

# MAPPING OF HUMOR DISCOURSE IN SOCIAL MEDIA WITH ORIENTATION OF CHARACTER EDUCATION

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## ABSTRAK

**Abstrak:** Artikel ini bertujuan memetakan wacana humor di media sosial facebook yang berorientasi pendidikan karakter. Pendekatan penelitian ini adalah deskriptif kualitatif. Datanya berupa wacana humor berkarakter di media sosial. Adapun sumber datanya berupa wacana humor di media sosial. Data-data penelitian ini dikumpulkan dengan teknik dokumentasi dan simak yang dilanjutkan dengan teknik catat. Analisis data menggunakan metode padan referensial. Hasil penelitian menunjukkan terdapat delapan jenis humor di media sosial yang meliputi: (1) humor bidang pendidikan, (2) transportasi, (3) keluarga, (4) kesehatan, (5) agama, (6) ekonomi, (7) politik, dan (8) fabel. Jenis-jenis humor tersebut dapat dijadikan sebagai sumber nilai pendidikan karakter. Adapun nilai pendidikan karakter dalam wacana humor tersebut meliputi karakter visioner, kedisiplinan, kebahagiaan, tanggung jawab, sikap saleh, daya usaha, dan karakter rendah hati. Hal ini menunjukkan wacana humor memiliki nilai pendidikan karakter yang beragam. Humor berkarakter tersebut berpotensi dijadikan sebagai sumber bahan ajar di sekolah.

**Abstract:** This article aims to map the discourse of humor on Facebook social media with orientation towards character education. The research approach is descriptive qualitative. The data is in the form of humorous discourse on the social media. The data source is humorous discourse found on the social media. The data of this study were collected through documentation and observation techniques followed by note taking. Data analysis utilizes referential identity method. The results showed that there were eight types of humor in social media which include: (1) humor in education, (2) transportation, (3) family, (4) health, (5) religion, (6) economy, (7) politics, and (8) fable. These types of humor can be used as a source of value for character education, including visionary character, discipline, happiness, responsibility, godly attitude, effort, and humble character. This shows that the discourse of humor has a diverse character education value. Humor with such character has the potential to be a source of teaching material in schools.



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## A. INTRODUCTION

Humor in modern society is an inseparable part of life. Everyone knows humor and even uses humor in communication, especially in casual situations. This is as stated by Sanchez, Javier, & Magro (2018); humor serves as a communicative communication tool. Humor is one of the linguistic phenomena found in various places and traditions of people in Indonesia. One of them is humor found on Facebook social media.

Humor on social media needs to be identified because humor has potential character education values to be used as a source of character education material. In addition, humor on Facebook's social media is so abundant that it has the potential to be a rich source of learning materials that do not bore students. This is as stated Ivy (2013); humour is an asset that can improve quality of learning.

When associated with character education, humor on Facebook social media has quality, both seen from the means of language used and the value of character education. Even humor on social media is a mirror of the social conditions and situations that create humor, such as social, political, economic, religious, and so on.

Humor is a discourse that has the potential to make readers, listeners, or people who see it laugh. When associated with the language, humor is the art of language that penetrates every line of life (Dai, 2018). Humor has a big benefit in the field of communication (Isik & Cengiz, 2018). Humor in communication is one of the strategies in achieving communication goals. Besides, humor can reduce the tension in communication. This is as stated by Kazarian & Martin (2004) that at least humor has comedic elements, such as intelligence, pleasure, teasing, satire, and irony.

Humor is used in almost every area of life for someone to achieve certain goals. For example in communicating it would be better if done with a few interludes of humor. Even humor is widely believed to have diverse benefits in human life (Warren, Barsky, & McGraw, 2018; Wijana, 2018). One of them is in business field, humor is seen as one of the key of effective work (Beard, 2014). Humor, though used in various aspects in the world, the way to understand humor is different in cultures (Sukerti & Basthomi, 2017).

Based on the type, humor can be divided into several types. Humor based on the type of expression can be divided into three, namely (1) personal humor, which is related to laughing at oneself, (2) humor of daily interactions, that is humor in daily activities such as in speech or jokes, and (3) humor of art. Humor in sensory perspective can be divided into three, namely (1) verbal humor or words, (2) visual humor or in the form of pictures, and (3) auditive or sound humor. The humor seen from the perspective of the material used can be divided into several types including (1) political humor, (2) sex humor, (3) sadistic humor, and (4) puzzle humor (Setiawan, 1990). The mapping of humor on social media in this study is seen based on the perspective of the material used.

The problem is how to map humor on Facebook social media in relation with potential as a source of character education values. Therefore, the results and discussion of this research will focus on how the mapping of humor on Facebook social media as a source of values for character education is.

## B. METHOD

The main approach of this research is descriptive qualitative (Creswell, 2014; Tojo & Takagi, 2017; Zurqoni, Retnawati, Apino, & Anazifa, 2019). Qualitative descriptive research in this study is used to produce theoretical generalizations or rules in the form of mapping humor as a source of character education values on Facebook social media.

The data of this study are humorous discourse that has the values of character education found on Facebook social media. The data source is in the form of humorous discourse on Facebook. The research data collection uses documentation and listening techniques followed by note taking. The document referred to in this study is humorous discourse contained in social media. The method of observation in this study was conducted by the researcher to observe the use of language in humorous discourse on social media. Observation is not only limited to oral data, but also written data. Furthermore, the note taking method is used to record data that has been identified based on the mapping of humorous discourse on social media. The research data analysis uses the referential identity method (Sudaryanto, 2015). The referential

identity method is used to identify lingual markers that show humorous discourse.

### C. RESULT

The results and discussion of this research will focus on mapping humor discourse on Facebook social media as a source of value for character education. Humor in the media has potential that can be used as a source of value for character education. Following are the results and discussion of humor mapping on Facebook social media.

Humor on Facebook social media can be grouped into eight types of humor. The eight types of humor include: humor in education, transportation, family, health, religion, economics, politics, and fables. This finding can be seen in table 1 below.

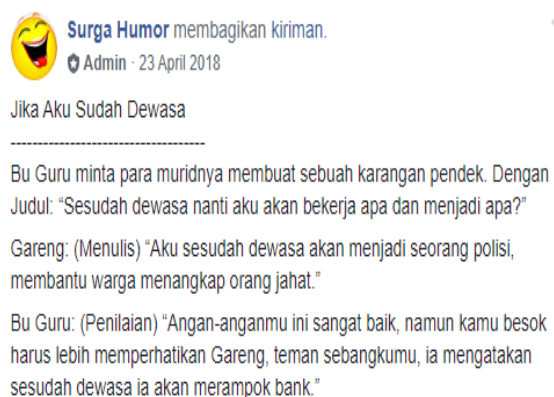
**Table 1.** Percentage of Humor Mapping in Social Media

No	Humor Type	Quantity	Percentage
1.	Education	9	18%
2.	Transportation	9	18%
3.	Family	8	16%
4.	Health	7	14%
5.	Religion	6	12%
6.	Economy	5	10%
7.	Politics	4	8%
8.	Fable	2	4%
	Total	50	100%

Table 1 shows that the most common types of humor on social media are education and transportation. The least amount of humor is the type of humor on Facebook social media is fable humor. Explanation of each type of humor on social media is presented below.

#### 1. Education Humor

Educational humor is related to educational issues, which means that the focus of the discussion in the humorous discourse is about education. The humorous discourse on education in social media is quite common, reaching 15%. The following data shows an example of the discourse of humor.



**Figure 1.** Educational Humor

Figure 1 can be categorized as educational humor discourse. The categorization of humor above is educational humor because the focus of the humor is education issues, namely writing autobiographical texts. Gareng wrote down his aspiration to become a policeman who would catch bad people. However, the teacher reminded Gareng that his bench mate aspired to become criminals. Thus, the person who will first be arrested later after they achieve their dreams is a friend of the Gareng who sat next to him at school.

The humor has the value of visionary character education. Visionary character is one's ability to build life goals well, the ability to work with imagination about what will happen in the future. Imagination is meant not only limited to fantasy, but imagination that is based on knowledge and full insight into the calculation and courage of decision making. The visionary character in the humorous discourse is seen when Gareng writes his future aspirations to become a police officer and eradicate crime.

#### 2. Transportation Humor

Transportation humor is humor related to transportation such as travel, traffic, and so on. Humor in the field of transportation on social media is the most commonly found, which is 20%. The following is an example that shows humor in the field of transportation.



**Figure 2.** Transportation Humor

Figure 2 is a humorous discourse in transportation. This can be known based on humorous discourse that tells the story of transportation, namely the truck driver who was being stopped by the police. The humorous discourse tells about the discipline of truck drivers in driving their vehicles. The discipline in this case is seen on the completeness of the vehicle papers.

Humor in this example has the value of character education, namely discipline. Discipline character in the humorous discourse can be seen from the compliance of truck drivers in carrying the complete papers of vehicle documents. Discipline character is formed through a process of knowledge (traffic laws) and character (Ilmi, 2015). This has become a habit for the driver when driving a truck, to carry the required papers. The character of truck driver's discipline appears as a habit of obeying the rules in his job as a driver.

### 3. Family Humor

Family humor is humor related to family issues, which means that the focus of the discussion in the discourse is related to family problems/topics. Humorous discourse related to family is found on Facebook social media. The following data shows an example of the discourse of family humor.

Istri Pasha... "Pi... Liburan ini Katanya mau ajak Mami Jalan<sup>2</sup> Kira<sup>2</sup> Kemana ya???

Pasha... "Papi Pengin bawa Mami Ke tempat yang enggak pernah Mami kunjungi..."

Istri Pasha... "Papi memang the best.... Tetapi Kalau boleh tahu kita nanti mau kemana???

Biar Mami Siap<sup>2</sup> dari sekarang..."

Pasha... "Papi Mau Ajak Mami Ke DAPUR

**Figure 3.** Family Humor

Figure 3 is a humorous discourse related to family. The humor can be categorized in the discourse of humor in the family because the focus of humor is related to family problems/topics, in this case, a husband who playfully teases his wife with taking her to a place she has never visited, as in a trip, which turned out to be the kitchen. In addition, when viewed from the content presented, the humor has the value of character education that can be used as lessons for a family. The value of character education in question is the character of happiness.

Character of happiness can be known based on playfulness, pleasure, peace, and satisfaction with what has been achieved by someone. The character of happiness in the humorous discourse is seen in the attitude of happiness of the Pasha family, the wife who was given a surprise "trip" to the kitchen looks so happy and not even angry. Basically gets in a family if there is harmony between family members between parents and children and between husband and wife. This is known in Islam as a sakinah family, one who that presents God in all activities and the presence of religious children.

The family humor discourse has the value of character education in accordance with the type of humorous discourse. In this case, it conveys the value of establishing a family full of happiness, peace and harmony. The humor is relevant as a source of character education for those who are married.

### 4. Health Humor

Health humor is humor relating to health problems, both related to health and with health

services. The following data shows an example of humor in the health field.

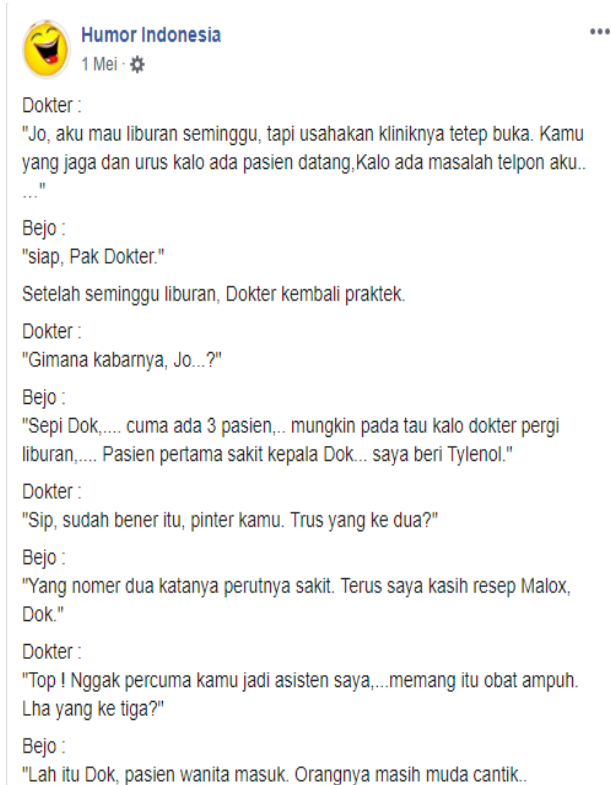


Figure 4. Health Humor

Figure 4 is humor related to health discourse. The humor can be categorized in health humor because the focus of the discussion in humor is in the health field, which is the doctor's work in dealing with patients who are sick. In addition, the content presented in the humorous discourse as a whole is related to health. Based on this, the humor discourse on the data above is categorized in the health humor discourse.

The humor has the value of character education of responsibility. The character of responsibility can be realized by carrying out what should be done as expected by others. Indonesian citizens in the digital age need to strengthen the character values of responsibility for human rights (Machfiroh, Sapriya, dan Komalasari, 2018). The character of responsibility appears in the humorous discourse when Bejo conducts an examination and provides medication according to the procedure that the doctor has done before. Bejo's attitude and behavior can be categorized as an embodiment of the character of responsibility towards the tasks assigned to him.

## 5. Religion Humor

Religion humor is humor related to religious issues, which means that the focus of discussion in the discourse of humor is related to religious topic. Humorous discourse related to religion is found as one of the humorous discourses on Facebook social media. The following data shows an example of religious humor discourse.

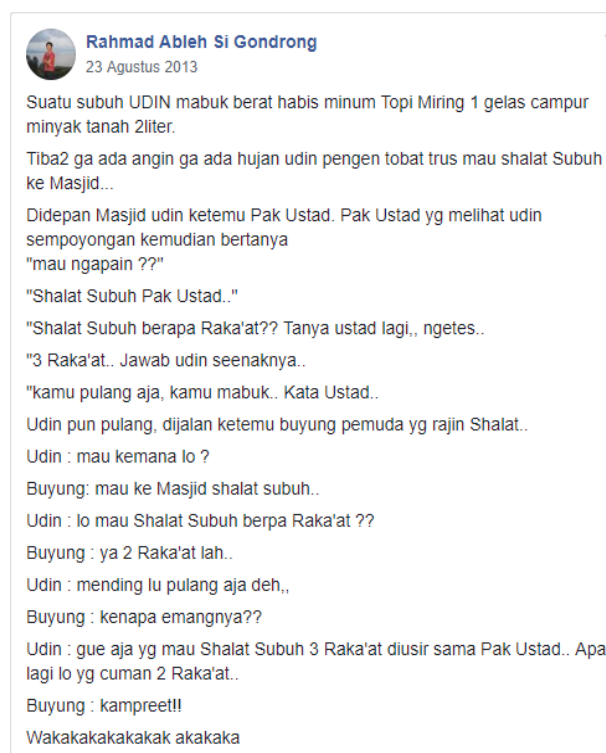


Figure 5. Religion Humor

Figure 5 is a humorous discourse related to religious field. This can be seen in the humorous discourse, namely there is a young man (Udin) who was drunk and wanted to carry out a dawn prayer. After going into the mosque and met with Pak Ustad (the cleric), Udin was asked about the number of rak'ahs in the dawn prayer. Udin answered that there were three, but he was wrong in answering it, meaning that Udin had not been conscious enough, he was drunk and told to go home by Pak Ustad. Based on the discourse in humor it can be categorized into religious or religious humor.

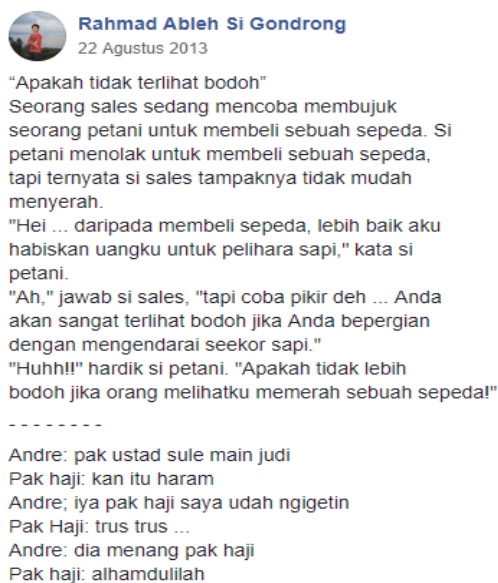
The humorous discourse has similarities with the story of the Prophet's sahabah, namely Walid bin 'Uqbah who used to lead the dawn prayer and in his prayers he prayed up to four rak'ahs. This happened because Walid was drunk. Since this incident, the sahabah must not be

allowed to pray drunken condition. Based on the story, the action taken by the cleric in the discourse is indeed correct. Udin will be better when performing prayers in a state of full-awareness, not affected by alcohol.

The humor has the value of character education that can be used as an example. The value of character education in question is the character of pious attitude. The pious attitude can be seen from the actions taken by Pak Ustadz who copied the story of the Prophet's companions. Obeying the Prophet's sahabah basically also carries out religious orders.

## 6. Economy Humor

Economy humor is humor relating to economic issues, which means that the focus of the discussion in the discourse of humor is related to economy field. Humorous discourse related to economy is found among humorous discourses on Facebook social media. The following is an example that shows the discourse of economic humor.



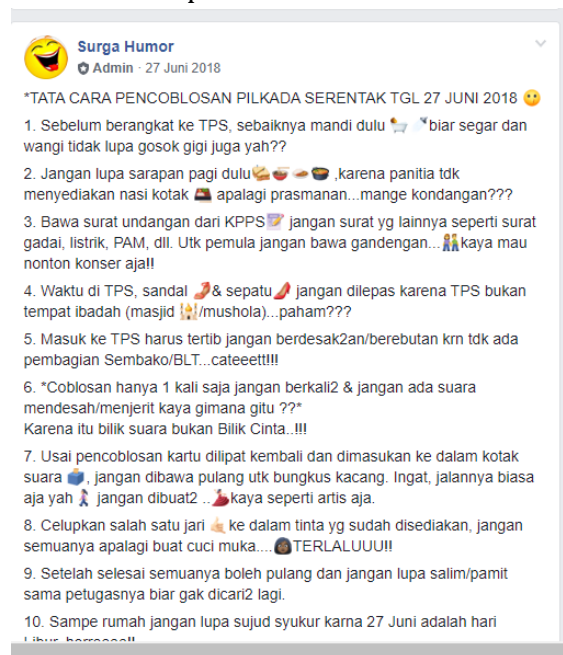
**Figure 6.** Economy Humor

Figure 6 can be categorized as economy humor because the focus that is the subject of discussion in the humor is an economic problem. This can be seen when the bicycle sales offered to a farmer to buy a bicycle. Buying and selling, bargaining, and selling merchandise are economic activities. Thus, the humor can be categorized in the discourse of economic humor.

The humor has the value of character education, namely effort, hard work, and struggle. The character of struggle and hard work in the humorous discourse is evident in the efforts made by sales in persuading farmers to want to buy bicycles that are his merchandise. However, the farmer still did not want to buy the bike. However, the sales keep trying to persuade the farmer to buy a bicycle. The attitude and effort of the sales person shows the character of effort, hard work, and struggle.

## 7. Political Humor

Political humor is humor related to political discourses that are usually used to convey political messages. Humor has a close relationship with political discourse (Lesmana, 2014). The following is an example that shows the discourse of political humor.



**Figure 7.** political Humor

Figure 7 is a discourse of political humor. The categorization of humor as political humor is based on the focus that is the subject of discussion in the humorous discourse, namely the simultaneous election in regions in Indonesia. Elections in the regions which are carried out simultaneously (or not) are political events, so the humor can be categorized as political humor. The norm of creating political humor is usually ahead of a large agenda related to politics, such as

elections to the regions (Rahardi, 2006). Therefore, politicians have the power and great responsibility for the utilization of humorous discourse in the political field or political humor (Deen, 2018).

The humorous discourse has the value of character education that is worth emulating for anyone. The value of character education presented in the humorous discourse is the character of discipline. Discipline character needs to be internalized in life, both as individuals, communities, citizens, and nations (Puspitasari, 2017). Disciplined character in the humorous discourse is seen in how someone performs the voting according to the proper procedure.

### 8. Fabel Humor

Fable humor is humor related to animal issues, which means that the focus of the discussion in the discourse of humor is related to animal life, often in human-like setups. Humorous discourse related to fable is found among the humorous discourses on Facebook social media. The following data shows an example of fable humor discourse.

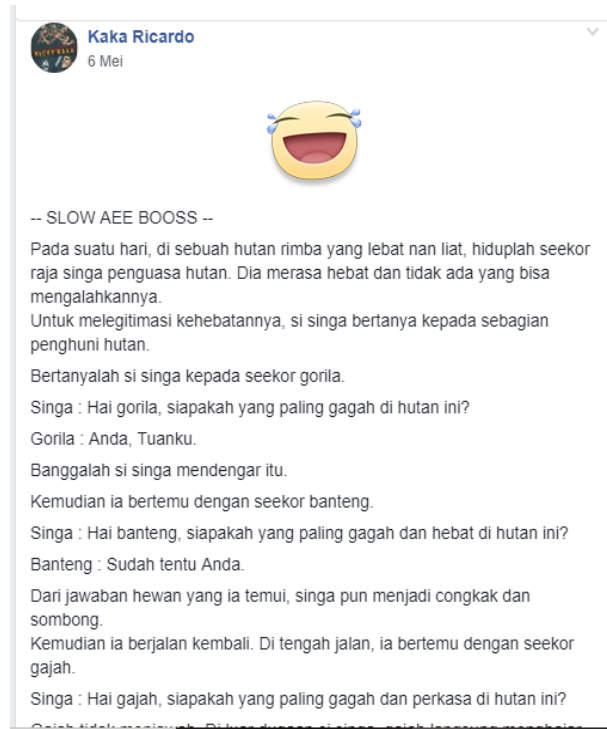


Figure 8. Fabel Humor

Figure 8 can be categorized as a fable humor discourse. This is based on the characters and places in the humorous discourse, namely the characters that are animals that can talk. In addition, the location presented in the humorous

discourse is in the forest. Based on the above, the humor discourse is categorized as fable or animal humor discourse.

The humor discourse has the value of character education, which is humble or not arrogant. Humility is an important thing to instill in children so they don't behave and act arrogant. The character of humility in Javanese culture is called *andhap-asor*, which is by respecting others as if they are in higher position than oneself (Sukarno, 2015). The relevant character is given to children because in friendships, children will usually be picky. In addition, the humor also teaches children not to feel as the most powerful among their friends.

Based on the results of research, humor on Facebook social media can be grouped into eight types of humor. The eight types of humor include: humor in education, transportation, family, health, religion, economics, politics, and fable.

The findings of humor mapping in this study are different from the research conducted by Mulyani (2005); Rafiek (2018). The form of humor found by Mulyani was in the form of descriptions, stories, topic sentences, poetry, spells, trapper expressions, and humor in the form of word games. The types of humor that Rafiek found were humorous praise, defense, not wanting to lose, narrative, contradictions, associations, curt answers, jokes, and humorous rhetorical questions. The difference in the results of this study can be concluded as coming from the source of the discourse used as research data, and the focus of research conducted by each researcher.

Educational humor in the discourse of humor on Facebook social media can be utilized in the world of education because it has several advantages including: reducing stress, attracting attention, motivating and changing attitudes, increasing self-confidence, increasing the relationship of teachers and students, and stimulating students' creativity (Van Dooren, Lem, De Wortelaer, & Verschaffel, 2019). The humor in the political field can be used as a means to understand political issues or can increase the effectiveness of the political message contained in the humorous discourse (Kirana, Sumarmal, & Sulisty, 2018).

Practically, the results of this study are expected to provide an overview of the mapping of humor on social media, especially Facebook. The humor mapping of this research is based on the material used in making humor on Facebook social media. Humor is not just for entertainment, but can be used as a potential material source for the socialization of the values of character education for high school students.

#### D. CONSLUTIONS AND SUGGESTIONS

Based on the results and discussion, it can be concluded that humorous discourse on Facebook social media includes: (1) humor in education; (2) transportation; (3) family; (4) health; (5) religion; (6) economy; (7) politics; and (8) fable. These types of humor can be used as a source of value for character education. The value of character education in humorous discourse includes visionary character, discipline, happiness, responsibility, godly/pious attitude, effort/hardworking and humble character. This shows the discourse of humor has a diverse character education value, which is relevant for character building efforts for high school students.

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