

## CHAPTER I

### INTRODUCTION

#### I.1. Background of the study

Recently, comedy serials are remarkably popular in all domestic TV stations in Indonesia. Interestingly, a TV station must have such program in order to attract audiences. We can mention *Extravaganza*, *OB*, *Sketsa*, “*Santai Bareng Yuk*”, *Tawa sutra*, *Ngelenong nyok*, and many other comedy serials as a signal that humor is interesting for many people, especially for pleasure. People often spend their watching time with these kinds of program, whoever they are young or old, a comedy serial always support material which suitable for them. Commonly each TV station in Indonesia at least has three or more comedy programs as an attractive media for audiences. Humor nuances, which are appeared in the comedy serial, are the reason why people like such program.

A comedy is one way for presenting a joke, a comedian or an entertainer who makes people laugh by telling jokes is one of the media to make a humor nuance. Most of them are not only delivering a joke through language but also by motions or sensational expressions. When the first invention of television, it was not completed with the sound out. Therefore, only motions in visual expression present the humor at that time. By the improvement of television, people nowadays can enjoy a humor in a comedy form, which provides jokes through language. A comedy can also be defined as a popular entertainment composed of jokes, satire, or humorous performance.

Humor is the form of game. As a *homo ludens*, every human pleasure in gaming. For adult game is a recreation, but for children it is part of learning process, from this statement Wijana argued that humor has important aspect in human life, as an entertainment or education in rising the quality of life (2004, 3). In a horrific social situation, a humor also shows a great part. Humor can loosen up people from anxiety, perplexity, cruelty, and misery. Moreover, people can get a bright analysis by humor, so they can separate which one is truly good or bad wisely. With humor, human can face the imbalance in society with jokes and laughs. Thus, humor can be used as psychotherapy devices, especially to the society with speedy cultural changes, like Indonesia (Danadjaja, 1989). In a comedy serial the comedian tries to make a joke, a joke is a part of conversation that can be applied by all human beings with showing verbal expression. These expressions could provide a deeper analysis to show their pragmatic meaning.

A study of joke has become an exciting field for linguistic researchers. The humorous effects, which are attached in a conversation deliberately or naturally, are becoming phenomena to be researched. The use of language as the media is particularly interesting as the way to present it. Interestingly, a humor nuance in one place to another is different; especially when it is distributed through language. There are some ways in presenting humor, As Wijana said, Humor can be shown in several forms, such as fairy tales, legend, puzzle, poem, song, sobriquet, caricature even the funny food nickname (2004, 4). In addition, social culture also affects the influence of a humor. Indonesia also has its own history related to the use of language with a humor nuance. Language with humor nuance had become a trend in the latest 90', it was shown at streets, walls or even

public places, not only through language but they were also drawing or painting to express it.

According to Grice (1975) a good communication through language can be meaningful and understandable if we interpret language on the assumption that its sender is obeying four maxims, he or she is intending to be true (maxim of quality), be brief (maxim of quantity), be relevant (maxim of relevance) and be clear (maxim of manner). In a comedy serial, the humor expression is different with non-humor expression. When those maxims are obeyed strictly by non-humor expression, it is flouted deliberately or naturally for humor purposes.

For example:

A: hey, I can jump higher than empire state building. Can you?

B: of course you can, the empire state building cannot jump at all

The example above showed that speaker **A** did not tell the truth. The sender did not obey one of the principle of maxims in this case is being true (maxim of quality). The empire state building is a non-living thing and as a non-living thing, it cannot move anyway. Therefore, by flouting the maxim the expression of the conversation has a humor nuance as a joke.

Another example:

A: Mana beruang tadi, enak aja abis makan langsung ngelayap!!  
(*Where is the bear, after eating leave innocently!!*)

B: Ga tau pulang ke kandangnya kali.  
(*I don't know, maybe he is back to his stable*)

Based on the conversation above, speaker **A** mention someone with the name of animal, and automatically speaker **B** understand who the speaker **A** means. In this context, we know that the conversation above is showing a

deviation, and according to it, a pragmatic element is needed when we analyze utterances in context. If that utterance is being used in a comedy serial and it is deliberated, so the conversation can be mentioned as a joke.

According to the explanation of a joke above, pragmatic phenomenon appears on it. The maxims as a part of pragmatics, form an essential part of the description of linguistic meaning in that they explain how it is that speakers often “mean more than they say” (leech, 1983). So, even though the comedian in a comedy serial do not obey the related maxims, that conversation still runs and the audience can receive the intended message of the jokes and laughing. Pragmatics can be said as the study of how more is communicated than is said or the study of contextual meaning (Yule, 1997, 3). Another explanation by Parker is

Pragmatics is the study of how language is used to communicate. Pragmatics is distinct from grammar, which is the study of the internal structure of language ([www.answer.com](http://www.answer.com))

Pragmatics, then, could show the meaning underlying certain utterance because it emphasizes the meaning of the utterance in context.

Wijana in his dissertation analyzed that humor characteristic can also be correlated with components of the Hymes speech theory (1974). Hymes stated that there are at least 8 factors that establish in someone speech, *setting or scene*, *participants*, *Ends (the result of speech)*, *art of sequence (the topic)*, *key (intonation, emotional factor, etc)*, *instrumentalities (the media)*, *norm of interaction* and *genre*. Based on the theory Wijana estimated that:

1. The humor expression, including comedy serial has many differences with non humor expression. It is connected with three things; the obeying of cooperative principle, maxim of politeness and pragmatic parameter in those sub maxims.

2. Visual element is also affecting and influencing the humor itself (in this case in a comedy serial).
3. The humor expression is formed by the use of language aspects improperly. According to this, the informal language often uses as humor medium.
4. Every language has its own characteristic including sound, word, structure, and social, culture reality behind it. Because of that, a humor is very difficult to translate into another language or enjoyed by the people who has different culture.
5. Every single types of expression, which is chosen, and the technique of dialogue utterance associate with the way of presenting the amusement.  
And the hidden natural expression is the most important aspect in a humor.

Based on point 4 and 5, the writer realized that Indonesian comedy serial also has its own characteristic. Beside the utterances in comedy serial is pure for humor occasion, there is a phenomenon with the use of flouted maxims (cooperative principle). According to those theories, Indonesian jokes should be different and confuse if it is applied in another country especially with different language.

Therefore, it is an interesting that even though people are well entertained by comedy serial in television, they are not aware of the deviations. Accordingly, these phenomena attract the researcher to conduct study of humor as a linguistic part. The writer aims to reveal the flouting of maxims, which cause the humorous effect in Indonesian comedy serial. At the same time he want to construct how the flouting of maxims is formed regarding to Indonesian language.

Several previous studies of humor have been conducted by some researches. I Dewa Putu Wijana in his dissertation (2004) shows that humor is not only the deviation of semantic language but also in pragmatic, just like in cooperative principles and pragmatic parameter. Wijana used Indonesian text in cartoon for his research about flouted maxims. Wijana argued that there is also some deviations in the use of utterances in Indonesian cartoon but the quantity of the flouts whether in cooperative principles or politeness is different, the humors which are created by cartoonist is often formed by flouting of politeness principles.

Pradopo (1985) also had a research about humor in Java modern literatures. He divided it into three parts of the humor codes. There are humor as a language code, humor as literary code and humor as a cultural code. In the connection that humor as a language code, it is found three ways how to form a humor. First, is by deviating the meaning, secondly is by deviating the sound and the last is by forming the new word. But as wijana said about Pradopo's research, the material in Pradopo did not use a humor story, so it was lack of variation in the aspects in creating humor. Just the same as a research held by Rizky Karunianti (2008) and Milah Kresnawati (2003), Milah analyzed the flouting of maxims in "*Tintin*" comics books and Rizky in a training activity conducted by KPI (Konsorsium Pendidikan Islam) Surabaya, but none of them use pure humor materials.

However, this writer research proposes a different study from other previous study. The writer refers to a study conducted by Wijana (2004) in his book titled "kartun" as his related study. The writer tries to analyze the Indonesian

jokes through comedy serial. However it is not as detail as the research that conducted by Wijana, as the master of this field especially humor in Indonesia. However, the writer tries to make a different analysis by using Indonesian comedy serial for his research.

Tawa Sutra as his material for researching is an Indonesian comedy serial shows in ANTV, one of private TV station in Indonesia. As we know, Indonesian people are familiar with many comedy serial programs, which are shown on television. Every comedy serial has its own characteristic. There are some serial, which show more visual attraction through movement rather than verbal, even strange attitudes in representing humor nuances. Several reasons of choosing the corpus are evident. First, Tawa Sutra is presented almost every day for one hour even more. Thus, it is fairly popular among viewers. Second, in Tawa Sutra there are many verbal attractions in showing humor through jokes, by choosing Tawa Sutra as his material, this enables the writer to find more analytical identification of the problems proposed in this study.

This research will only deal with utterances in the comedy serial, in this case is Tawa Sutra. It means that when we close our eyes, the utterances will be enough to make us laugh only by listening. In addition, the special characteristic of the Indonesian comedy utterances, will be examined by the writer with using theory of the flouting maxims.

## **I.2. Statement of the problems**

Based on the background of the study, there are some interesting problems to be analyzed. As the writer mentioned above the problems are:

1. What maxims are flouted in Indonesian Comedy Serial “Tawa Sutra”?
2. How the flouting of maxims can cause humorous effect?

### **I.3. Objective of the study**

1. To know what maxims are flouted to make joke effects in Indonesian comedy serial.
2. To know how the flouting of maxims can cause humor in Indonesian comedy serial to create a joke.

### **I.4. Significance of the study**

The writer expected that this study can supply additional information and also give contribution to the studies of the flouting of conversational maxims in jokes. His analysis in a comedy serial hopefully will gain another variation in creating humor by flouting the maxims, so the reader especially the students of Faculty of Humanities understand more about the using of co-operative principle based on its four maxims and in conversation. In addition, the writer hopes the reader can develop awareness of how to handle jokes appropriately by using the co-operative principle and how important if it is applied in a social interaction.

### **I.5. Definition of Key Terms**

1. Humor : The audial or visual stimulus funny  
(Raskin, 1985, 1)
2. Pragmatic : The study of the speaker meaning, contextual meaning, and how more gets communicated than is said. (Yule, 1996,3)

3. Flouting of Maxims: A condition when speakers try to make the others understand by hinting at their true meaning.  
(Robinson, 2006, 174)
4. Joke : Something that is said or done to make people laugh  
(Oxford Advance learner's Dictionary 11<sup>th</sup> Edition)
5. Comedy : A light or amusing play film, usually with a happy ending  
(Oxford Advance learner's Dictionary 11<sup>th</sup> Edition)
6. Maxims : Rules of conduct that cooperative conversational partners follow: maxim of quantity, maxim of quality, maxim of relevance, maxim of manner.  
(Verderber, 2005, 101)