

CHAPTER III

PRESENTATION AND ANALYSIS OF THE DATA

3.1. PRESENTATION AND ANALYSIS OF THE DATA

The data used in this study are primary data collected by the writer. The data are taken from children's response to the humor text that they have already heard. The collected data are mainly classified into three groups based on types of ambiguity. The first group is lexical ambiguity data, the second group is grammatical ambiguity data, and the last group is phonological ambiguity data.

Further, the data will be analyzed using 'incongruity diagram' that proposes by Wilson (cited in Wijaya, 2003:23). The diagram can show whether the children can comprehend the humor or not. After all the result of the analysis of ambiguity word will be presented in table 3. 1. Then, the writer tries to analyze type of ambiguity, which is easily comprehended by the children.

After all, the writer tries to make interpretation from a whole result. The interpretation will give more complete explanation concerning the topic.

3.1.1. PRESENTATION AND ANALYSIS OF LEXICAL AMBIGUITY HUMOR DATA

Humor Text

1. CUCI

Mira: Rin, foto kita kemarin sudah kamu cuci belum?

Rini : Belum, Mir!

Mira: Lho, kenapa?

Rini : Sabun cuci di rumahku kebetulan habis

Mira:?!

(MENTARI, 214th edition, 29 February-6 March 2004)

Note

In the joke above '*cuci foto*' is initially interpreted as 'washing the camera', but later it is interpreted as 'print the picture'.

3.1.1.A.1. PRESENTATION OF RESPONSE OF 'CUCI FOTO'

3.1.1.A.1.1. Child A's Response

According to child A, picture is a camera. It can't be washed because it won't be able used to take a picture. He explains that picture should be wiped. In his consideration the word '*cuci*' relates to wash dishes.

3.1.1.A.1.2. Child B's Response

Child B says the word '*cuci*' is washing clothes. He considers that picture can't be washed because it's made of paper. It should be taken care off and cleaned up.

3.1.1.A.1.3. Child C's Response

In child C's says that the word '*cuci*' can be used to show an activity relates to wash clothes as well as an activity 'wash' picture. However, he considers that picture can be washed but without using detergent or soap. He doesn't know the process exactly but he knows that its negative of photo is washed.

3.1.1.A.1.4. Child D's Response

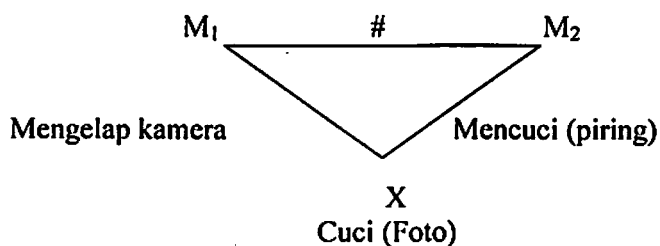
According to child D's, the word '*cuci*' relates to wash clothes. But, in this humor he knows that the word means print the picture. He doesn't know how to explain the process, but he has ever been asked by his parents to print photo.

3.1.1.A.1.5. Child E's Response

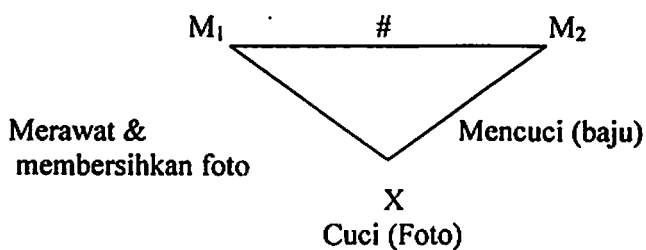
While child E's explanation is almost as the same as child D. He knows that it's impossible to wash the picture because it will torn and become discolored. He elaborates that the picture should be printed.

3.1.1.A.2. ANALYSIS OF 'CUCI FOTO'

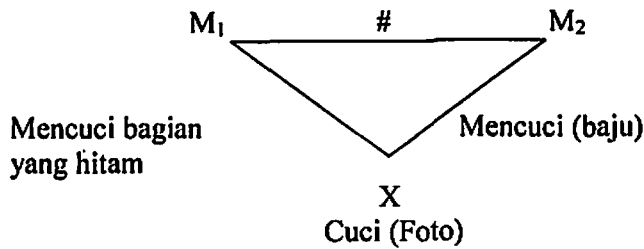
3.1.1.A.2.1 Analysis of Child A's Data



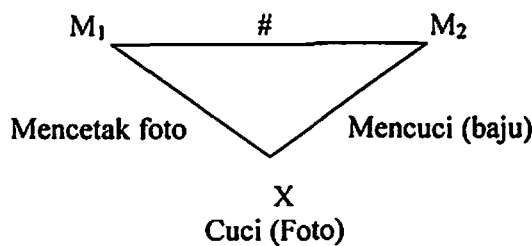
3.1.1.A.2.2. Analysis of Child B's Data



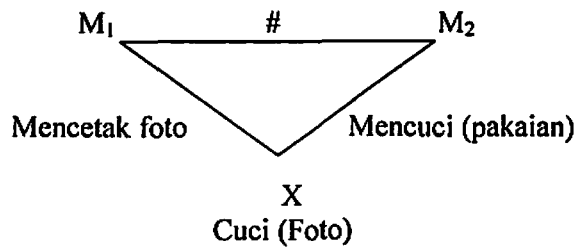
3.1.1.A.2.3. Analysis of Child C's Data



3.1.1.A.2.4. Analysis of Child D's Data



3.1.1.A.2.5. Analysis of Child E's Data



Analysis

In a response of this humor, children seem to enjoy the humor because most of them can comprehend it very well. It means they can find the first meaning and the second meaning of the word 'cuci'. Though each children has difference capacity to explain it. Most of them know the word 'cuci' relates to an activity that often uses detergent or soap, so no wonder if most of them describe 'cuci' as washing clothes. However, they have difficulty to give the second meaning of that word. It can be seen from their description. For example; child A has

misinterpreted the word photo as camera while child B explains that the word means taking care and cleaning the picture, child C explains the word means cleaning the negative. While child D and E give the same explanation that the word means print the picture. The finding of the incongruity from humor (X) into M_1 and M_2 , and $M_1 < > M_2$ make their cognitive structure unbalance then caused wonder.

Humor Text

2. NAIK KELAS

Ibu 1: Saya ini jadi pusing kalau melihat anak saya sudah tiga kali ini dia tidak naik kelas.

Ibu 2: Anak Ibu tidak salah, karena saya lihat tangga di sekolahnya sedang diperbaiki. Jadi pantas anak Ibu tidak bisa naik.

(MENTARI, 199th edition, 23 October- 1November 1995)

Note

In the joke above '*naik kelas*' is initially interpreted as 'passed to the next grade' but later '*naik kelas*' is interpreted as 'taking to the next stair'

3.1.1.B.1. PRESENTATION OF RESPONSE OF 'NAIK KELAS'

3.1.1.B.1.1. Child A's Response

Child A explains that the humor is funny because the child can't pass to the next grade because the ladder is being repaired. In his opinion it's reasonable since the ladder is being repaired then the child can't go to

school then he becomes fool. That's why the child can't pass the next grade. He says that this is not the child's fault. Child A also can't explain the word '*naik kelas*' but actually he knows what it is.

3.1.1.B.1.2. Child B's Response

Child B doesn't give much explanation for this humor. He just says that the conversation is unconnected. It's because the first mother talking about '*naik kelas*' while the second mother continues talking about ladder. He can't explain what '*naik kelas*' is.

3.1.1.B.1.3. Child C's Response

He considers that the word '*naik kelas*' means passed from first grade to second grade, and so on. He elaborates that '*naik kelas*' doesn't relate to ladder that is being repaired.

3.1.1.B.1.4. Child D's Response

Child D finds that '*naik kelas*' means move from first grade to second grade. He also finds that the second woman in the dialogue has misinterpreted about the word.

3.1.1.B.1.5. Child E's Response

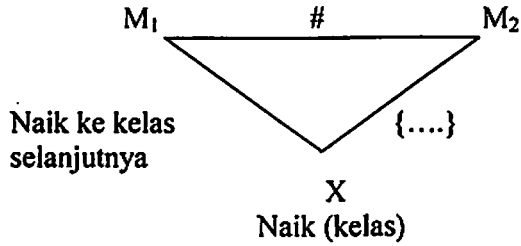
When child E asks to explain '*naik kelas*', then he gives an illustration:

'naik kelas' is when we follow final test then we can't do it, then our score is bad so we can't pass to.

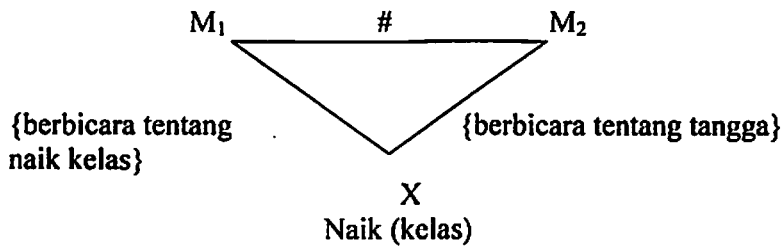
Then he elaborates that '*naik kelas*' means move from the first grade to the second grade.

3.1.1.B.2. ANALYSIS OF 'NAIK KELAS'

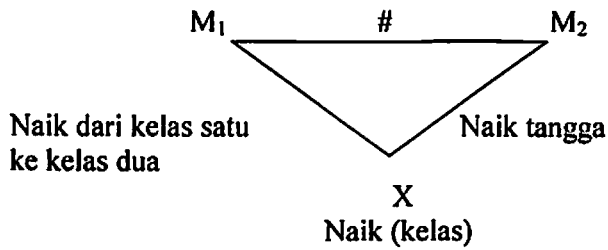
3.1.1.B.2.1. Analysis of Child A Data



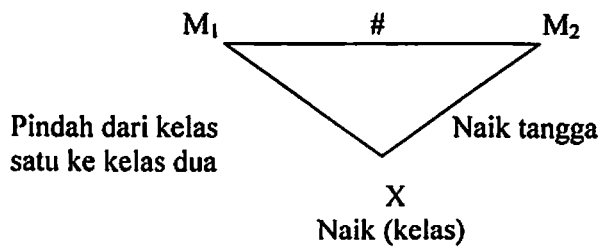
3.1.1.B.2.2. Analysis of Child B Data



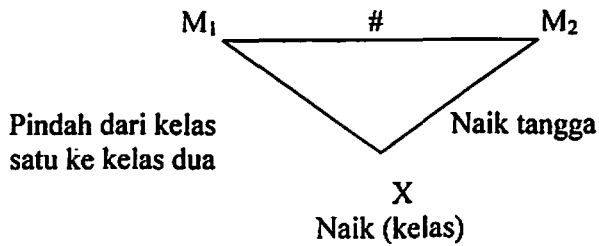
3.1.1.B.2.3. Analysis of Child C Data



3.1.1.B.2.4. Analysis of Child D Data



3.1.1.B.2.5 Analysis of Child E Data



Analysis

To interpret the second humor, most of the children have the same difficulties although they can find the incongruity. Most of them consider that the humor is unconnected because the persons in the dialogue have their own topic (for example; the first mother talking about grade while the second mother talking about ladder). Child A has different interpretation among the other student that's why he just finds a meaning from the word. Child B can find the incongruity but he can't explain it, he just says the incongruity of the humor. While the rest children seem understand the humor by explaining the incongruity as well as the description about the word '*naik kelas*'. However, it still quite difficult for them to define it, so they define it by giving the illustration.

Humor Text

3. SEKOLAH MAJU

- Guru : Anak-anak mari kita majukan sekolah kita, karena maju mundurnya sekolah itu tergantung pada muridnya.
- Murid : Lho, ya nggak bisa, Pak!
- Guru : Mengapa nggak bisa?
- Murid : Kalau sekolah kita dimajukan nanti berdesakan dengan jalan raya.
- Guru : Ada-ada saja.....

(MENTARI, edisi 231, 28 Juni- 4 Juli 2004)

Note

In the joke above '*sekolah maju*' is initially interpreted as 'making the school advance' but later '*sekolah maju*' is interpreted 'move the school (into the street)'

3.1.1.C.1 PRESENTATION OF RESPONSE OF 'SEKOLAH MAJU'

3.1.1.C.1.1 Child A's Response

In his consideration the teacher has made a mistake because the teacher says 'we must progress the school'. According to child A, school can't be progress because it a place to study. Then, he explains that what it should be progressed is a car.

3.1.1.C.1.2. Child B's Response

After listening to the humor, child B finds that the word '*memajukan sekolah*' in humor text means asking the students to study hard. He knows that the meaning of that word is not to move the school. He explains more that the school has been build, so it can be moved.

3.1.1.C.1.3. Child C's Response

Child C considers that the word means progressing the school in order to become the winner in the competition and the students are clever. He also knows that the word doesn't mean to move the school building on the street.

3.1.1.C.1.4. Child D's Response

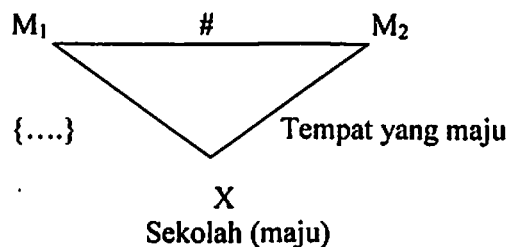
Child D finds that the word '*memajukan sekolah*' relates to the quality of the school. It doesn't mean to move the school building.

3.1.1.C.1.5. Child E's Response

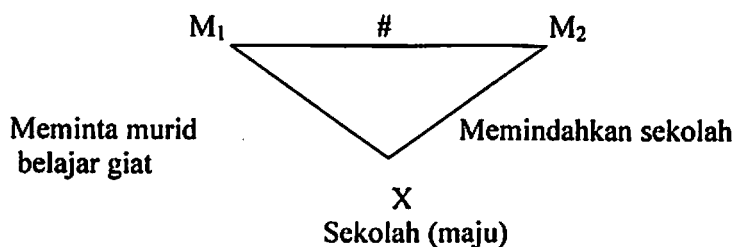
Child E finds that the word '*memajukan sekolah*' means making the school becomes famous in every place. He says that it doesn't relate to move the school building on the street.

3.1.1.C.2. ANALYSIS OF 'SEKOLAH MAJU'

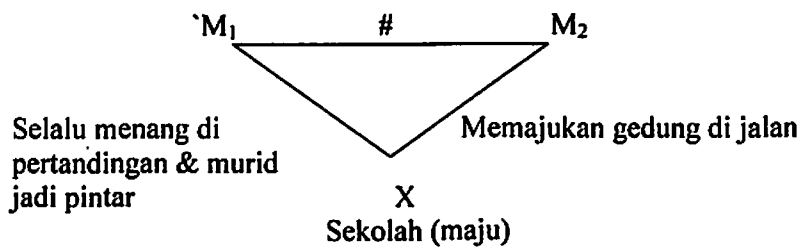
3.1.1.C.2.1. Analysis of Child A Data



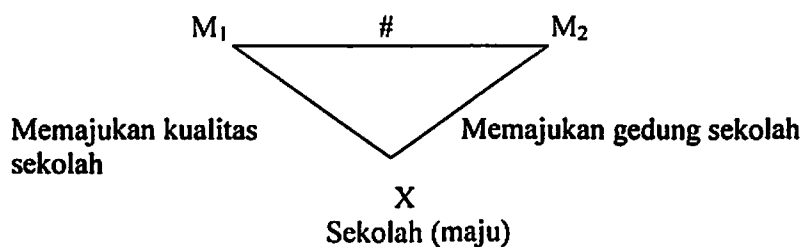
3.1.1.C.2.2. Analysis of Child B Data



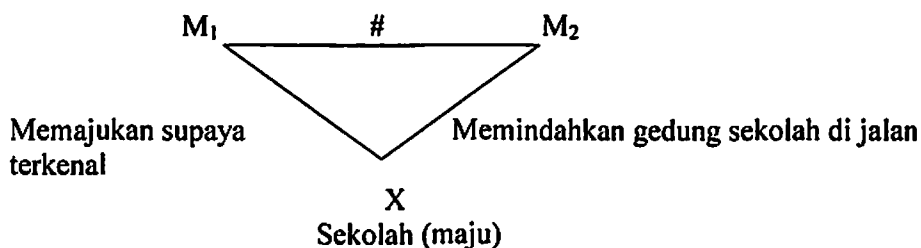
3.1.1.C.2.3. Analysis of Child C Data



3.1.1.C.2.4. Analysis of Child D Data



3.1.1.C.2.5. Analysis of Child E Data



Analysis

For most children, it seems no difficulties for them to explain '*sekolah maju*'. They find that the word '*maju*' can explain the moving of something, but they know it is impossible to move the school building. Then, each of them gives their own statement about the word. For child A, he doesn't know about the meaning in the text, in his opinion that the word only has a meaning move the school but he knows it's impossible to do it. While for the rest of children they

can give the definition about the word, but of course the more mature they are the more reasonable their definition.

Humor Text

4. TIGA EKOR ANJING

Amir : Adi, kamu jangan turun dari pohon.

Adi : Lho, emangnya kenapa, Mir?

Amir: Soalnya dibawah ada tiga ekor anjing.

Adi : Ah, kalau Cuma ekornya saja , aku nggak takut

Amir : ???

(MENTARI, edisi 226, 24-30 Mei 2004)

Note

In the joke above '*tiga ekor anjing*' is initially interpreted as 'three tails of dogs' but later '*tiga ekor anjing*' is interpreted as 'three dogs'

3.1.1.D.1. PRESENTATION OF RESPONSE OF 'TIGA EKOR ANJING'

3.1.1.D.1.1. Child A's Response

Child A says that the word '*tiga ekor anjing*' means the three tails of dogs. It's quite long for him to give the explanation because it seems that he is still confused with that word. However he still can't give more explanation.

3.1.1.D.1.2. Child B's Response

In his short explanation, he says that the word '*tiga ekor anjing*' means the three dogs, and it is not three tails.

3.1.1.D.1.3. Child C's Response

In child C's mind the word '*tiga ekor anjing*' means three dogs. He explains that it's impossible if the word's means is tails.

3.1.1.D.1.4. Child D's Response

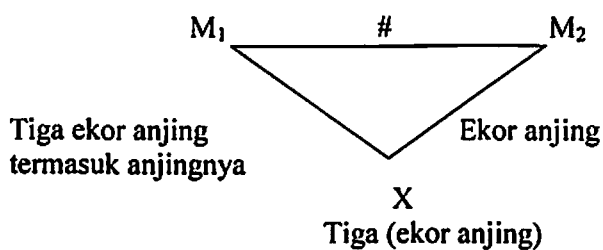
Child D explains that the word means three dogs because he considers that it's impossible to find a dog without a tail.

3.1.1.D.1.5. Child E's Response

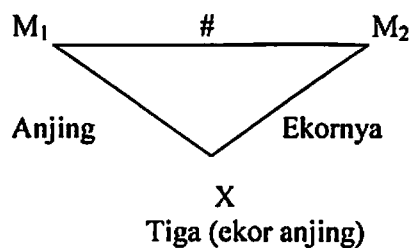
He considers that the word '*tiga ekor anjing*' doesn't mean only the tail, but also the head, the legs, and the body. So, he adds that the word means three dogs. He also explains that 'Adi' is fool because he doesn't understand what 'Amir' means.

3.1.1.D.2. ANALYSIS OF 'TIGA EKOR ANJING'

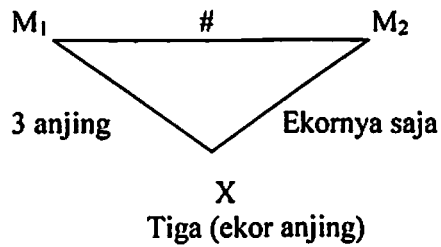
3.1.1.D.2.1. Analysis of Child A Data



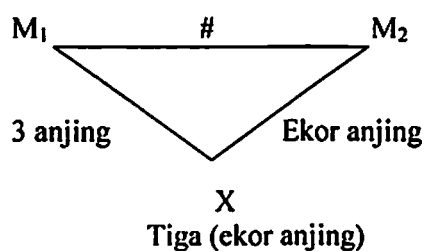
3.1.1.D.2.2. Analysis of Child B Data



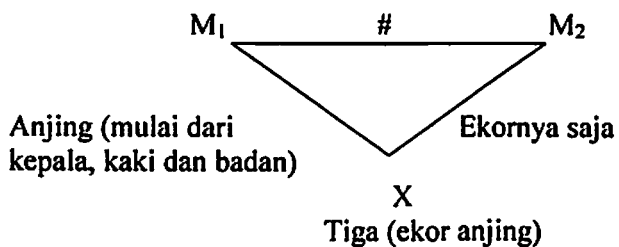
3.1.1.D.2.3. Analysis of Child C Data



3.1.1.D.2.4. Analysis of Child D Data



3.1.1.D.2.5. Analysis of Child E Data



Analysis

In responding the word '*tiga ekor anjing*' most of children don't have any difficulties. It seems they know from the context that '*tiga ekor anjing*' is relates to the three dogs. They also know that the word can be meant as 'three tails of dogs'. Child E gives more specific answer than the other children. He explains that the word means the dog with the head, legs and body.

3.1.2. PRESENTATION AND ANALYSIS OF GRAMMATICAL AMBIGUITY HUMOR DATA

Humor Text

1. PANJANG TANGAN

Pak Guru : Anak- anak teman kalian ada yang kehilangan uang. Apa diantara kalian ada yang menemukan?

Semua Siswa : Tidak, Pak!

Toni : Pasti di kelas ini ada yang panjang tangan, Pak!

Pak Guru : Kamu benar Toni

Anton : Kalau begitu kita cari saja, Pak!

Pak Guru : Bagaimana caranya?

Anton : Dengan pengaris, Pak! Setiap siswa kita ukur tangannya yang terpanjang itulah pencurinya

Siswa lainnya: ha....ha....ha....

(MENTARI, edisi 259, Minggu ke-III, Desember 1996)

Note

In the joke above the phrase 'panjang tangan' is initially interpreted as 'a person who likes to steal' but literary 'panjang tangan' is interpreted as 'a long hand'.

3.1.2.A.1. PRESENTATION OF RESPONSE OF 'PANJANG TANGAN'

3.1.2.A.1.1. Child A's Response

According to child A the humor is funny because he finds that it's impossible to measure the hand. He elaborates that he has never knows the

tool to measure the length of hands. Then, he explains literary that the word '*panjang tangan*' is very long hand.

3.1.2.A.1.2. Child B's Response

Child B considers that the humor is funny because he hears the hands are measured. He explains that the word '*panjang tangan*' means a thief.

3.1.2.A.1.3. Child C's Response

In his explanation child C says that '*panjang tangan*' means a person who likes stealing and taking other's things. He also knows a person who has a long hand doesn't always mean a thief.

3.1.2.A.1.4. Child D's Response

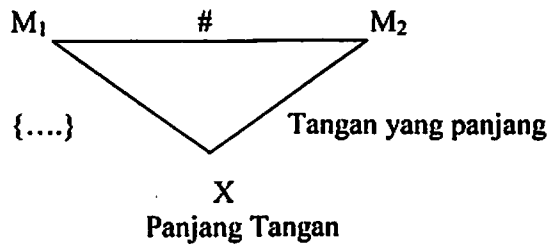
Child D also explains that the word '*panjang tangan*' is a thief. From the humor text he knows that long hand doesn't means the size of the hand. The word only has a meaning that is a thief.

3.1.2.A.1.5. Child E's Response

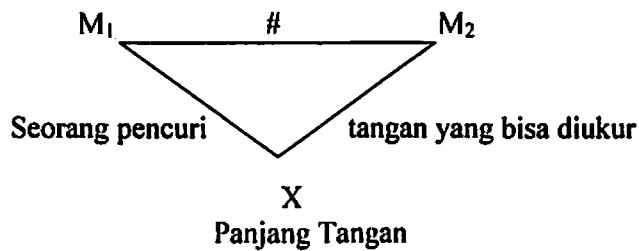
While child E considers that the word '*panjang tangan*' means a person who likes stealing. He also considers the humor is funny because the meaning of the word is not long hand and which can be measured.

3.1.2.A.2. ANALYSIS OF 'PANJANG TANGAN'

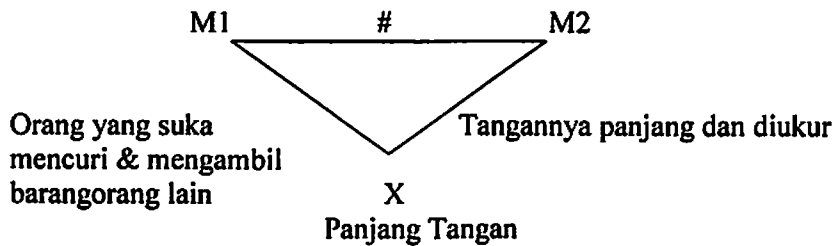
3.1.2.A.2.1. Analysis of Child A Data



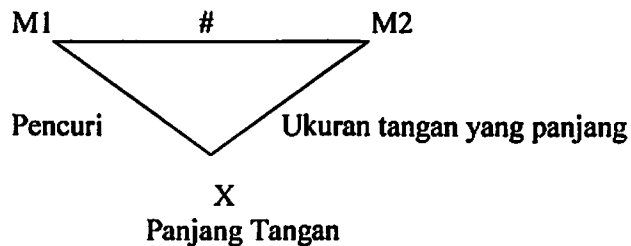
3.1.2.A.2.2. Analysis of Child B Data



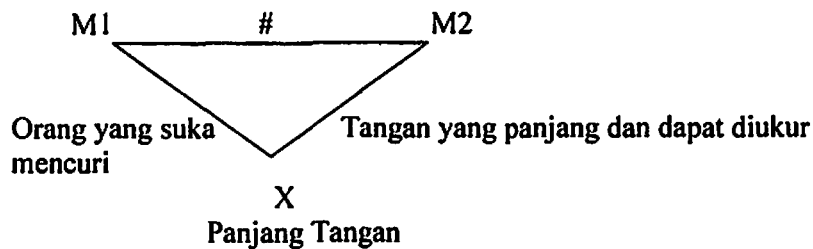
3.1.2.A.2.3. Analysis of Child C Data



3.1.2.A.2.4. Analysis of Child D Data



3.1.2.A.2.5. Analysis of Child E Data



Analysis

In comprehending this humor, children at the age of 9-11 years old seem more enjoy the humor than the children at the age of 7-8 years old. It is understandable since children at the age of 7-8 still lack of experience of that compound word. This reason makes child A define the word as is used to be, meaning the define it word by word (literary). While for child B, though he never heard the word before he still can define the word. It seems that child B sees from the context. However they can find the incongruity though can't explain it clearly. The rest children can comprehend it very well because they have ever heard the word before from their experience, that's why they can give first and second meaning of the word.

Humor Text

2. MAKAN HATI

Bu Dini sedang memarahi Dian, anaknya

Bu Dini : Tiap hari berantem melulu! Setiap hari kamu makan hati Ibu! Tau, nggak!

Dian : Saya tidak makan hati ibu. Setiap hari saya hanya makan masakan Ibu!

Bu Dini : oalahbocah...bocah!

(MENTARI,edisi 252, Minggu ke- IV, Oktober 1996)

Note

In the joke above '*makan hati*' is initially interpreted as 'making one feels angry' but literary '*makan hati*' is interpreted as 'eating mother's heart.'

3.1.2.B.1. PRESENTATION OF RESPONSE OF 'MAKAN HATI'**3.1.2.B.1.1. Child A's Response**

According to child A, the humor is funny because in his first impression the word '*makan hati*' is interpreted as eating mother's heart. He thinks about it again, and then he explains that the word means eating mother's kindness.

3.1.2.B.1.2. Child B's Response

In responding the phrase '*makan hati*', child B seems confused because he says that he has never heard it before. Fortunately, he can explained it very well. He says that the word means makes mother's heart fed up. While literary he explains '*makan hati*' means eat mother's food.

3.1.2.B.1.3. Child C's Response

While child C explains that '*makan hati*' means making mother becomes very angry, makes her feeling becomes restless. He also says that he never heard the word before, he has just listened.

3.1.2.B.1.4. Child D's Response

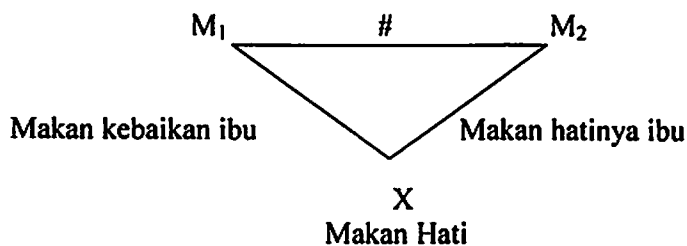
Child D explains the word '*makan hati*' in the humor text as the same as the Javanese proverb '*dikasih hati ngerogo rempelo*' it means one who behaves impolite. He also explains that he has never heard the word before.

3.1.2.B.1.5. Child E's Response

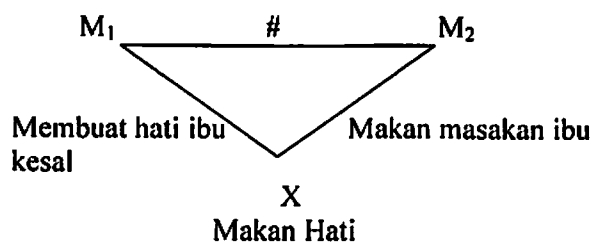
In child E's mind the word '*makan hati*' means children who make their mother gets suffer. As the fourth children, he also has never heard the word before. And he knows that the meaning of the word is not eating mother's heart.

3.1.2.B.2. ANALYSIS OF 'MAKAN HATI'

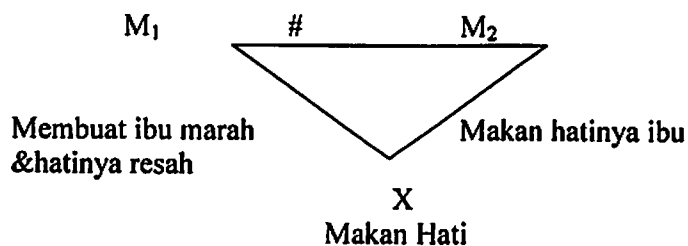
3.1.2.B.2.1. Analysis of Child A Data



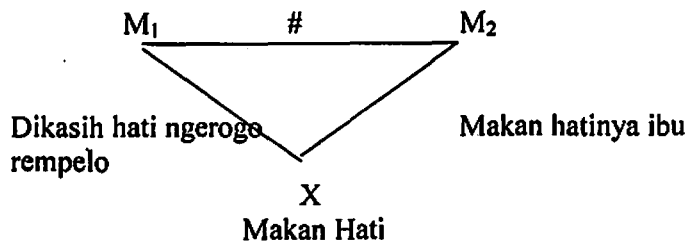
3.1.2.B.2.2. Analysis of Child B Data



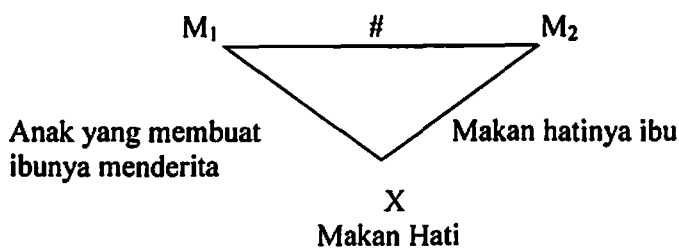
3.1.2.B.2.3. Analysis of Child C Data



3.1.2.B.2.4. Analysis of Child D Data



3.1.2.B.2.5. Analysis of Child E Data



Analysis

In responding of this humor, children have difficulties since all of them never heard this compound word before, but fortunately they can comprehend it very well. It seems that all children have capacity to analyze the context of humor. In their mind they reject unconsciously that the word '*makan hati*' means eating mother's hearth, then they try to see from the context, then they conclude with their own opinion. In fact their statement about the word is good and correct, though each children on difference age has difference capacity to comprehend it.

Humor Text

3. BUTA HURUF

Pada saat Pak Lurah pidato. Pak Lurah berkata, “ Kita harus berantas buta huruf di desa kita.” Tiba-tiba Mang Udin berkata, “ Maaf Pak, setahu saya tidak ada huruf yang punya mata, apalagi sampai buta.”

Pak Lurah dan warga, “ Grrrrr.....”

(MENTARI, edisi 213, 22-28 Pebruari 2004)

Note

In the joke above ‘*buta huruf*’ is initially interpreted as ‘a person who can’t read or write’ but literary ‘*buta huruf*’ is interpreted as ‘a letter which doesn’t have eyes.’

3.1.2.C.1. PRESENTATION OF RESPONSE OF ‘BUTA HURUF’

3.1.2.C.1.1. Child A’s Response

Child A explains that the village chief is wrong because The Chief says that letter has an eye. In child A’s consideration, letter doesn’t have an eye but when he asks to explain the word ‘*buta huruf*’, he explains that it means letter that the eye is blind. He doesn’t know the intended meaning of ‘*buta huruf*.’

3.1.2.C.1.2. Child B’s Response

In child B’s consideration the word ‘*buta huruf*’ means a letter, which doesn’t have an eye. He explained that he has never heard the word before. Besides, he also misinterprets the meaning of ‘*kita harus*

memberantas buta huruf di desa kita (Ind; we must against 'blind letter' in our village), he explains that the sentence means we must against colonize.

3.1.2.C.1.3. Child C's Response

He doesn't believe when he hears the humor text because he finds a statement 'letters has an eye'. According to him '*buta huruf*' is someone who can't read. They don't know about the alphabets such as; A, B, C,....

3.1.2.C.1.4. Child D's Response

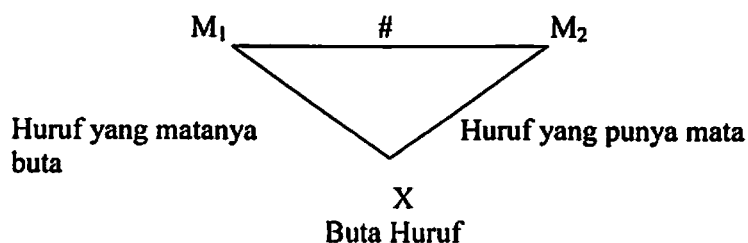
Child D explains that the word '*buta huruf*' means a person who can't read, and it is not a letter who doesn't have an eye. He knows the word because his teacher has ever explained it to him.

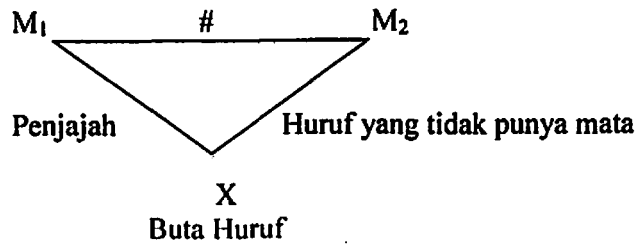
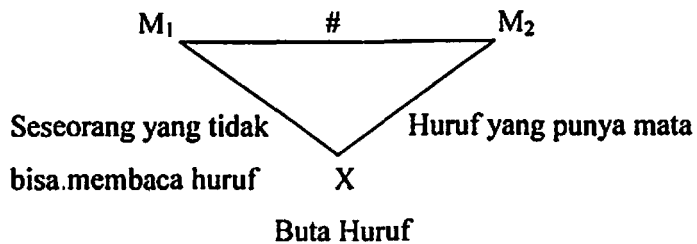
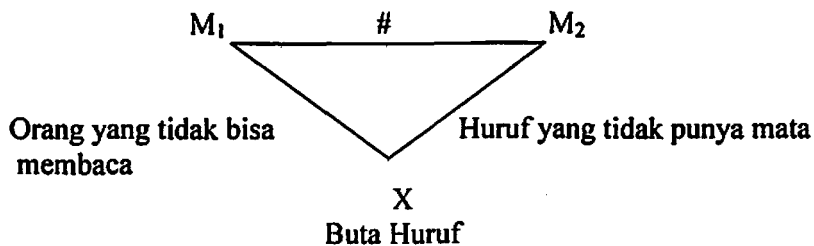
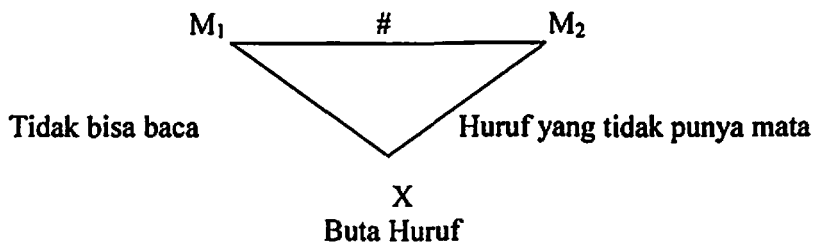
3.1.2.C.1.5. Child E's Response

As child D's explanation, child E also says that '*buta huruf*' means a person who can't read. He also knows that literary '*buta huruf*' means letter which doesn't have an eye.

3.1.2.C.2. ANALYSIS OF 'BUTA HURUF'

3.1.2.C.2.1. Analysis of Child A Data



3.1.2.C.2.2. Analysis of Child B Data**3.1.2.C.2.3. Analysis of Child C Data****3.1.2.C.2.4. Analysis of Child D Data****3.1.2.C.2.5. Analysis of Child E Data****Analysis**

After listening this humor most of children feel wonder but they still can enjoy it. When they are asked to give the definition, children at the age of 7-8 years old can't do it since in their mind they don't have an idea. They find the

incongruity but they can't explain it that's why they make wrong explanation. Child A almost gives the same definition between the first and the second meaning. While for child B he defines the word '*Buta Huruf*' is as a colonialist. It can be understand since he tries to define it by looking from the context '*memberantas buta huruf*'. The rest of children give correct answer since they have ever heard the word before at school. It can be seen that all children have capability to find the incongruity that make them wonder and enjoy the humor though they have different perception about what makes them wonder.

Humor Text

4. ORANG BESAR

"Belajarliah yang rajin agar kelak menjadi orang besar," Kata seorang Ayah kepada anaknya yang masih kecil.

"Tidak dengan belajarpun saya akan menjadi orang besar asal tiap hari dikasih makan," Kata anaknya.

(MENTARI, 217th edition, 21-27 March 2004)

Note

In the joke above 'orang besar' is initially interpreted as 'a successful man' but literary 'orang besar' is interpreted as ' a man with a big body.'

3.1.2.D.1. PRESENTATION OF RESPONSE OF 'ORANG BESAR'

3.1.2.D.1.1. Child A's Response

According child A the father in the humor text is wrong because the father asks his son to study to become a big man. Child A explains that

if we study we will become a clever boy, and is not a big man. He says that the word '*orang besar*' means a man with a big body and tall.

3.1.2.D.1.2. Child B's Response

He thinks that the humor funny because the child says that he will become clever if he eats. It can be understood because child B doesn't know the meaning of '*orang besar*'. He considers that '*orang besar*' is an adult.

3.1.2.D.1.3. Child C's Response

According to child C '*orang besar*' is a rich man and has a lot of money, has a good wife, has a good life, and always feels happy. Then, he explains that the child on the humor text misinterprets the word. Child C says that what the child means '*orang besar*' is someone who has big body.

3.1.2.D.1.4. Child D's Response

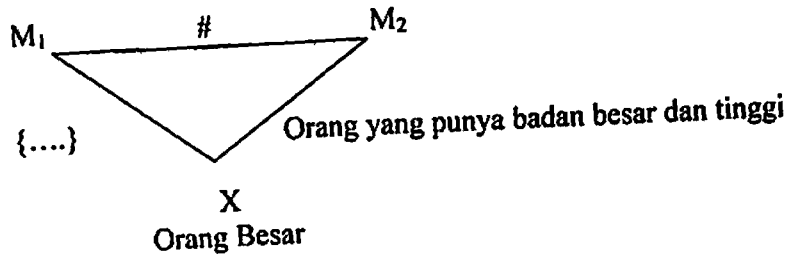
Child D knows very well the meaning of '*orang besar*'. He says that '*orang besar*' is an important man, a clever man, and just like The President. However, he also knows that the word means a person, which has big body.

3.1.2.D.1.5. Child E's Response

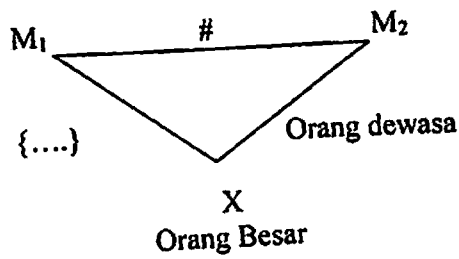
According child E, the word '*orang besar*' means a clever man. He knows that the humor is funny because it's impossible if he studies then becomes a big man (a person with big body).

3.1.2.D.2. ANALYSIS OF 'ORANG BESAR'

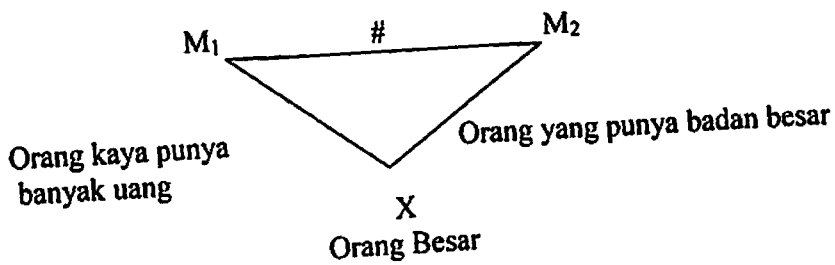
3.1.2.D.2.1. Analysis of Child A Data



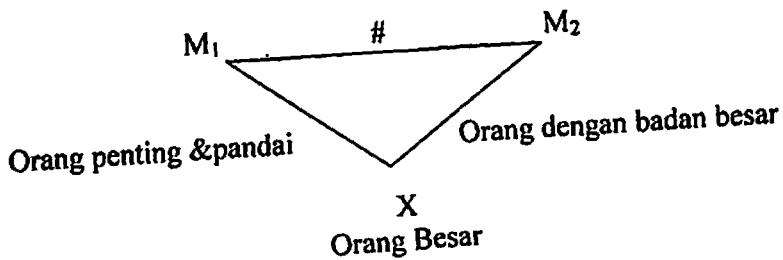
3.1.2.D.2.2. Analysis of Child B Data



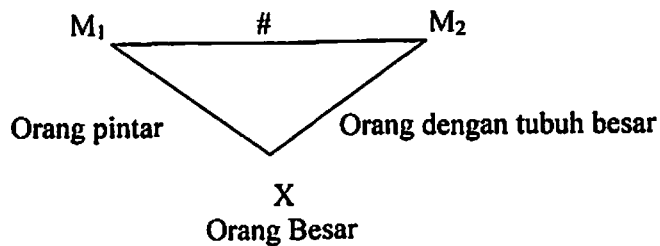
3.1.2.D.2.3. Analysis of Child C Data



3.1.2.D.2.4. Analysis of Child D Data



3.1.2.D.2.5. Analysis of Child E Data



Analysis

To respond the word '*orang besar*' children of 9-11 years old don't have any difficulties since they have ever heard the word before. Therefore, each child gives difference definition about that. Child C considers that the word relates to a rich man and has a lot of money. While for child D and E have the same answer, they considers that the word relates to a clever or smart people. It can be understand because they try to give explanation relates to the context of the humor, which is it about studying. Child A and B find the incongruity but they can't explain it. In their consideration the word relates to the real meaning 'a person who have big body and tall'. They don't have an idea about the compound word meaning.

3.1.3. PRESENTATION AND ANALYSIS OF PHONOLOGICAL AMBIGUITY HUMOR DATA

Humor Text

1. BUDIMAN

Pengemis : "Minta sedekahnya, Nak?"

Anak : "Aduh maaf, Bu...ini Cuma ada Rp 100,- , Trimalah"

Pengemis : "Terima kasih, Nak. Kamu memang anak Budiman"

Anak : “Lho bukan, Bu! Saya anak Bu Abas, bukan Bu diman”

Pengemis : ?!?!

(MENTARI, Edisi 199, 9-15 Nopember 2003)

Note

In the joke above ‘budiman’ is initially interpreted as ‘a generosity man’ but later ‘budiman’ is interpreted as ‘name.’

3.1.3.A.1. PRESENTATION OF RESPONSE OF ‘BUDIMAN’

3.1.3.A.1.1. Child A’s Response

Child A explains that the word ‘*budiman*’ in the text relates to a name of person. The beggar is wrong because she has said that Mrs. Diman is the child’s mother. He asserts that Mrs. Abas is the child’s mother. He laughs of this humor because the beggar has made a mistake.

3.1.3.A.1.2. Child B’s Response

According to child B the conversation on the text unconnected between each other. He elaborates that ‘*budiman*’ in his opinion is a person who has good characteristics.

3.1.3.A.1.3. Child C’s Response

Child C explains that the child on the humor text misinterprets the word ‘*budiman*’. He elaborates that what the child means is the name of her mother in fact the word means a clever children and generous.

3.1.3.A.1.4. Child D's Response

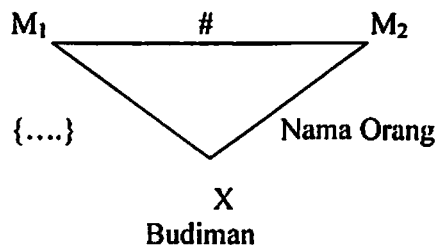
Child D considers that the conversation between those people is unconnected each other. He explains that what the beggar's meant by '*budiman*' is a kind person, while the children means is Mrs. Budi's son.

3.1.3.A.1.5. Child E's Response

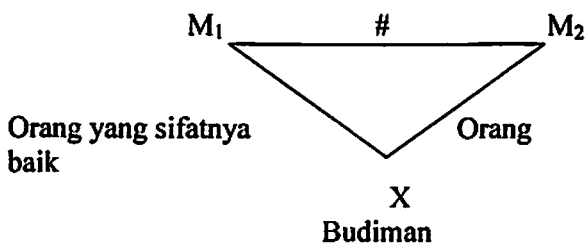
According to child E the word '*budiman*' is a person who like to give to others. In his opinion, he finds that the child makes a mistaken because he translates the word as Mrs. Diman.

3.1.3.A.2. ANALYSIS OF 'BUDIMAN'

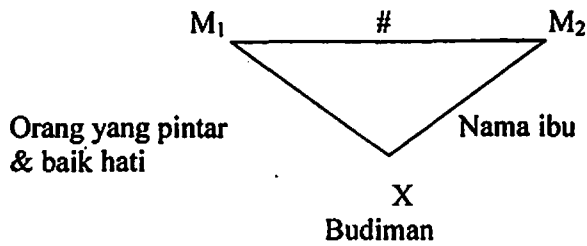
3.1.3.A.2.1. Analysis of Child A Data



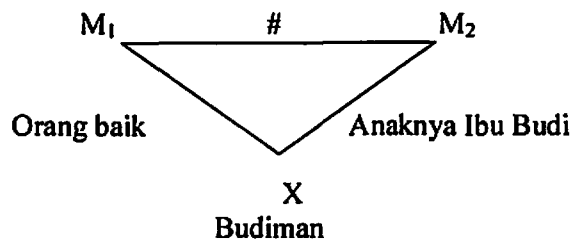
3.1.3.A.2.2. Analysis of Child B Data



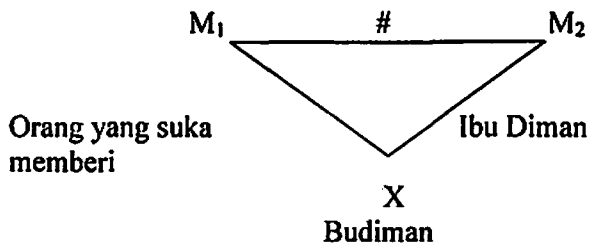
3.1.3.A.2.3. Analysis of Child C Data



3.1.3.A.2.4. Analysis of Child D Data



3.1.3.A.2.5. Analysis of Child E Data



Analysis

Most of the children enjoy this humor. They can find the incongruity on humor text. They know that the word '*Budiman*' causes wonder. Most of them say that they are familiar with that word. They find the word on one of their lesson at school. So, no wonder if they can give explanation though each of them gives difference definition but basically the idea is the same. While for child A, he doesn't know about the idea of the word, so he can't give the first meaning. He just gives the real meaning of the word, he defines it word by word and no wonder

if he has different perception about what is being funny. No matter he can still enjoy it.

Humor Text

2. BANGUNAN

Igor: “apa ada Bang Unan di dalam, Na?”

Ina: “ ada-ada saja, cari bangunan di sini!”

Igor: “ Tapi tadi saya lihat dia lari ke dalam rumah”

Ina : “ Bangunan bisa lari, ?!?”

(MENTARI, edisi 265, Januari 1997)

Note

In the joke above ‘bangunan’ is initially interpreted as ‘a name of person’ but later ‘bangunan’ is interpreted as ‘building.’

3.1.3.B.1. PRESENTATION OF RESPONSE OF ‘BANGUNAN’

3.1.3.B.1.1. Child A’s Response

Based on child A’s opinion this humor is not too funny because in his consideration it’s impossible to find ‘*bangunan*’ in the house. He elaborates that ‘*bangunan*’ is anything that can be built as in his uncle’s factory.

3.1.3.B.1.2. Child B’s Response

Child B says that ‘*Bangunan*’ is house. He considers that Igor is wrong because he finds ‘*Bangunan*’ in Ina’s house. In his opinion ‘*bangunan*’ can’t move.

3.1.3.B.1.3. Child C's Response

In child C's consideration Igor is also wrong. He elaborates that '*bangunan*' can't enter into the house. He also explains that '*bangunan*' is like house and hotel

3.1.3.B.1.4. Child D's Response

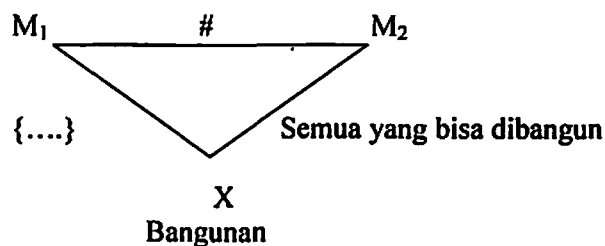
Child D says that Igor in the dialogue is strange because Igor finds '*bangunan*' in the house. Child D considers that '*bangunan*' in the text is building.

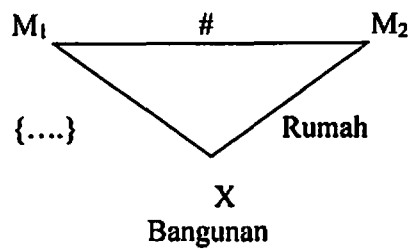
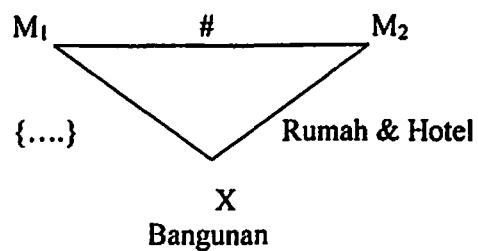
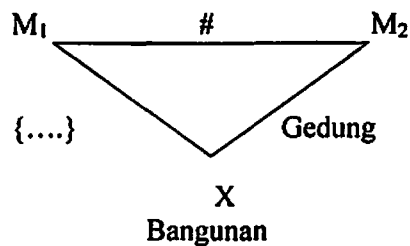
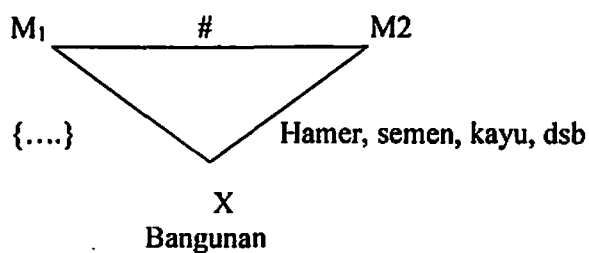
3.1.3.B.1.5. Child E's Response

In child E's opinion, the word '*bangunan*' relates to hammer, cement, wood, etc. He elaborates that '*bangunan*' can't run, so he judge that Igor is wrong because he says that '*bangunan*' can run.

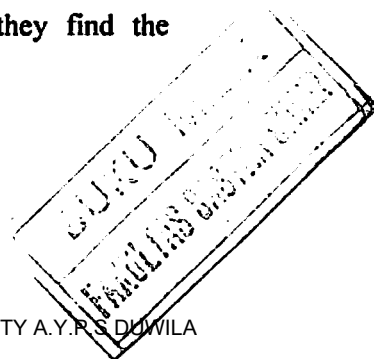
3.1.3.B.2. ANALYSIS OF 'BANGUNAN'

3.1.3.B.2.1. Analysis of Child A Data



3.1.3.B.2.2. Analysis of Child B Data**3.1.3.B.2.3. Analysis of Child C Data****3.1.3.B.2.4. Analysis of Child D Data****3.1.3.B.2.5. Analysis of Child E Data****Analysis**

Most of children have no idea about the first meaning of the word '*Bangunan*'. However, they can still enjoy the humor since they find the



incongruity. They know that the word '*bangunan*' causes wonder but they can't explain it. It can be understood because it's rare for them to call a man using 'bang' (reference for a man that we don't know and it is often used in Jakarta). So, they do not know that the second meaning of the word is 'the name of person'.

Humor Text

3. BANTUAN

Pemuda : "Saya butuh ban, Tuan"

Pak Tua: "Bantuan apa yang bisa saya beri"

Pemuda : "Saya mau membeli ban, Tuan"

Pak Tua: "jika kamu butuh bantuan saya kamu tidak perlu membayar"

Pemuda : !?!?

(MENTARI, edisi 240, 29Pebruari-6Maret 2004)

Note

In the joke above '*bantuan*' is initially interpreted as 'asking for wheel' but later '*bantuan*' is interpreted as 'asking for help.'

3.1.3.C.1. PRESENTATION OF RESPONSE OF 'BANTUAN

3.1.3.C.1.1. Child A's Response

In child A's opinion, the word '*bantuan*' relates to ask for wheel. He explains that this humor is not really funny because in his consideration it's forbidden to ask wheel for free.

3.1.3.C.1.2. Child B's Response

Child B finds that the word '*bantuan*' in the young man's consideration is tire for motorcycle, while the old man's consideration is asking for help, so he thinks that the conversation is unconnected. He can't explain what it's meant by '*bantuan*.'

3.1.3.C.1.3. Child C's Response

In child C's opinion the old man is wrong because the young man wants to buy a tire and doesn't ask for helping. He explains that '*bantuan*' means if there is a sufferer, we must help.

3.1.3.C.1.4. Child D's Response

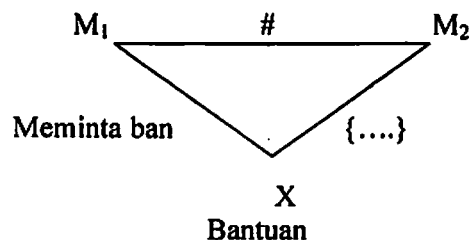
Child D knows that the word '*bantuan*' has two meaning; asking for help and buying a wheel. He explains that the word '*bantuan*' in this humor text is someone who wants to buy a wheel.

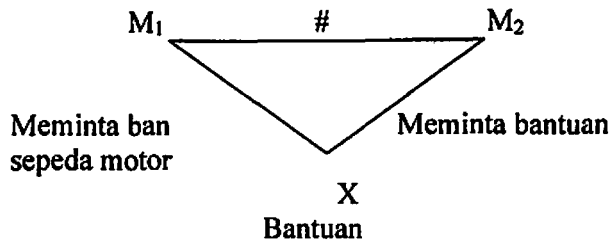
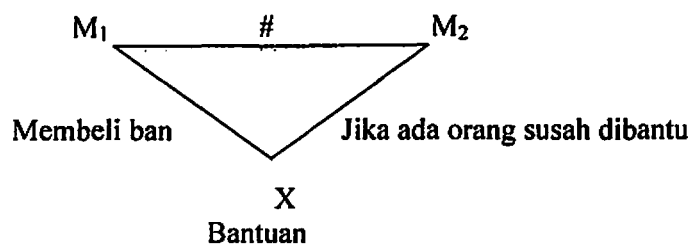
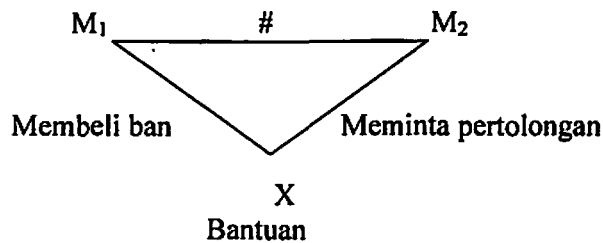
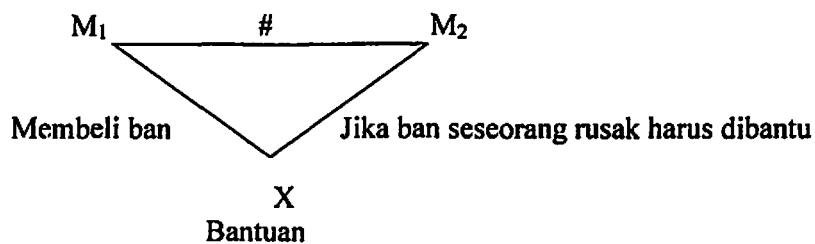
3.1.3.C.1.5. Child E's Response

Child E explains that the word '*bantuan*' in the dialogue means wants to buy a wheel. He also explains that the word may mean asking for help, for example; if there is someone's wheel deflated, it must be helped.

3.1.3.C.2. ANALYSIS OF 'BANTUAN'

3.1.3.C.2.1. Analysis of Child A Data



3.1.3.C.2.2. Analysis of Child B Data**3.1.3.C.2.3. Analysis of Child C Data****3.1.3.C.2.4. Analysis of Child D Data****3.1.3.C.2.5. Analysis of Child E Data****Analysis**

In responding this humor, all children seem to enjoy it. They find the incongruity and they explain it. Most of them know that the first meaning of the

word '*Bantuan*' is asking a wheel and the second meaning is asking for help. Children at the age of 8-11 can find it but when they ask to explain the definition about the second meaning of '*bantuan*' they get difficulties. Then, they define it by giving an example or continue the word by giving another word. While for child A, they enjoy the humor but he doesn't know the intended meaning of the incongruity. He laughs not because the ambiguity meaning of the word but it is because the incongruity in the context.

Humor Text

4. SIM

Pada hari Senin Pak Kosim yang biasanya dipanggil Sim mengendarai sepeda motor menuju kantornya, lalu tiba-tiba seorang polisi menghentikan motornya.

Polisi : Mana, SIM !

Pak Kosim : Saya mau berangkat kerja, Pak!

Polisi : Kalau begitu mana SIM nya...

Pak Kosim: Saya ini memang kosim Pak.

Polisi : ???

(MENTARI, edisi 207, 11-17 Januari 2004)

Note

In the joke above 'sim' is initially interpreted as 'driving license' but later 'sim' is interpreted as 'a name of person.'

3.1.3.D.1. PRESENTATION OF RESPONSE OF 'SIM'

3.1.3.D.1.1. Child A's Response

Child A explains that the humor is funny because the person on the dialogue is stupid. In his consideration *sim* is not the person's name but it's card. '*SIM*' relates to a very small card, which is used by the cellular phone. He explains that he has ever seen it whenever his father put the '*SIM*' into the mobile. He elaborates that the function of '*SIM*' is for cellular phone.

3.1.3.D.1.2. Child B's Response

Child B explains that Mr. Kosim misinterprets what the police means. Child B says that Mr. Kosim is wrong because he thinks the police calls his name, whereas what the police means is a driving license for his motorcycle. He elaborates that '*SIM*' is a yellow card and it's for motorcycle and car.

3.1.3.D.1.3. Child C's Response

Child C finds that Mr. Kosim is wrong because what the police means is not Mr. Kosim but *SIM*. He explains that what the police means is a letter that is always someone brought whenever he wants to go somewhere, and the color is yellow.

3.1.3.D.1.4. Child D's Response

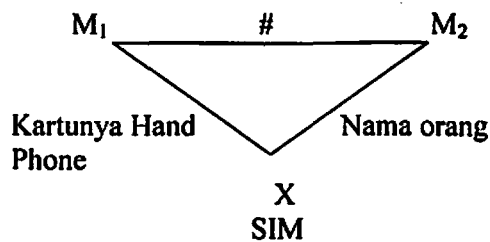
In child D's opinion, the word '*SIM*' relates to driving license. He also knows that this word probably means nickname of that person.

3.1.3.D.1.5. Child E's Response

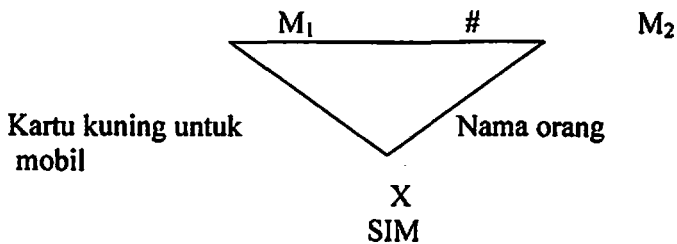
Child E explains that 'SIM' is a yellow card. There is a name, the number of motorcycle and the machine, and types of motorcycle. Then, he says that Mr. Kosim is wrong because he considers that the police call his name.

3.1.3.D.2. ANALYSIS OF 'SIM'

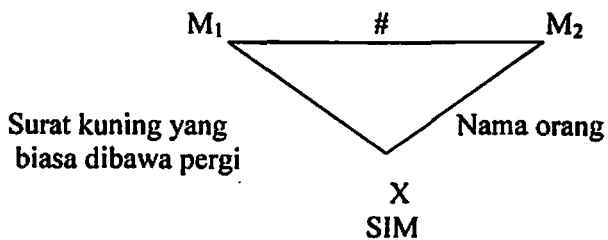
3.1.3.D.2.1. Analysis of Child A Data



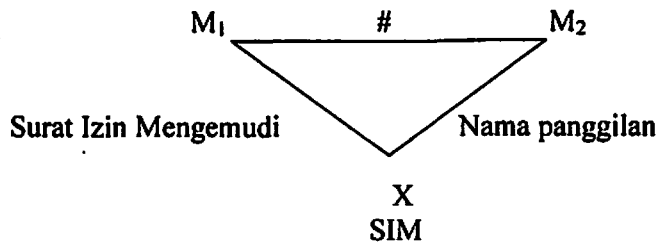
3.1.3.D.2.2. Analysis of Child B Data



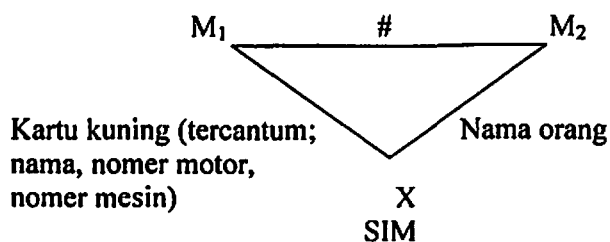
3.1.3.D.2.3. Analysis of Child C Data



3.1.3.D.2.4. Analysis of Child D Data



3.1.3.D.2.5. Analysis of Child E Data



Analysis

Most of children delight to hear this humor. They enjoy it because they know the incongruity and can explain it very well. They know that the word '*SIM*' has two meaning the first meaning is card and the second meaning is the person's name. However, when they are asked more about what '*SIM*' is most of them relates it to the card of the owner of the motorcycle. It can be seen from their explanation about the characteristic of '*SIM*'. While for child A, he considers that '*SIM*' relates to card for cellular phone. It can be understood that he often hears that word when his father put the '*SIM*' in his cellular phone.

3.2. TYPE OF LINGUISTIC AMBIGUITY THAT CAN BE COMPREHENDED BY THE CHILDREN

In the previous part of this chapter, it has been explained about the analysis of ambiguity word data made by children of 7 to 11 years old using Incongruity Diagram. The writer finds that most of the children can enjoy humor since they find incongruity on the text. However, the ways they give interpretation are different between each other, or in other words, they make a lot of variations in comprehending and defining the word, which contain ambiguity. So, the writer tries to find what type of ambiguity in humor text that can be easiest comprehended by the children.

In this study, the writer uses 3 types of ambiguity, in which consist of 4 humor texts. So, each child had to comprehend 12 words containing ambiguity. Type of linguistic ambiguity on humor text, which is most easily comprehended by the children, can be illustrated as follow:

Table 3.1
Type of linguistic ambiguity, which is easiest comprehended
by 7-11 years old children

		HUMOR	CHILD A	CHILD B	CHILD C	CHILD D	CHILD E
		X	M ₁ &M ₂	M ₁ &M ₂	M ₁ & M ₂	M ₁ &M ₂	M ₁ & M ₂
AMBIGUITY HUMOR	Lexical	Cuci	Δ	Δ	√	√	√
		Naik Kelas	Δ	x	√	√	√
		Sekolah Maju	Δ	Δ	Δ	√	Δ
		3 ekor anjing	√	√	√	√	√
	Grammatical	PanjangTangan	Δ	√	√	√	√
		Makan Hati	√	√	√	√	√
		Buta Huruf	Δ	Δ	√	√	√
		Orang Besar	Δ	Δ	Δ	√	√
	Phonological	Budiman	Δ	√	√	√	√
		Bangunan	Δ	Δ	Δ	Δ	Δ
		Bantuan	Δ	√	√	√	√
		SIM	Δ	Δ	Δ	Δ	Δ

List of Sign:

√ = gives first and second (correct) definition

Δ = gives only one correct definition

X = can't give correct definition

From the table above, we can conclude that the children of 7-11 years old comprehend grammatical ambiguity better than the other ambiguities. It can be proved by their definition about the word. Therefore, they don't know or have never heard the word before, they can still define it by looking from the context situation. Since they are not at the same age, the experiences of older children make them define better than the younger children. It relates to what Hurlock

(1978) said that concepts are complex relationships, which are continuously changing with experience and with the accumulation of new knowledge.

3.3. INTERPRETATION

The result of the task of early comprehending linguistic ambiguity reveals that children show an average ability in enjoying and comprehending humor. As Piaget (cited in Wardsworth, 1971:35) stated that children in concrete operational period mostly have already comprehended language, so it can explain the changing in children's appreciation of humor. This explanation also supports by McGee (1974), she explains whenever children can understand meaning of words used in several contexts, and they can appreciate the jokes. All of children can find the incongruity that makes them wonder. However, some of them still have difficulties to explain what is being funny. Children at the age of 7-8 almost have the similarity in define word while children at 9 have the almost similar definition with 10-11 years old children. Children ability in defining words change directly between the ages of 8 to 9. Mostly children at the age of 7 – 8 are able to give only a literal meaning of a word. These younger children don't have many concepts as well as the older one. As Jerold Kats explains (Foss and Hakes, 1978:51), a concept is a theoretical entity involves human's knowledge about the world. Most of these concepts are partially or totally in accurate. By the time children reach adolescence, they have built up a large store of concept. He elaborates that some concepts help the child to develop other concepts. For example, in humor '*makan hati*' most of the children are unfamiliar with the word, however they can give the definition very well. Children's perception skill

also determines comprehending humor. Bee believes that (1992:172) the basic skills of the perception are in place of seeing, hearing, smelling, and testing. This meaning may be derived from their knowledge of what is culturally accepted as a sound of the joke. Children learn to attend, identify, and describe the object. Children can enjoy humor whenever they can organize their perception by activating the source to become more meaningful to them. The more complete and correct definition they make, the more mature their thought will be. However, it is not only the cognitive that influence their explanation that reflects they thought, but also some other factors.

The first factor is experience reason. The younger children have less experience than the older children. It means the knowledge of world of older children much better than the younger children. But in some cases a young child can define better than the old one.

The second factor is environment. The noisy will disturb children's concentration. Children will give a short and sometimes wrong answer if they are in a noisy circumstance. They feel restless and not concentrate to the object.

The last factor is the way the writer tells humor. The respondents will get bored and give short answer when the writer do not eager telling the humor. So, the writer sometimes uses miming, gesture, and smile to get their attention. Fry (cited in Raskin, 1985:32) notes that the jokes must be understood as being a joke for it to be funny, the paralinguistic behavior of the speaker of the joke is also important. He elaborates that the certain gesture, facial expression, etc, enhance the humor of a joke. Certain types of behavior decrease the humor.

CHAPTER IV

CONCLUSION