

CHAPTER 3

DATA PRESENTATION AND ANALYSIS

In this chapter, the findings of the study will be presented and analyzed based on the theoretical framework. In order to give a comprehensive elaboration of the result of the study, the presentation of the data will be followed directly with the explanation of the data. The chapter, then, will be divided into two main subchapters. The first main subchapter consists of six sub chapters. The first five subchapters, which are the classification of the stickers as presented in the previous chapter, contain the presentation and analysis of the data. Meanwhile, the analysis of impicature or message in general conveyed in the stickers will be explicated in the last main sub chapter.

3.1. Data Presentation

In this sub chapter, the findings of the study will be presented in accordance with the classification made in the previous chapter and then, will be generated in accordance with the theoretical framework used in this study.

Through a careful field observation, sixty stickers found in Yogyakarta are determined to be fit to the requirement of the data used for this study. As all of these sixty stickers also functions as decorative tools, they will be not analyzed as decorative stickers, instead they will be analyzed in term of their intended messages. It is because they exhibit at

least a single message or intention both grammatically or literary by using written language, words, images or pictures to support their intended meanings. In short, in addition to be decorative tools, these stickers are also message conveyors. Hence, the data presentation will be divided into five classes based on the message they intend to express: a) informative stickers, b) proscriptive stickers, c) instructive stickers, d) protest stickers and e) comical stickers.

Nevertheless, it is worthy noted that the classification of the stickers cannot be done in a clear cut. It means that a single sticker some times cannot be assigned to a single class. In fact, its characteristics can be categorized into more than one class. Hence, it will be customary that a single sticker will be classified into one, or two classes, or even more.

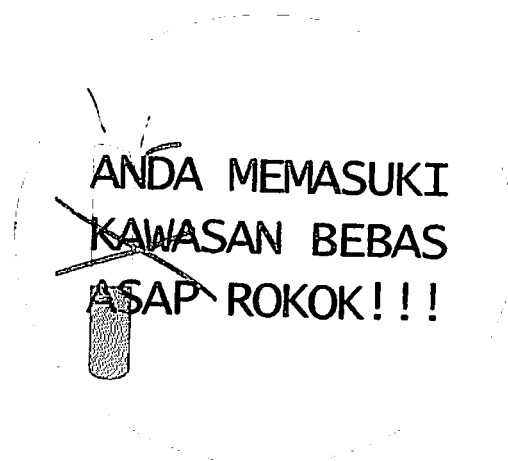
3.1.1. Informative Stickers

Stickers that are categorized into this classification are those that contain any messages for the sake of publication, announcement or information distributed among society or people. These stickers are intended to inform, direct, uncover, describe or explain any information, condition, event, phenomena or circumstances, so that public will know, understand or aware about the things expressed by the stickers.

As these kinds of stickers are expected to provide information, they should be presented informatively. Thus, the

language used in these stickers tends to be simple, direct, and in denotative or grammatical meaning. Some times, their linguistic forms tend to be in formal style. It is, of course, intended to make the audience are able to get the whole meaning of message they intend to express, without emerging any misunderstanding as presented by the following stickers.

1. *Anda memasuki kawasan bebas asap rokok.*



2. *Sampah disini*



The first sticker informs you clearly that you are entering a free smoke area. It means that you are not allowed to smoke at all. This sticker indeed obeys the Grice' maxim of cooperation. In term

of maxim of quality, it is indeed true, because the sticker is usually attached onto certain place where people are not allowed to smoke. In term of manner of quantity, the sticker is presented short sentence which is so informative. People can directly understand what it means. While in term of manner of relation, it will be relevant if it is used at appropriate place, where reader can read it in right place and right time. Further, the sticker indeed shows the application of maxim of manner. It is very clear, brief and does not bring any ambiguity toward reader. This goal is achieved by the presentation of the picture of crossed smoke, which indicate that smoke is prohibited.

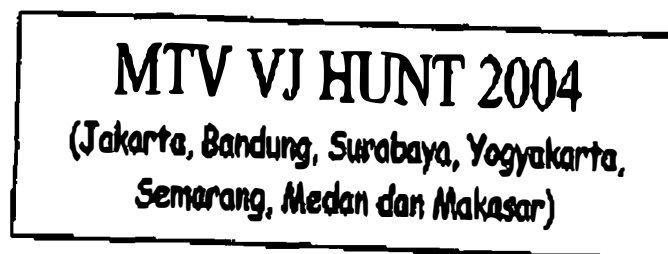
The second sticker is usually found on a wall surface above a trash bin or on a trash bin itself. It directs reader to put scrap or trash in its place. It is also a kind of “polite” instruction for people not to throw scrap everywhere. This sticker does work in exemplifying its intended message that is directing people to do something good as expected by the sticker creator or the person who uses it. All maxim of conversation are obeyed by the sticker to signify its message. The message conveyed is believed to be true, informative, and understandable.

*3. Furniture Expo 2004 : atrium Malioboro Plasa tanggal 4
– 10 Januari 2004*



Then, the third sticker announces that there is an exhibition of furniture, which is called Furniture Expo 2004 located in the atrium Malioboro Plasa on January 4 – 10, 2004. The maxim obeyed by this sticker are maxim of quality, that is the information given is true and complete. Thus the information given will be directly known by reader. Maxim of quantity is then obeyed. While in term of maxim of manner, the expression is very clear, brief, and orderly. People get the message very easily, the name of exhibition, place and time of exhibition.

4. *MTV VJ Hunt 2004 (Jakarta, Bandung, Surabaya, Yogyakarta, Semarang, Medan, dan Makasar)*



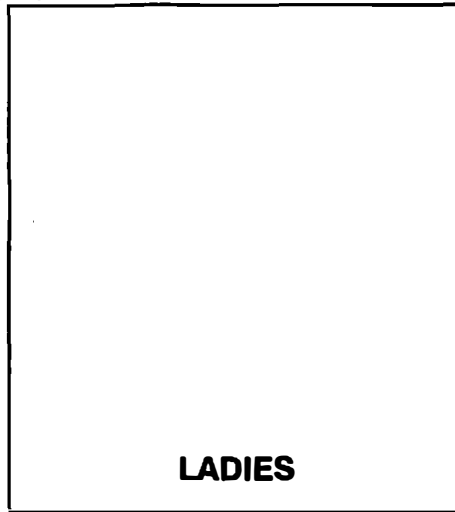
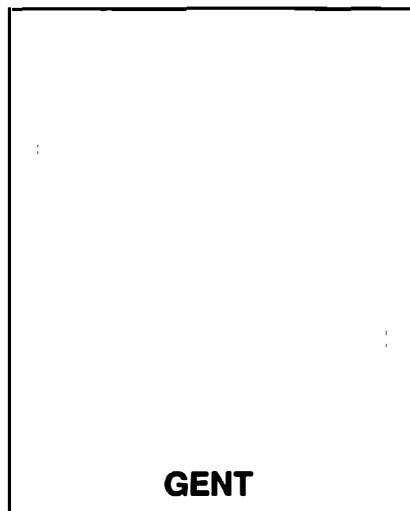
Meanwhile, sticker 5 classified into this category does not provide information completely, although it can be said that it is

quite clear. The sticker shows that there is a program held by MTV titled as MTV VJ HUNT 2004, which is held in several cities including Jakarta, Bandung, Surabaya, Yogyakarta, Semarang, Medan and Makasar. In term of maxim of conversation, the sticker only obey the maxim of quality and maxim of manner. The information given is true and presented orderly and briefly, but they do not provide the exact venue and time, where and when the program is conducted. Thus the maxim of quantity and maxim of relation is shown by the sticker.

Nevertheless, most messages expressed by the above stickers are quite clear. Hence, anyone who read it will easily understand the information that the stickers are about to convey although they may not get the whole information or messages.

Further, information provided by stickers sometimes is not only presented verbally, but also use pictures. However, the messages are clearly presented and understood, just like the following stickers.

Without any words or writing confirming the message, people already know what the stickers are expected to say. The stickers below show men and women where the rest rooms are, by looking at the pictures only.

5. Ladies**6. Gent**

Sticker 5 and 6 altogether show the effectiveness of picture usage and simple word. Thus, maxim of manner is obeyed. Further, these stickers certainly display the maxim of quality, that is the message conveyed is true, as these stickers usually are used to show where rest room is for ladies and which one is for men. Maxim of quantity which recommend messages conveyed as informative as possible also shown by these stickers. The use of stickers to direct

readers where the appropriate rest for them make the message to be relevant with the need.

3.1.2. Proscriptive Stickers

This category includes stickers that prohibit, forbid, or proscribe people to do certain activities. These stickers ask or at least, warn audience not to do the things shown on them.

In term of linguistic forms, these stickers are characterized by the use of negative command, or prohibition phrases. Sometimes, they do not use any prohibition phrases, instead they use affirmative forms indicating prohibition. However, negative command is mostly found on these stickers, such as *dilarang, jangan, don't, never, no, etc.* Mostly, the language used is also direct, and clearly understood. They do not use any imagery or flowery words to make their message are understood by the audience.

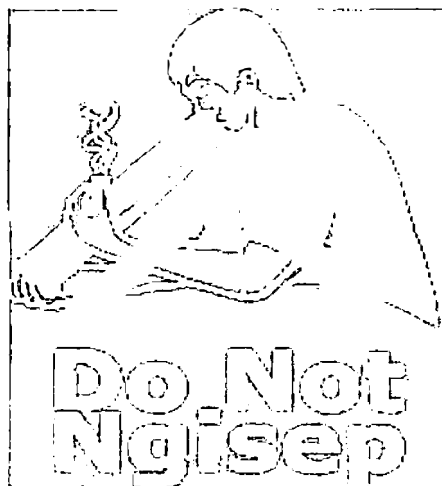
The first sticker in this category prohibits people to enter the area where the sticker is attached. Nobody is allowed to do so. It uses phrases both in Bahasa Indonesia and in English, in addition to using a symbol. Supposing it does not use any phrases, the intended meaning remains easy to catch, as the symbol works it out already. Sticker 7 prohibit people to enter the area. The sticker is usually attached onto certain place which are strictly free. It is not allowed for people to enter it unless the authorized people. Thus, the maxim

of quality is obeyed. Further, in term of maxim of quantity which imply that information given should be informative as required, this sticker show it. It only signify that nobody is allowed to enter the place without giving any other information or reason. It is also relevant and simply clearly sticker. People can relate the message conveyed with what kind of action the should take due to this sticker, because they already understand what it means.

7. Dilarang masuk; No Entry



8. Do not ngisep

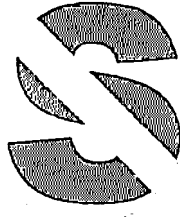


.Sticker 8 uses picture and phrase to prohibit people to do something shown by the picture. In addition to use the phrase “do not ngisep’ which already expresses the message, the sticker uses a picture showing a person inhaling drugs and crossed by red lines. The sticker urges people to stay away from drugs and get healthy by staying away from drug. The information given is believed to be true. There are a lot of evidences supporting the idea. So that maxim of quality is obeyed. In term of the other three maxims, this sticker definitely shows those maxim. The sticker is informative, relevant to current social condition and brief.

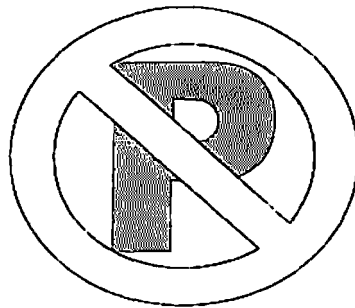
Sticker 9 is very clear in prohibiting people against something. It prohibits people to stop their vehicles in a certain area in which this symbol is placed. It uses no negative phrases, yet it shows a prohibition, an affirmative prohibition.

Sticker 10 prohibits people to have pee in any places to ignore politeness in public area. The symbol of crossed P should be interpreted as do not park your vehicle around this place. Parking in this area means violating the public law. It applies similarly; having a pee in any public places should be prohibited too. This sticker is also a kind of mocking at our society’s bad behavior, having a pee at any places instead of in toilet.

9. *S (Stop)*



10. Dilarang Pipis sembarangan (P)



**Dilarang Pipis Sampai
Rambu Berikutnya**

Sticker 11 uses a connotative phrase, “*ngenthup sembarangan*”. “*Ngenthup sembarangan*” here means doing intimate intercourse with several partners and ignore the prevention from getting infected by AIDS. The sticker says that you should not do intercourse with many people, or else you shall bear sexual diseases as your reward. The pictures of a bug signify the phrase “*ngenthup (bite)*”.

11. Dilarang “ngenthup” sembarangan atau bonus AIDS



The last three stickers also convey certain message complied to the maxim of conversation. They are all not false, informative, relevant to current context, and simply brief.

In short, all stickers categorized into this classification are intended to prohibit members of society to do some thing wrong or violate public order, behavior or law, or at least warns people against doing improper things.

3.1.3. Instructive Stickers

A sticker will be categorized as, an instructive sticker if it contains an instruction or command to do something proper or good. Else, it warns people to avoid mistake, to be aware of something, condition or circumstances that may bring bad effect. In addition to being used as campaign media by government institution or social foundation, these stickers are also produced commercially to warn people, as well as for decorative purposes.

Viewed from their linguistic forms, these stickers usually use instruction structure or affirmative command. It is featured by the utilization of *instructive phrases* such as *bersatulah (let's unite)*,

jagalah (take care). Besides, the stickers may not exhibit the use of *instructive phrases*, instead it uses affirmative sentences but carries instructive meaning.

12. Bersatulah Bangsatku

The image shows a sticker with the text "Bersatulah Bangsatku!" written in a bold, outlined, and slightly slanted font. The text is centered and occupies most of the width of the sticker.

This sticker calls for unity. It asks people to unite in order to finish or work things together. It is created during the unstable condition of our country. Instead of saying “bersatulah bangsaku” (meaning: unite my nation), this sticker urges for unity of bad people. It is a kind of mocking, as in this country, it is rare to find good people who get involved with the government to develop and do the best for our country. Most of them tend to think of their individual interests and their own group, not our nation. The idea is indeed found among our society, thus the sticker is true according to maxim of quality and maxim of relevant. The simple phrase without any other explanation signify the application of maxim of quantity and maxim of manner.

The following stickers, sticker 13 and 14 are instructing people to pull or push the door when they need to open it and get through it. It is just very clear and simple in displaying their intended

messages. While sticker 15 urges people to keep their environment clean. Using simple phrase to instruct people do something right and appropriate action on certain context make all maxim are obeyed by these stickers.

13. Tarik Pull

14. Dorong Push



15. Jagalah kebersihan



Eventually, from the above explanation and data presentation, it can be concluded that in instruction sticker, the language used is direct and contains simple sentences, as well as long sentences but

simply understandable. Sometimes they use euphemism to cover their strong instruction and to make it become more polite.

The main message of this kind of sticker is instructing, demanding and asking people to do as what is expressed by the stickers.

3.1.4. Protest Stickers

Protest stickers are stickers that contain a protest against something, condition, event, circumstances that make people feel annoyed. They are usually produced by social and commercial institution as their tool to protest against government policies or programs. The protest can be directed not only to government but also toward community in either direct or satirical ways. The most important is that the stickers are intended to react against current condition among society. The condition can be social behavior deviation, unpopular government policies, or other kinds of social lives and behavior, which are considered improper.

Further, these stickers are also used as a campaign or propaganda tool for achieving certain goals. In short, these stickers are usually forms of social protest.

Usually these stickers criticize current social condition by using simple and easy words, in order to make the message understandable.

Sticker 16 implies that the condition of our society which tends to be permissive now, in terms of moral paradigm. Traditionally, having been pregnant before marriage is considered as immoral, while today free sex is nearly accepted by society. Thus, the phenomena of marriage because of pregnancy are easy to find in our community. Adopting the term of NBA (An American basketball union), this sticker reflects the phenomena. The actual symbol of NBA is a basketball player, while this sticker shows a pregnant basketball player. Instead of saying NBA, it says MBA standing for married by accident, which means that young people will get married only if they have an accident, getting pregnant. In terms of message conveyed, this sticker tries to protest the society's permissive behavior toward free sex.

Almost similar to the previous sticker, sticker 17 and 18 also adopt popular term. Sticker 17 adopts the symbol of a well-known shoes trademark, *reebok*. By changing the term *reebok* with *ribut*, this sticker criticizes why our society is not united. Some people create disorder, and cannot work together or support each other. This sticker protests those people and why such condition occurs and asks when we can live in peace.

Meanwhile, sticker 18 adopts the slogan of a Citibank's promotion media, "*just do it*". The word "do it" is pronounced as /du it/. This sound is similar to the way we say money in Bahasa

Indoensia, *duit.. Just do it* is then elaborated as only money. This sticker reflects the condition of our materialistic society, in which money becomes the most powerful tool to gain many goals. It mocks at people that only money can make people able to do everything. People will do anything for money and get angry or mad because of money. Hence, the sticker says only money can make people free of anger.

16. *MBA married by accident*



17. *Reebut wae Ge' kapan tentreme*



18. *Just duit obat anti ngamuk*

Sticker 19, on the other hand, adopts a famous character to mock at bad politicians and government officers. The original movie title is the mask of Zorro representing a masked hero, called Zorro. Zorro will help people, while Corro cheats people. Corro is a name for bad politicians and government officers. The mask of Corro represents the condition where bad politicians and government officers practice bad political actions. The message is intended to say that we have to be careful of those people when they are using a mask to cover their actions.

The message conveyed by the above stickers can be found among our society, thus maxim of quality and maxim of relevant are obeyed by this sticker. In term of the way they are presented, which are very clear and using simple phrase supported with picture, makes people easily get the whole meaning. Thus, maxim of quantity and maxim of manner are floated in these stickers.

19. *The mask of corro*

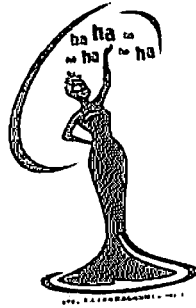


Sticker 20, 21, 22, and 23 were produced to respond to the general election held by our government in 2004. The sticker slams some terms used for the general election, including some official boards. All stickers shows that society pays less optimism toward the succeed of general election and anything dealing with it.

Sticker 20 condemn the abbreviation of *Pemilu*, which is supposed to be *Pemilihan Umum*, to become *Pemilihan Miss Lucu*. This sticker mocks at the general election which is supposed to be as funny as the contest of Ms. Funny, because politicians, parties, and society may become political clowns in our country's political stage. They all make us laugh at their actions, sometimes.

Sticker 21 adopts the slogan of a cigarette, *bukan basa basi* that means it is not a bullshit talking. The sticker reminds us that we should not elect someone who only beat a bush to be president. We should elect the one who will do his political commitments.

20. Pemilu; Pemilihan Miss Lucu

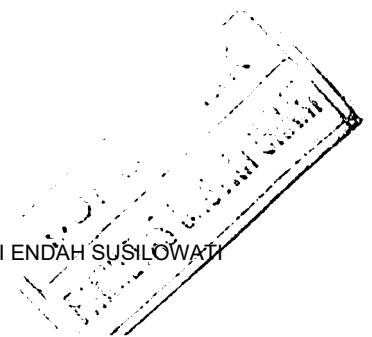


Pemilihan Miss Lucu

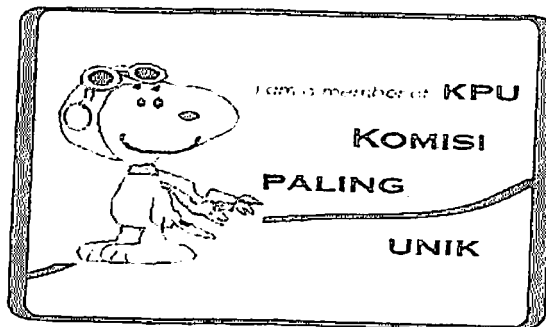
21. Suka Basa Basi : susah Jadi Presiden



Meanwhile, sticker 22 and 23 condemn the general election boards. Similar to sticker 23, they reflect society's less enthusiasm about the general election. They find it as no more than a stage of funny political clowns.



22. *I am a member of KPU: Komisi Paling Unik*



23. *Panitia Pengawas Lucu :Panwaslu ; menjaga tetap luber (lucu dan bebas rusuh)*



all general election – related sticker represent the current condition among our social and political lives during the held of general election. The messages conveyed by those stickers are mostly similar, that is using simple comical phrases , and supported with comical picture in some stickers to clarify the meaning they intend to say. By this way, the messages can be directly caught by the reader by connecting their knowledge about general election situation

among society with phrases displayed in the stickers. Hence, it can be said that these stickers also float all four maxims of conversation.

After all, all stickers of this classification represent similar intended messages, which are protesting, mocking, and attacking at common social points of view, government's policies, political phenomena, etc.

Most stickers adopt famous sayings, slogans or terms, which people have already known well. Further, they reflect the current social conditions and phenomena, and bear protests.

In terms of language, most of the stickers use simple phrases and easy words that are considered as common terms. They are also using polite phrases, connotative phrases and euphemisms to express their harsh criticisms. It may be done to avoid making people get offended as well as to make the intended messages to meet the targets.

3.1.5. Comical stickers

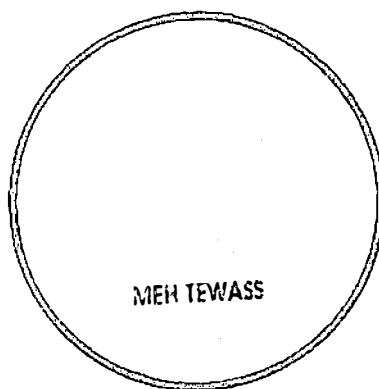
Stickers simply do not always exhibit serious or formal messages to society. Instead, they also present funny or comical messages, which are intended to amuse people. These kinds of stickers are making people laugh in addition to remind them of some thing or situation or happenings among society. These kinds of stickers function not only as hilarious stickers but also as tools of reminding

people of some condition, event, or phenomena. In short, these stickers also represent current social condition.

Furthermore, their ways signify the current condition which tend to be symbolic, informal, and funny. It, of course, makes audience have to digest the words deeper in order to understand the underlying messages. The stickers could be adopted from famous or popular product names, commercial slogans, symbols, mottos, and even proverbs. The following stickers are the examples of these kinds of stickers.

Sticker 24 adopts the name of cigarette name. The sticker informs that people now are living in stress. They get depressed and become stressed that make them as if they want to die.

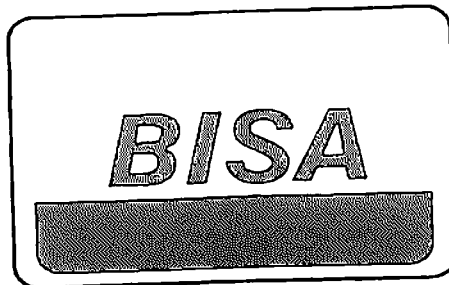
24. Lughy stress



“Bisa” means able to do anything, or everything is accepted. In this sticker, it is a comical style of visa, one of the credit card organizations. Credit card is the modern life style, which becomes very popular among people. People are asked to credit everything,

and bring electronic money, instead of cash. People become more consumptive because they buy and get things now and pay later.

25. Bisa



The above sticker which represent the current condition of our modern lives float the maxim of quality and maxim of relation. The message conveyed is believed to be true and supported by a lot of evidence, as the main idea is indeed found in and relevant to our daily lives. In term of maxim of quantity and manner, these stickers use simple phrases by adopting common phrases found in daily social lives to inform certain message in clear and orderly way.

All maxim are also floated in the following stickers. Sticker 26, 27, 28, and 29. All stickers imply phenomena which are commonly found among our social lives. We do not need to question whether it is true or false, as the evidences of the message can be found in our daily lives. Reader can relate their knowledge about the idea given by these sticker with the condition in their surrounding lives. Hence, maxim of quality and maxim of relation are obeyed by these stickers.

Furthermore, the information given which is quite enough and informative to remind people of current condition makes these stickers float maxim of quantity. Whereas, in term of the way they are presented, the unambiguous phrases which direct people to easily get the message, float the maxim of manner.

26. Save the bus for last

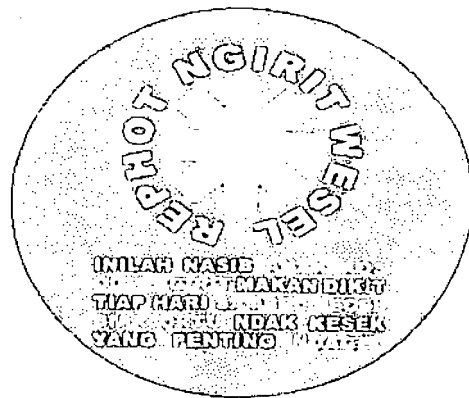


A proverb saying “save the best for last” becomes the underlying idea of this sticker. The proverb teaches us that people tend to keep their best thing for the last. While, the sticker informs us that buses in Yogyakarta could be the best thing that we should save, since it does not operate 24 hours. For your information, private city buses in Yogyakarta operate only until 18.00 p.m except DAMRI buses, which operate until 21.00 p.m. It means that visitors should pay attention on this public vehicle-operating hours if they use public transportation to enjoy the city of Yogyakarta. If visitor ignores the bus-operating hour they may get late to use buses to get back to their hotel or staying places.

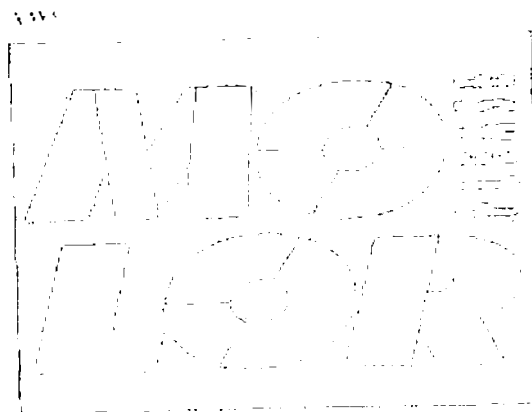
Like the previous sticker, sticker 27 slams a name of band, Red Hot Chili Pepper. *Rephot Ngirit Wesel* is an anecdote of students’ condition. They live in boarding houses in Yogyakarta

where they study. They live far from their parents and depend their live on the money sent by their parent periodically. Therefore, they must be very careful to manage the money so that they will be not short of money. However, it does not bother them a lot. They still live happily.

27. *Rephot Ngirit Wesel*



28. *Molor please*



Contrasting to sticker 28, sticker 29 mocks at slow people. They are not active to do something. Rather than doing a thing to

reach their goal, they wait for some body else to do things for them. In, short, they are lazy people. *Molor please* is based on *motor plus*, a name of an automotive tabloid.

29. *Satu suro night fever*



“*Satu suro night fever*” uncovers the condition of Yogyakarta people’s myth. Javanese people, including Yogyakarta society believe that “Suro”, a Javanese month, is a sacred one in which people should do ritual activities, mystical related activities, in order to prevent unexpected conditions. It is also believed that souls will come back home. As a result, some people consider Suro as an evil month, especially its first day, while others may expect Suro as a sacred month. This phenomenon is described by the sticker in term people may get fever on the first day of Sura because of its sacredness. Fever here may mean of being eager to expect this day or get fever because of being afraid.

3.2. Data Analysis

It can be generated that most stickers indeed have underlying ideas or messages they want to convey, in addition to grammatical meaning which can be understood by reading it at a glance.

Sticker creators take up current social condition, event, phenomena, proverb, political even, government policies, promotion slogan, attributes or any thing in this daily life as their background to produce a certain sticker, and of course, to convey their intended message. Hence, we could find some stickers, which adopts the slogan or advertising of commercial products such as cigarette, just like sticker *laghy stress meh tewas*. Some also slam government agencies or an association such as sticker *pemilu, kpu, panwaslu, NBA, etc*. Sticker *satu suro night feveretc* reflect social mythology. The stickers use them to warn people, to instruct people, to protest, to mock or even only to amuse people.

People get the message of stickers more easily because some pictures are displayed to support the meaning. So that, when people cannot understand what is really meant by the sticker people may try to analyze what the picture is, then they connect the picture with the message.

Furthermore, in term of communication system of the stickers, it is found that all stickers is communicated by their creators in correspond to the theory of maxim of communication. It can be said that all stickers obey Grice' theory of maxim. In term of maxim of Quality, try to make your contribution one that is true, the message intended to express by the stickers

are indeed true. The stickers do not provide any messages that are false and lack of evidence. It is merely because all stickers tend to adopt, represent, and display what happen in our social lives. Hence, it is already true and supported by evidence, although the stickers do not provide evidences. The facts, which are used as the underlying idea of stickers, are already the evidences of the stickers. Further, stickers do not have to proof any evidences because people have already known the evidence and found them in their daily lives.

It is known that sticker creators usually base their stickers on the social facts, condition, phenomena, or even political events, policies. Hence, the maxim of quality is not violated by the sticker creators in conveying their intended message.

Further, in term of maxim of quantity which focusing on how informative is a contribution made, all stickers have already show the application of this maxim. Basing on the rule of maxim of quality, a) make your contribution as informative as is required (for the current purposes of the exchange), and b) do not make your contribution more informative than is required, it can be generated that all stickers are quite effective in expressing their intended message. Using simple, direct and efficient language structure, the stickers indeed obey this rule. It may be because the smallness of stickers. Sticker are not presented in very big media, instead it is small piece of paper but should conveyed the whole message. Hence, the

sticker creators try to make their creation as informative as possible so that people get their intended message entirely.

The third maxim, Maxim of Relation: Be relevant is definitely obeyed by the stickers. Once again, it is merely because stickers are produced as the respond toward any occurrence in our society. The sticker creators connect their creation to any social happenings; hence, people get their message clearly by connecting it with their current condition.

Eventually, in term of the forth maxim, maxim of manner, the stickers deliberately shows their corresponding on this maxim, be perspicuous by avoiding obscurity of expression, avoiding ambiguity, being brief, and being orderly. Most stickers are comprehensible because of their directness, simplicity, attractiveness, and some times comical ways of conveying messages.

Further, using Horn's theory of implicature, it can be said that all stickers are in correspond with the theory. The Q based implicature, which is based on the sufficiency of informative content, is applied in elaborating the stickers' message. It is found that all stickers are really sufficient and effective in conveying their message. Once again, people get their message directly by reading it at glance or reading it and directly connecting their content with current contextual aspect surrounding them. Stickers only convey what they need to say, no more and no less. It is corresponding to the R-based implicature. People are asked to find the intended message from both the stickers grammatical meaning and stickers literal meaning, what

could have been said but was not said. However, people are able to understand them. That is why some stickers use indirect speech such as euphemism or negative strengthening.

People who read the stickers are able to get the intended message of the sticker, because they have built their cognitive knowledge to digest what is uttered by the sticker' creators. This phenomenon is proposed by the relevance theory, stated by Wilson and Sperber. In term of understanding sticker, people already have their own basic human feature to relate what is uttered by stickers with any aspects of their social lives. They read stickers, improve their knowledge, analyze them and connect the stickers with any ideas, topics, or occurrences around them. In short, people connect stickers with their immediate context in which stickers are produced and read, as well.

The following table displays the findings.

NO	CATEGORY	STICKER
1	INFORMATIVE STICKERS	Anda memasuki kawasan bebas asap rokok
2		Sampah disini
3		Furniture Expo 2004: Atrium Malioboro Plasa Tanggal 4-10 Januari 2004
4		MTV VJ Hunt 2004 (Jakarta, Bandung, Surabaya, Yogyakarta, Semarang, Medan, dan Makasar)
5		Ladies
6		Gent
7	PROSCRIPTIVE STICKERS	Dilarang Masuk; No Entry
8		Do Not Ngisep
9		Dilarang pipis sembarangan (P)
10		Dilarang "Ngentup" sembarangan atau bonus AIDS
11		S (STOP)

NO	CATEGORY	STICKER
12	INSTRUCTIVE STICKERS	Bersatulah bangsaku
13		Tarik Pull
14		Dorong Push
15		Jagalah kebersihan
16	PROTEST STICKERS	MBA married by accident
17		Reebut wae Ge'kapan tentreme
18		Just duit obat anti ngamuk
19		The mask of corro
20		Pemilu; Pemilihan Miss Lucu
21		Suka Basa Basi; Susah jadi Presiden
22		I'am a member of KPU: Komisi Paling Unik
23		Panitia Pengawas Lucu: Panwaslu, menjaga tetap luber (Lucu dan bebas rusuh)
24		Lughy stress
25		Bisa
26		Save the bus for last
27		Rephot Ngirit Wesel
28		Molor please
29		Satu Suro night fever

CHAPTER 4

CONCLUSION