctive

phrases, requiring a departure from traditional figurative language analyses (Kurniasih et al., 2019; Rahardi, 2020; Putri et al., 2023). Norms, rules, and conventions in online communication, encompassing brevity, response times, emojis, hashtags, and etiquette, fall under scrutiny in internet pragmatics (Díaz-Pérez, 2013; Pearson, 2012). Analysis of speech acts and adherence to cooperation principles, mirroring Grice's maxims, delves into how messages are transmitted, received, and interpreted online (Díaz-Pérez, 2013; Pearson, 2012). Moreover, internet pragmatics examines the construction and expression of self-identity in online realms, acknowledging the malleability of identities and the impact on information presentation (Rahardi, n.d., 2021; Yus, 2011). The landscape of online communication, rife with limitations in nonverbal expressions and contextual information, breeds misunderstandings and conflicts, prompting a closer examination of contributing factors and strategies for resolution (Rahardi, n.d., 2021; Yus, 2011). In conclusion, the evolving landscape of online communication and the internet underscores the burgeoning significance of pragmatics in this context. Internet pragmatics emerges as a linchpin, unraveling the dynamics of online communication, averting misunderstandings, and fostering effective interaction in the digital realm.

II. METHOD

This research on silly gags in Javanese is of a qualitative descriptive type. This research does not require the presence of quantitative computations because the aim is not to test the truth of the hypothesis with statistical calculations. Instead, its qualitative descriptive research focuses on describing research findings to be used as meaningful principles for further research (Pflaeging et al., 2021; Richards & Rodgers, 2006). The data of this research are excerpts of social media utterances that contain silly gags to describe the joke markers and the pragmatic meanings of the silly gags. The source of substantive data for this research is snippets of text on social media on various platforms containing silly Javanese gags. Data was collected by listening to texts containing silly gags. The technique applied in the context of implementing the listening method is the note-taking technique. From the results of these records, identification, classification, and data typification are then carried out. The stages of data collection stopped after finding the types of data resulting

from the classification and typification of the data. The data that has been typed is then tabulated to be triangulated with the relevant experts. The triangulation step in qualitative research is important because only with the implementation of the step is the uni research data ready for analysis. The data analysis method applied is the equivalent analysis method, especially contextual equivalents. The technique applied in the context of applying the equivalent method is the comparative linking technique, especially the equivalent method (Morgan, 2014; Science et al., 2017). The tool used to compare data is context, bearing in mind that context occupies a central and decisive role in intent-oriented pragmatic studies. In this analysis stage, meaning and interpretation are carried out on the data that has been classified, typified, and triangulated, as mentioned above.

III. RESULT

This research has produced the following research findings: (1) Silly gags to raise enthusiasm, (2) Silly gags to convey sarcasm, (3) Silly gags to convey satire, (4) Silly gags to express frustration, (5) Silly gags to convey enigmatic humor. In the following sections, each of these findings is described individually.

Silly gags to raise enthusiasm

Data 1.

| Javanese | English |
|--------------------|-------------------------------|
| Mbiyen Dolan | Used to play and forget to |
| Nganti Lali Mangan | eat, now looking for food and |
| Saiki Golek Pangan | forget to play |
| Nganti Lali Dolan | |



Source: lazada.co.id

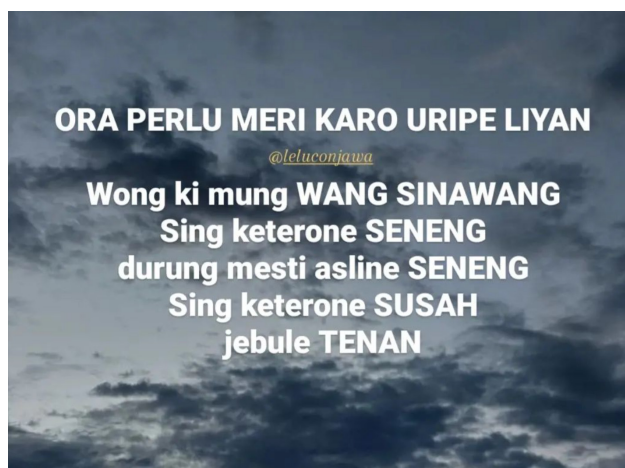
In Data 1 contains a silly gag with the sentence “*Mbiyen dolan nganti lali mangan, saiki golek pangan nganti lali dolan*” (Used to play and forget to eat, now looking for food and forget to play). This sentence is humorous and intends to

show one's enthusiasm for work and put aside unproductive actions. As adults, they often feel the need to struggle to provide for themselves and their families. Especially if their job is not good enough to support their family, they must work hard to overcome economic problems. Such a thing was seldom thought of when young, and their daily activities were often useless. When young people play with their peers, they often forget themselves, even to the point of ignoring the meaning of life. Therefore, the silly gag in Data 1 is meant to show enthusiasm for working hard. The visual aspect in the form of a red match and a hand holding a white envelope as a symbol for money or income shown in the data strongly supports the delivery of the silly gag.

Silly gags to convey sarcasm

Data 2.

| Javanese | English |
|-------------------------------------|---|
| ORA PERLU MERI KARO URIPEN LIYAN | No Need to Interfere with Others' business |
| Wong ki mung WANG SINAWANG | They only REMEMBER THE NAME |
| Sing keterone SENENG | What they see is HAPPINESS |
| During mesti asline SENENG | As long as they are HAPPY |
| Sing keterone SUSAH | What they see is DIFFICULT |
| Jebule TENAN | Extremely Difficult |



Source: [instagram.com](https://www.instagram.com)

Sarcasm is a language style that uses satire or ridicule to express the opposite of what is said. Usually, sarcasm is used to convey messages or comments that aim to criticize or ridicule something or someone subtly. For example, using intonation, facial expressions, or distinctive body language can indicate that what was said was not meant literally but as a form of satire or ridicule. In addition, sarcasm is often used to convey disapproval, dissatisfaction, or disappointment indirectly. However, it's important to remember

that as a silly gag, using sarcasm can often lead to misunderstandings or worsen things if not used properly. Therefore, paying attention to the context and understanding the audience before using sarcasm in communication is important. For example, in data 2, a speech with a humorous dimension reads, 'Ora perlu meri karo uripe liyan. Wong ki mung wang sinawang. Sing keterone seneng during mesti asline seneng, sing keterone susah jebule tenan.' This form of language in Indonesian means, 'Tidak perlu iri hari pada hidupnya orang lain. Orang itu hanya saling memandang. Yang kelihatannya senang belum tentu sebenarnya senang, yang kelihatannya susah ternyata betul-betul sudah.' This speech contains a silly gag that functions as a sarcastic intent device.

Silly gags to convey satire

Data 3.

| Javanese | English |
|--|--|
| Golek Loker gajine 98 jt lulusan SD | Looking for a job with a salary of 98 million for elementary school graduates. |



Source: [instagram.com](https://www.instagram.com)

Satire is a genre of artistic expression that employs irony, sarcasm, or mockery to convey a sense of discontentment with the inadequacies or lack of awareness present within a given society, political system, or cultural milieu. The objective is to employ satire or humor to critique societal or behavioral concerns engagingly to promote analytical thinking and transformation. Satire employs rhetorical devices such as hyperbole, irony, paradox, or language contrary to its true intent to achieve a humorous effect and convey dissatisfaction or criticism of the subject matter. Satire is a prevalent element in diverse artistic expressions, including but not limited to literature,

drama, cartoons, comedy, and other media. Satire serves as a mechanism for communicating crucial messages, exposing concealed realities, or censuring policies or behaviors considered inappropriate or nonsensical. Satire can incite critical thinking and instigate societal transformation through ironic language or clever ridicule. It is crucial to remember that the interpretation of satire is subjective and may vary among individuals. The perception and evaluation of satire may be subject to the influence of an individual's cultural, societal, or personal perspectives. In Data 3, a silly gag expression intends to convey satire: "Golek loker gajine 98 jt lulusan SD." This utterance in Indonesian means, "Mencari lowongan kerja dengan gaji 98 juta lulusan Sekolah Dasar." which was responded by saying, "Nguras neroko" whose meaning is "Menguras neraka". This form of language is satire. This linguistic form shows the meaning of impossibility. This satire reminds people to stop assuming in their lives and advises them to be real people. Hoping for something unattainable in life is wrong because it will only bring disappointment.

Data 4.

Javanese

Ohwadon pancen asu
Obat segala penyakit
Mengurangi beban orang tua,
obat sakit kepala, dan tekanan
batin

English

Oh women are dogs
Cure for all diseases
Easing the burden on parents,
relieving headaches, and
mental pressure.



Source: twitter.com/jawafess/

Likewise, in Data 4, the humorous meme on Twitter social media is a form of satire that uses a photo of a certain figure in detention. Netizens edited the photo with the title "Ohwadon pancen asu" which means "Oh perempuan memang anjing", as if it looks like a certain headache medicine. The next utterance that contains silly gag, means satire in the form of "Mengurangi beban orang tua,

obat sakit kepala, dan tekanan batin". A silly gag, which is used to convey the meaning of conveying satire, is intended to remind everyone that wrong association and behavior can bring great regret. It's not even strange that the person he loved so much could eventually become a formidable enemy in his life. Things like reverse direction very dramatically if people are not careful in attitude and behavior in life with each other.

Silly gags to express frustration

Data 5.

Javanese

Tamu wajib lapo

English

What guests are required to do



Source: twitter.com/sfardiansyah

In Data 5, a sign below reads "Tamu wajib lapo." In the Javanese dialect of East Java, the word "lapo" means "ngapain". Thus, in Indonesian, the meaning of the writing on the board is, "Tamu wajib melakukan apa?". This invites the humor of someone who expresses his annoyance in the form of a joke on his Twitter social media account with the caption "Yo gak ngerti cok, kok takon aku" which has the connotation of confusion accompanied by humor due to a typo. In other words, this silly gag expresses frustration due to being unclear. Many announcements and attention boards in public spaces are conveyed with ambiguity. In certain cases, these things can be regarded as an annoying problem. The jokes are intended to remind everyone that messages should be conveyed clearly so they are not ambiguous and confusing. Especially in the public sphere during political years like today, ambiguity and unclear information can trigger hate speech. The following data can be examined further to interpret silly gags to express this Silly gags to convey enigmatic humor.

Data 6:**Javanese**

Organ tubuh manusia, ngarep e
K mburine L

English

Human body organs, hoping
from K return to L.



Source: kwai.com

Humor is not always easy to catch. In understanding it, special efforts must be linked to several aspects so that the understanding does not go astray. First, such types of jokes are enigmatic and not simple to interpret. For example, in a television program, it is told that a woman is helping her sister answer an enigmatic question. The question is, “*Organ tubuh manusia, ngarep e K mburine L*”. Something that becomes the focus of humor in this speech is the woman’s out-of-the-box answer, namely “kempol” which in Indonesian is called “betis”. This humor is enigmatic because what most people guess is usually referring to male genitalia. Even then, the answer is ‘kempol’, a joke many people do not expect. The unsuspectingness of such answers makes humor funny, and humor is enigmatic.

IV. DISCUSSION

Humor is a subject of research that receives significant attention in the realm of pragmatic studies. Pragmatics research endeavors to comprehend the use of language by individuals in social settings, encompassing communication objectives, situational contexts, and intended outcomes. Within the present context, examining humor in pragmatic studies entails investigating the utilization of humor as a mechanism for communication, the appropriate comprehension and interpretation of humor by recipients, and the impact of humor on social interaction. This is evidenced by the scholarly works of Kong et al. (2019) and Luevano et al. (2021). The research about humor in pragmatic studies may concentrate on the following aspects, as suggested by Crandall and Basturkmen (2004) and Rooij (2004): The present discourse establishes the initial context and

underlying assumptions. Humor can be contingent upon comprehending the contextual factors and mutual preconceptions between the interlocutors in certain instances. Therefore, a comprehensive comprehension of humor frequently necessitates a mutual understanding of common experiences, societal principles, and presumptions.

Pragmatic studies investigate the significance of contextual factors and initial assumptions in utilizing and comprehending humor. The topic of discussion is speech acts. Humor can be regarded as a significant form of speech act within the framework of pragmatic studies. The pragmatic investigations center on the role of humor as a speech act within the communication realm. During social interactions, individuals may use humor to satirize, tease, ridicule, criticize, or alleviate tension, among other purposes. Pragmatics is a field of study that examines the utilization of humor as a communicative mechanism that impacts social interactions and elicits a particular response from the interlocutor. (3) Breach of the Principles of Cooperation. Within the field of pragmatics, there exists a theoretical framework about the transgression of the cooperative principle, which Paul Grice formulated. The cooperative principle theory posits that effective communication necessitates adherence to certain principles of cooperation, including but not limited to quantity, quality, relevance, and manner.

Nevertheless, these principles are transgressed within humor to attain a comical or clever outcome. Pragmatic studies investigate how humor is utilized to achieve humorous objectives by manipulating or violating established principles. The impact on conversational fluency. Humor plays a significant role in pragmatics by impacting an individual’s conversational fluency and social engagement within their community or society. Pragmatic investigations delve into how humor can impact the flow of discourse, encompassing its potential to alleviate stress and foster an environment that promotes seamless communication and interaction. Through a pragmatic lens, scholars may examine the utilization of humor in daily discourse and its impact on interpersonal communication.

Furthermore, pragmatics analyzes how individuals comprehend and react to humor in diverse situations. In pragmatic studies, context pertains to many elements and data that co-occur with communication, and their presence can impact

the comprehension and construal of the conveyed message. The significance of contextual factors in comprehending the semantic content conveyed through spoken or written expressions is a crucial aspect that cannot be disregarded. Proper execution of pragmatic interpretation or speaker intent is contingent upon considering the context.

V. CONCLUSION

Certain forms of humor, such as sarcasm and dark humor, may be well-suited to certain individuals while being ill-suited to others. Humor serves various purposes in an individual's life, such as alleviating stress, enhancing interpersonal connections, fostering a positive emotional state, and facilitating coping with intricate, challenging, and demanding circumstances. Humor is commonly employed by individuals as a means of communication and social interaction, allowing for conveying messages or criticisms in a lighthearted manner that avoids creating a jarring or onerous impression. The prudent utilization of humor is a crucial aspect of language proficiency, particularly regarding the sensitivity and circumstances of others. The perception of humor is subjective and

contextual, as what may elicit amusement for one individual may not necessarily evoke the same response in another.

The current investigation has produced the following research findings: (1) Comical quips intended to enhance enthusiasm, (2) Comical quips intended to convey sarcasm, (3) Comical quips intended to convey satire, (4) Comical quips intended to express frustration, (5) Comical quips intended to convey enigmatic humor. The current research is limited by a limited number of authentic data sources obtained from social media. In the realm of extensive research, it is possible to enhance the quantity of research data to aid in the discernment of the import and intention of intricate humorous anecdotes. As aforementioned, the researcher aims to investigate this subject matter to rectify its inadequacies in its execution. Furthermore, researchers interested in analyzing comical anecdotes from a culture-specific pragmatic perspective are advised to investigate further. This will facilitate a more all-encompassing comprehension of the significance and purpose of pragmatics in forthcoming humorous jests.

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