



FUNCTIONS OF HUMOR IN CLASSIC ARABIC LITERATURE

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ABSTRACT

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This article discusses the function of verbal humor in classic Arabic literature. The goals of this research are first, identifies and explain the humor function applied in classic Arabic literature in creating humor situation. The source of data in this study is taken from a book entitled "Mi'ah Nuktoh wa Nuktoh" created by Marwah Imadudin. The qualitative and quantitative method was implied. As a result, the humor function applied in classic Arabic literature were classified under the three classifications of solidarity, power and psychological functions. Based on three categories of humor, it is found: (1) Solidarity function 41 humor with (40,59%), (2) Power function 19 humor with (18,81%), and (3) Psychological function 41 (40,59%). The highest frequency of function of humor is solidarity and psychological function. Both functions have the same amount of data and the same percentage of the total 101 data. Thus, it can be concluded that the function of humor in the study of classical Arabic literature tends to utilize the functions of solidarity and psychology.

INTRODUCTION

One of the social phenomena found in social interaction communication with regard to the use of language is humor. By studying how people behave in daily life, we can be certain that everyone consistently responds to circumstances with humor and laughing. We must consequently acknowledge that humor plays a significant role in daily communication (Schwarz, 2010). Humor is one of the linguistic phenomena that in its use and variations continues to grow (Puri & Baskara, 2019). Humor as a phenomenon, it's philosophical, psychological, and psychological nature, its aesthetic value, its relation to the truth, ethical standard, custom, and norms (Raskin, 1979).

It's possible to divide the social role of humor into two parts. The first is the issue of group dynamics and the social structure that permits interpersonal contact and interaction between and among group members. The second pertains to social phenomena or society as a whole. Here, humor plays a role in changing several facets of social life. The fundamental focus of Bergson's thesis on humor is its "corrective" quality (Ziv, 2009). Humor is delicious and yet, at the same time, often painful (Berger, 2017).

Crystal (1998) points out everyone plays with language or responds to language. We play with language when we manipulate it as a source of enjoyment, either for ourselves or for the benefit of others. People take some words, phrases, sentences, and other linguistic features and make them do things that they normally do (Suryaningtyas & Setyaningsih, 2018). This language manipulation can result in humor.

Humor as element of communication can be created from misinterpretation which occurs in either spoken or written form. A humorous situation occurs when there are two faces or linguistically multiple meanings in a conversation. The existence of a taxation of meaning that arises may be caused by speakers not obeying the principle of cooperation initiated by Grice. The behavior of speakers who do not adhere to the principle of cooperation will create ambiguity of meaning and misunderstanding which can create humor as an effect (Amianna & Putranti, 2017).

Many theoretical accounts attempt to explain the nature and function of humor. In the main, scholarly analyses of humor connect with three theories: superiority, incongruity, and relief (Hewer et al., 2018). Function of humor according Avner Ziv: 1) a safety value for social taboos, 2) social criticism, 3) consolidation of membership in a group, 4) a defense against fear and anxiety, 5) An intellectual game (Ziv, 2009).

Humor functions, among others, as a means of expressing ideas, a means of social criticism or protest, information media and entertainment media, and relieving stress due to inner pressure (Rahmanadji, 2007) because humor has the ability to release people from various boredom, tension, anxiety they face in everyday life ((Wijana, 2021) (Arwah, 1990; Rahmanadji, 2007). For the sake of simplicity, (Meyer, 2000) utilized the two functions—identification and clarification—that tend to bring communicators together out of the four primary humor functions in communication. The enforcement and differentiation functions, which are the other two, frequently distinguish one group of communicators from another.

Wilson (1979: 2) defines humor as any stimulation that can entertain and cause a happy effect and create humor. Although the main purpose of creating humor is to entertain, nowadays

humor is often used as a bridge to express ideas. In addition, some of the functions of humor that have long been known to our society include the function of people's wisdom and refreshment, which makes people able to focus attention for a long time (Rahmanadji, 2007).

Astuti (2020) noted that the more complex the use of humor as a medium for the presentation of ideas, information, and thoughts, the main function of humor as entertainment along with the content of other functions, such as: 1) educational function, 2) power function, 3) persuasive function, 4) solidarity function, 5) psychological function, and 6) communication function. According to (Hay, 2000), humor in the conversation between man and women has three functions, those are solidarity function, power function, and psychological function.

The compelling power of humor makes it a recurrent topic for research in many fields, including linguistics (Meyer, 2000). Moreover, studying Arabic humor through the lens of modern linguistics is to some extent a neglected area of research despite the numerous materials of Arabic humorous data, such as films, plays, jokes, comic shows, stand up humor...etc (Taha, 2020, p. 6). Although there has been steady progress in many areas of humor research, there hasn't been much study of impromptu humor. It can be difficult to gather relevant data, identify spoken humor, and analyze it. The appeal of the written joke as a subject becomes even more clear as one starts to work with spontaneously occurring speech (Hay, 2000).

Expectedly, function of humor has received massive attention in the research literature. Many researchers have studied function of humor on different object for the recent years, for the example on the TV show (Utami, 2018),(Puri & Baskara, 2019),(Suaib et al., 2019) magazine (Rahayu & Rustono, 2017), religious text (Marwan, 2017), elementary school's students (Musfiroh et al., Tanpa Tahun), and conversation (South et al., 2020). The specific Arabic humor studies have been done by (Al Saweer et al., 2022) focusing on comedy N20 focusing on flouting maxim by Grice, stand-up comedy (Selim, 2014), reorienting humor (Zidani, 2020), linguistics Analysis (Banikalef et al., 2014), politics (Geilsdorf & Milich, 2020; Purcell et al., 2016; Taha, 2020).

Different from other humorous text researches, such as politic or religion, this article, I attempt to probe the classic of Arab jokes. The jokes are far from politics, religion, and ethnicity topics. This study attempts a linguistic analysis of a book that contain 101 verbal humors created by Marwah Imaddudin. This book is considered to have sufficient data and variety to represent and explore the function of humor. Based on the background research, the research question of this study is What are the humor functions found in classic Arabic literature?. The article purposes to contribute to the literature or researchers who are interested in discussing humor. The current paper attempts to bridge the gap research by identifying the humor functions in the classic Arabic

literature.

METHOD

The main corpus of this research is the book contains humor collection under the titled *Mi'ah Nukthah wa Nukthoh*, one hundred of humor and a humor written by Marwah Imaduddin. The book contains 101 spontaneous text humor about daily activities of Arabs. The data consist written dialog of daily conversation of Arabs. This book is chosen because it provides adequate data of jokes. Besides, the conversations in it are quite modest with basic simple vocabularies which is great choice to learn and understand.

The selection of data of this research begins with the process of reading the whole book. We put number of each data, because it is not written on the book. Then, we observed by marking and putting note the data based on its functions. We entry data according to the concerning the functions of classic Arabic jokes literature. Even tough, the classification is often not easy to carry out because of the slight differences among the joke scripts. Additionally, the selected jokes are then translated into Bahasa due to the original script was in Arabic. From the total 101 conversation jokes, we selected the data based on purposive sampling method. It means we collect data that are assumed to represent and represent humorous functions and, and exclude data that does not support data analysis.

This research adopted qualitative method. The qualitative method emphasizes deep processes and observations and substance of meaning, (Ardianto, 2019) does not include calculations in terms of quantity. To classify the corpus, the descriptive tables including frequencies and percentage were show to support the qualitative method.

DISCUSSION

A careful investigation towards the data collection finds several the functions of humor based on the classification of humor function. first to look into how humor fulfills its four primary purposes. The next step is to further explore behavior in relation to the various psychological functions. I begin by describing the distribution of each function in tables 1 through 3, after which I go on to define the mode that best suits each of the techniques individually. Marwah Imaduddin accomplished the three functions of humor in her book entitled *Mi'ah wa Mi'ah Nukthoh*.

DATA FINDINGS

1. *Solidarity Function*

Several humorous situations foster camaraderie among group members or between particular members of the group. The taxonomy's section on building consensus and unity identifies a number of main tactics. The corpus contains a few cases that don't fall into the major categories. These instances fall under the heading "other" in this category (Hay, 2000).

Table 1. Result of Solidarity Function

Types	Frequency (N)	Percentage (%)
Share	13	12,87
Highlight	4	3,9
Clarify	7	6,9
Tease	5	4,9
Other	12	11,88
Total	41	40,59

a. To Share

(٢٢) التلميذ الكسول

...قال الابن لأبيه : ليتنا يا أبي في القطب المتجمد الشمالي

...الأب: لماذا يا إبني

الإبن: لأنَّ الليل هناك يدوم ٦ شهور، وهناك أنام فلا يزعجني أحد ولا أذهب إلى المدرسة إلا بعد ٦ شهور

Gloss:

(22) Slacker Disciple

One child told his father:

-Dad, if we were at the North Pole...

-So, what, son?

-Because there at night 6 months. There I slept and nothing bothered, and I didn't go to school until 6 months later.

العلاج بالمسمار

الطبيب: ينقصك فيتامين... وحديد....لابد أن تأكل أشياء بها حديد

.. المريض: مثل السبانخ يا دكتور

الطبيب: نعم. السبانخ بها حديد...ولكن كيف عرفت ذلك؟

المريض: لأنَّ زوجتي طبخت السبانخ....وأثناء الأكل وجدت بها مسمارا

Gloss:

(51) Nail

Doctor: you lack vitamins and iron. You should eat vegetables that contain iron.

Patient: like spinach sir?

Doctor: Yes, spinach contains iron. But how do you know that spinach contains iron?

Patient: because my wife used to cook age. And while eating it I found nails inside.

From the situation (22) and (51), both are sharing their (22) knowledge and his imagination and (51) his experience. The conversation (51), it is implied that the doctor was quite impressed with his patience's answer. The patient didn't exactly know if spinach contains iron, he was just fortunately correct sharing his story.

Humor that exposes something about the speaker and helps the listener get to know them better is shared. Several anecdotes fall within this heading. The speaker helps the audience get to know one other better, which fosters a sense of community. Revealing private information can strengthen a speaker's connection to their listeners by demonstrating that they have their back.

b. To Highlight similarities experiences

(Ziv, 1984) one of humor's purposes is to "share similarities between oneself and others," according to definition. This category is for humor that points out or celebrates the commonalities between speakers, such as shared interests and ideas.

(٧٠) التاريخ يعيد نفسه

قال الابن لأبيه: ألم تقل لي يا أبي أنك رسبت مرّة في الإمتحان، و مع ذلك لم يعاتبك والدك، وأحضر لك هديّة؟

...الأب: نعم يا ولدي

...الابن: أبي.... أنّ التاريخ يعيد نفسه ... فأين هديّتي

Gloss:

(70) History Repeats Itself

A child said to his father: Wouldn't you ever say that you failed a test once? Even so,

Grandpa didn't scold you and (even) gave you gifts?

Father: Yes, son.

Child: Mr... It seems that history has repeated itself... Where is my reward?

From the example, it is understood that his father used to tell about his failure in exam to him. The son tried to clarify the events to his father. The child saying "Grandpa didn't scold

you and (even) gave you gifts?" was the child's cunning tactic to get the same treatment, because the child went through the same thing as his father, not passing the test.

c. To clarify and maintain boundaries within a particular group

Notes that humor can be used to clarify acceptable boundaries and reinforce norms and values. It can also make it clear who belongs in what groupings. A boundary function is served by making fun of outsiders. The level of solidarity will rise if the humor supports widely acknowledged and endorsed standards. Keep in mind that the power set of functions contains a related function. By making fun of a group member who has unintentionally crossed the line of acceptable behavior, boundary humor can also be used to impose boundaries or to clarify them. For ease of use, I've designated bound(S) for border humor that upholds solidarity and bound(P) for boundary humor that strengthens or raises the speaker's authority. Leacock through (Raskin, 1985), a devout humorist, knew that "if humor in its essence stand for human kindness, one has to admit that at times the forms of wit depart from it... (1937, 59).

سوء فهم

الضابط: تقول أنّ السائق صدمك بسوء نية.

المصاب: لا ياسيدي الضابط, لقد صدمني بالتكسي.

Gloss:

(36) Misunderstanding

Police: You said the driver hit you with bad intentions.

Victim; No Mr. policeman, he hit me with a taxi.

Data (36) shows the short conversation between the police and the victim of hit car. The police asked the victim for a statement that the taxi driver hit her because there was malicious intent towards the victim. Instead of the victim saying yes, the victim replied that the driver hit him with a taxi. We see that the victim's answer is nothing wrong, it is still relevant to the police's question. But the victim's answer shows the concept of incongruity that triggers humor. Based on the context of his speech, the humorous discourse on data (36) was built to protect taxi drivers who allegedly hit with bad intentions. The victim responds by saying لا ياسيدي الضابط, لقد صدمني بالتكسي was giving information that the taxi driver hit him accidentally not a bad-intensions.

d. To tease

The single most effective form of humor for expressing solidarity is humor that serves to make people laugh. (Romadlani, 2021).

الصيد والسمة

...الزوجة: لم تعد تأتني بشيء.... على عكس أيام الخطوبة فقد كنت دائما تشتري لي الهدايا
الزوج: هل رأيت صيادا يطعم السمكة بعد صيدها؟

Gloss:

(37) Anglers and Fish

Wife: You never give anything again. It's not like when you engaged. You used to always buy gifts for me.

Husband: Have you ever seen an angler feed a fish he's caught?

The conversation took place between husband and wife. From the above conversation, the wife noticed a change in attitude in her husband before and after they married by saying الهدايا تشتري لي الهدايا. The husband did not answer directly, but rather answered with the parable of an angler who got a fish by saying هل رأيت صيادا يطعم السمكة بعد صيدها؟. The unexpected response of the husband led to humor. The husband tries to dodge the wife's question, even though he actually understands her intentions. The humorous speech was deliberately said by the husband to tempt his wife to seem not rigid.

لسان المرأة

: سألت السيدة طبيب لأسنان

لماذا أشعر أن الثقب الموجود في ضرسي كبير جدًا عندما أتحسس بلساني؟-
أنت تعرفين ياسيديتي أنّ لسان المرأة دائما يبالغ كثيرا-

Gloss:

(65) Women's Tongue

A mother asked the dentist:

Patient: Why does the hole in my molars feel so big when I feel it with my tongue?

Dentist: You know that women's tongues often exaggerate?

Data (65) shows the doctor teased his patient by utilizing metaphor a tooth hole as big as the talk of women who always exaggerate. It sounds impolite yet also shows the solidarity between the dentist and the patient. The dentist's question the critic about women behavior. The expression of humor by mocking can also function as a means of

criticism. The utterances in (37) and (35) contain implied pragmatic functions intended to criticize (Rustono in (Rahayu & Rustono, 2017).

2. *Power Function*

Hobes claims that one of the topics that has received a lot of attention recently is the connection between comedy and power. We now understand how effective and subtle comedy can be as a tool for social control by dominating social groups. And it is, at the same time, a force for resistance by subordinate in society (Berger, 2017).

Table 2. Result of Power Function

Types	Freque ncy (N)	Percentage (%)
Foster Conflict	1	0,9
Control	9	8,9
Respond	6	5,9
Tease	3	2,9
Total	19	18,6

a. To Foster conflict

Martineau (1972) in (Hay, 2000) discusses the social purposes of humor in his paradigm. Such humor could be used to subtly insult another participant or send a hostile message. Humor as a means to build conflict can be expressed with humor to satirize, insult, pit and mock the interlocutor (Romadlani, 2021).

الجيران المستمعون
 العامل: لقد حضرت ياسيديتي لإصلاح البيانو
 السيدة: ولكن لم أطلبك
 ...العامل: نعم...ولكن الجيران طلبوني

Gloss:

(96) Neighbors Disturbed

Serviceman: I came to repair the piano mom...

Host: But I'm not asking you.

Repairman: Yes... but the neighbors asked me...

A conversation on the data (96) occurred between a mother and a repairman. Without further ado, the service man said the intention of his arrival was to repair the mother's piano. But the mother felt that the piano was fine and did not need to be repaired. Unexpectedly, the repairman said that he was asked by neighbors to fix it. From this conversation, it is implied that the neighbors were disturbed by the neighbor's piano. From this context, it can be understood that there is a dislike from the neighbors that comes from the mother's piano. The humor raised in the above remarks aims to insult the mother's bad piano playing like a broken piano, so the neighbors asked the repairman to fix it.

b. To control

(١١) حسب التخصص

...ذهب مدرّس اللغة العربية و مدرّس الحساب إلى أحد المطاعم ليتناولوا طعام الغداء
فقال الأول: حسب التخصص... سوف أقوم بطلب أصناف الطعام لأشرحها جيدا لصاحب المطعم حتى يفهمها ... وعليك أنت بدفع
الحساب.

Gloss:

(11) According to Expertise

The Arabic and Math teacher went to one of the canteens for lunch.

Arabic teacher: according to our expertise... I will order a variety of food for me to explain well to the owner of the canteen until I understand... You pay for it.

In the above conversation describes the situation of two teachers; The Arabic teacher and Math teacher were heading to the cafeteria for lunch. Arabic teachers take a control by dividing tasks based on expertise. The context implied that the Arabic teacher is fond of at language, so that he assigned himself as the person who ordered the menu by explaining to the owner of the canteen, and the Math teacher got a share to pay, because obviously he is fond of at numbers. The conversation gave rise to a situation of controlling humor function because the Arabic teacher tried to deceive the math teacher.

ثقاوة أطفال

الطفل: أمي...نحن ذاهبون للعب في الحديقة كالنسانيس والقروء، و نريد مساعدتك
الأم: وما الذي أستطيع أن أفعله؟
الطفل: ستقومين بدور الحارس الذي يعطينا السوداني والموز

Gloss:

(85) Cunning children

Child: Mom, we went to the monkey playground. We need Mom's help.

Mom: What can i do?

Child: Mother played the role of guard who gave us peanuts and bananas.

The conversation (85) tells the son needs his mom's help. The conversation implied the pragmatics function that is to tell the mother to give peanuts and bananas to the monkey game they play. The implicature of telling it actually causes the child's speech to contain cuteness. This explicit speech serves as a support for humor because the kids tried to trick their mom for giving them peanuts and butter by saying *ستقومين بدور الحارس الذي يعطينا السوداني والموز*.

- c. To respond to the existing of the social phenomena

Humor can challenge existing boundaries, attempt to set new ones, or create or maintain boundaries by making an example of someone present (Hay, 2000).

البخيل و البصلة

ذات يوم سقط جنبيه من أحد البلاء. وكان يمتلك محلاً للخضروات. وظلّ البخيل يبحث عن الجنيه حتى وقع مغشياً عليه. فأسرع الناس وأحضروا بصلة من محلّ البخيل ليشمّها ويفيق. ولما أفاق البخيل سأل الناس من حوله من أين أتيتم بهذه البصلة؟-
من محلّك-

وهنا وقع الرجل مغشياً عليه مرّة أخرى

Gloss:

(88) The Stingy and the Shallot

One day a very stingy man-who owned a vegetable stall, lost a pound. He continued to search for his lost money until he fell unconscious. People immediately helped. They took an onion from the stingy tavern to breathe into his nose to wake up. After waking up, he asked the people around him.

-Where did you take this shallot?

-From your tavern. Hearing this answer, the stingy man fainted again.

The data (88) is an extract from conversation between the stingy man and people in the market. The conversation above draws a boundary between the sellers in the market. The man's answer *من محلّك* brings out the humorous effect. The innocent answer with good intentions actually made a stingy man faint both times, it is because he lost not only a pound but also his shallot even the shallot helped him to make him sober.

- d. To tease

(٤١) سبب انقطاع الماء

أخذ المعلم يشرح الدرس عن نظرية: إنه إذا تجمّد الماء فإنّ ذلك يسبّب انقطاعه و عدم نزوله من الصنبور... وفي نهاية الدرس، سأل
 المدرّس أحد التلاميذ
 إذا فتحت صنبور الماء في بيتك ولم ينزل الماء فماذا يكون السبب؟-
 عدم دفع فاتورة الماء-

Gloss:

(41) Tap Jams

The teacher explained a theory, "If water freezes it causes water to get stuck and not pour through the tap. At the end of the lesson the teacher asked one of the students:

Teacher: if the faucet in your house is opened and the water is not flowing, what is the reason?

Student: because his water account was not paid.

مسكن واحد

القاضي: أين تسكن؟

...المتهم: مع صديقي

القاضي: وأين يسكن صديقك؟

المتهم: يسكن معي

القاضي: وأين تسكنان؟

المتهم: تسكن مع بعضنا في بيت واحد

Gloss:

(42) One House

Judge: Where do you live?

Defendant: With my friend.

Judge: And where does your friend live?

Defendant: He lives with me.

Judge: And where do you live?

Defendant: We lived together in the same house.

The data (41) and (42) are the examples of teasing jokes. The data (41) we can see that the teacher tried to review the lesson he had taught to his children about the freeze water that get stuck in the tap. The teacher expected that the students understand about the theory and answer the question correctly. Unexpectedly, the student answered "because his water account was not paid". The utterance of the student brings up humorous situations. Such utterances violate the principle of cooperation maxim of

quality, although in reality, it is possible that the student's answer is sarcasm for the facts he encounters in life. The point of teasing function in this humor is not between the student and the teacher, but the student-as citizen lives in society and the reality life.

As for data (42), it is quite obvious that the defendant tried to tease the judge by blundering the answer and not to say the straight answer. The defendant's long-winded answer gave rise to a humorous situation because it was irrelevant to the judge's question. In the above conversation, the defendant violated the principle of cooperation of the quantity maxim because he was convoluted in giving information, as well as violated the quality maxim because he did not answer truthfully.

3. *Psychological Function*

Table 3. Result of Psychological Function

Types	Frequency (N)	Percentage (%)
Defend	26	25,74
Release Tension	13	12,87
Covey Taboo Things	2	0,9
Total	41	40,59

a. To defend

(٢٧) الميزان ... هو السبب
 طلبت احدى السيدات من جاريتها - المعروفة بالبخل الشديد- أن تعطيها ٥٠ جرام سكر
 فردت الجارة: مستحيل
 لماذا؟-
 لا يوجد لدي ميزان-

Gloss:

(27) Scales... Why

One mother asked for 50 grams of sugar from her notoriously stingy neighbor.

The neighbor replied: No way.

Mom: Why?

Neighbor: I don't have a scale.

The data (27) shows conversation between a mom asking 50 grams of sugar to her neighbor that is famous of her stinginess. The utterance “مستحيل” showed that the neighbor defends herself for giving sugar. The neighbor reinforces her defend twice under the word “لا يوجد لدي ميزان” reasoning that she can't give the exact amount of the sugar, probably hiding herself from stinginess by say so.

(٨٩) كلام معقول

سأل القاضي الشاهد العجوز: تقول أنك كنت على بعد ٢٠ مترا من الحادث. فكيف رأيت الحادث، وأنت رجل مسنّ و ضعيف النظر؟
العجوز: عندما استيقظ من النوم يا سيدي القاضي أرى الشمس بوضوح... وقد سمعت أنها على بعد ٩٥ مليون ميل.

Gloss:

(89) Reasonable

The judge asked an elderly witness:

Judge: "You said you were 20 meters away from the scene. How can you see that incident, when you are an old man and weak in sight."

The old man replied, "Mr. Judge, when I wake up I can see the sun clearly... Even though as far as I know, the sun is 95 million miles away."

b. To release tension

One of the basic objectives of humor to express this psychology is one of the main objectives in the process of creating humor. This is in line with the production of humor aimed at entertaining, relaxing tense muscles from various life problems. We can probably all go back to times in our lives when something hilarious or enjoyable happened. And that appears to be one of humor's most crucial qualities—that it makes us happy, even if it does it in somewhat complex ways (Berger, 2017). This category of cope with problems is we need to get through to survive the conversation (Hay, 2000).

فنّ التقليد

قال المزارع الأول لصديقه: عندي عامل يستطيع أن يقلد الأفعى لدرجة أن الطيور الموجودة في الحقل تفر وتختفي خوفا منه
فقال المزارع الثاني: وأنا عنري عامل يستطيع أن يقلد الأرنب لدرجة أن محصول الجزر يختفي كله من الحقل

Gloss:

(15) The Art of Taming

Farmer 1: I have workers who can tame snakes to guard the fields. So, all the birds disappeared because they were afraid of the snake.

Farmer 2: I have a worker who can tame rabbits so that they can be told to finish all the carrots in the field.

In this conversation, the two farmers show off their flagship animals to cope with the art of taming animals for their advantage.

صراحة شديدة

كان الرجل يسير في الطريق عندما لقيه اثنان من اللصوص فتشاجرا معه... ثم قال له أحدهما
بعد كل التعب لا نجد معك إلا جنيها واحدا؟
حسبتكما ستأخذان المائة جنية التي في حذائي

Gloss:

(50) Be outspoken

A man was walking when two thieves came across him... Then the two quarreled with him.

Then one of them said to the man:

A: I'm tired of fighting like this, just getting one pound...

B: I guess you'll take 100 pounds in my shoes.

The conversation above takes place when a man meets two thieves on the street. One of the thieves complained of fatigue to the man he met, saying: *بعد كل التعب لا نجد معك إلا جنيها واحدا؟*. The man's response was unexpected by saying that there were 100 pounds in his shoes. The cuteness in the conversation above occurred due to the discrepancy in the response given by the man. The thieves thought the man would calm them down, risking him by telling him a lot of money in his shoes.

c. To convey taboo things

One tactic used in the psychological function of humor is to bring up taboo subjects. Since not everyone is able to tackle this taboo in a serious context, employing humor is another option to accomplish so (Puri & Baskara, 2019). This category includes comedy that is used to deal with more universal issues like illness or death. Coping humor frequently involves making jokes about unpleasant, frightening, or depressing topics (Hay, 2000).

تسامح

حكمت المحكمة عليك بالسجن لمدة ٣٠ ثلاثين عاما القاضي

ولكن عمري الآن يا سيدي القاضي ٦٠ عاما المتهم

المحكمة لا تطلب منك المستحيل... اقض منها ما تستطيع ونحن متنازلون عن الباقي القاضي

Gloss:

(40) Tolerant

Judge: The court decided you were sentenced to 30 years.

Defendant: But I am now 60 years old, Mr. Judge.

Judge: The trial does not demand anything impossible. Just live what you can and we manage the rest.

العقاب

سأل الطفل حارس قصف الأسد في حديقة الحيوان
 ماذا تفعل إذا أكلك الأسد؟-
 أعاقبه بحرمانه من طعام الغداء-

Gloss:

(59) Penalty

The little boy asked the tiger keeper in the zoo:

-What do you do if the tiger eats you?

-I punish him not to eat lunch.

Both data (40) and (59) tell the same taboo thing, about death. Those conversation usually are not found in daily life, but it is possible happened in real life. The utterance / اقض منها ما تستطيع ونحن متنازلون عن الباقي / creates a humorous effect because the judge's answer is beyond expectations, it actually relieves the defendant.

Also, data (59), the innocence of a small child questioned his curiosity to the zookeeper if one day the animal ate him and made his life gone. Instead of responding with worry and sadness, zookeepers elicit humor with statements / أعاقبه بحرمانه من طعام الغداء /.

Taboo discussions, usually sensitive and heavy, often make the atmosphere tense. Those responses can double as first, countering taboo things, second, to release tension at the same time.

CONCLUSION

Based on the findings of the data and analysis, the function of humor in classical Arabic literature was found in all three categories of humor functions; namely (1) Solidarity function, (2) Power function, and (3) Psychological function. By reflecting on three of function, solidarity and psychological functions was the most utilized with percentage 81,18% with distribution 40,59% with 41 instances data from the total data for each function. The solidarity function was dominated by function of sharing with 13 times with the 12,87%. Thus, it can be concluded that Arabs love to joke by sharing their knowledge or personal experience to their opponent. And, the psychological function was dominated by defend function with the 26 frequency with the 25,74%. Thus, it can be concluded that Arabs-through this classic literature- defended their self from anything that can make them lose or blame. The model of self-defense can be in the form of sarcasm, or even manipulation so that they survive something that harms them. The least frequency of function is the subordinate of power function, to foster conflict with only one

data or 0,9% from the total data. This result is in line with the psychological function that Arabs tend to avoid conflict in their daily conversations to minimize commotion between each other.

Based on the percentages and analysis, it can be concluded that humor in Arabic dialogue in classical literature tends to take advantage of the importance of solidarity and psychological functions in communicating. Sharing information and knowledge is a good form of communication between people. In addition, communication patterns are often spiked with manipulative attitudes as a form of self-defense in communicating. Arab society highly values harmony with each other.

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