

Humour in Gus Mus's Speeches

Islam Damai and Islam Petentengan

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ABSTRACT

Kyai Haji Ahmad Mustofa Bisri, known as Gus Mus, is a phenomenal cleric. Apart from being a scholar, he is also known as a writer and painter. As a scholar, Gus Mus's speeches were soothing to the people and provided a lot of humour to build closeness with the congregation. This study aims to describe the types and functions of humour in Gus Mus's speeches on *Islam Damai* and *Islam Pethentengan*. The approach used was descriptive qualitative with a pragmatic approach. The research data were in the form of utterances that realize humour, while the data source was in the form of documents on YouTube with the link <https://www.youtube.com/watch?v=UkeXWgaQgj0> which was uploaded November 24, 2020. Data collection was carried out using the free-of-conversation (SBLC) technique, while the data analysis used a descriptive technique using the flow model of Miles and Huberman [1]. Based on the results of data analysis found 4 types of humour consisting of (1) universal humour, (2) sociocultural humour, (3) political humour, and (4) lingual humour. The humour was realized through assertive and expressive speech acts. In Gus Mus's speeches on *Islam Damai* and *Islam Pethentengan*, the use of humour serves to (1) inform, (2) advise, (3) satirize, and (4) criticize.

Keywords: *types and functions, Gus Mus lectures, humour*

1. INTRODUCTION

Kyai Haji Ahmad Mustofa Bisri, known as Gus Mus, is a phenomenal cleric. Besides being a Kyai, the caretaker of the Roudlatuth Tholibin Islamic Boarding School in Rembang, is also known as a writer and painter. His short story, entitled Gus Jakfar, became a monumental short story. The short story became the longest short story published by Kompas and at the same time became the best short story chosen by Kompas Daily 2014. His poems are also widely used as research studies by students and lecturers. For example, Ulistiyani, et al. [2], Messages of Da'wah in the Poems of Gus Mus and Syarifah and Turahmat [3], Moral Values of Poetry When Religion Loss God by Gus Mus. As a painter, Gus Mus once made a painting entitled Dhikr Together with Inul which was exhibited at the 1424 H Muharram Week at Masjid Al Akbar Surabaya, March 7, 2013

(<https://www.liputan6.com/news/read/50761>) and after exhibiting the painting it is said to have disappeared.

As a Kyai, his lectures are very interesting. The language used is soothing and conciliatory. Gus Mus also used a lot of humour in his lectures. One of them was in a lecture uploaded on Youtube with the title *Islam Damai* and *Islam Pethentengan* (in the original title it was written *Pertentengan*). The use of humour in the lecture was very interesting and to the researcher's knowledge has never been used as an object of research. In this study, the focus of this research is (1) the type of humour in Gus Mus *Islam Damai* and *Islam pethentengan* speeches and (2) the function of humour in Gus Mus *Islam Damai* and *Islam pethentengan* speeches.

Humour is a complex and universal phenomenon in human life [4]. Humour has various definitions

because it can be seen from various perspectives. Humour can be interpreted as a funny utterance in communication that causes people to laugh and be happy [5]. Various aspects of life can be exploited in humour: sexuality, politics, business, the religion which are usually carried out utilizing playfulness, irony, ridicule, and sarcasm [6]. In today's era when information technology spoils humans, humour can be manifested in various media that present body movements (pantomime), caricatures, and comics [7]. We can also enjoy various kinds of humour on social media and upload it on YouTube.

Regarding the type of humour, Schmitz (2002) distinguishes it into three types: (1) universal humour, (2) socio-cultural and political humour, and (3) linguistic humour. Universal humour is humour that is obtained from the context and function of the world that is known or understood in general. Socio-cultural humour is humour that requires knowledge of the socio-cultural background to be understood and appreciated. Linguistic humour is humour that is made based on certain characteristics in the phonology, morphology, and syntax of a language.

In human life, humour has a very important role. Through humour, people can relieve stress and other psychological burdens. Through humour, people can also subtly criticize social problems in society. These problems can be expressed in funny language so that they can tickle other people to laugh [8]). Martin (2001) in Meyer [9] states, "Laughter is the best medicine" and "A happy heart does good like a medicine". This shows the importance of humour because humour causes people to laugh and laughing is the best medicine for humans. Laughter can increase human endurance (Kompas.com, 2020).

Regarding the function of humour, Meyer [9] distinguishes the function of humour into two, namely the function of unification (positive humour) and the function of division (negative humour). The unifying function refers to the idea that humour is a tool to build, promote, strengthen, and unite communicators. Here humour plays a role as social media in conveying information and building friendships. This is in line with what was stated by Brown and Levinson [10] and Scollon and Scollon [11], humor as a positive politeness strategy can be used to build closeness between speakers and their interlocutors. The division function found in negative humour is the opposite of the unification function.

In this study, humour is studied with a pragmatic approach. Pragmatics is the study of language use according to its context [12]; [13]). By using a pragmatic approach, it is possible to study the speech acts used to realize humour. The variety of speech

acts includes assertive, directive, commissive, expressive, and declarative acts [13].

2. METHOD

The approach used in this research was descriptive qualitative with a pragmatic approach. The research data were in the form of utterances that realize humour, while the data source was a video document on YouTube with the link <https://www.youtube.com/watch?v=UkeXWgaQgj0> which was uploaded on November 24, 2020. Data collection was carried out using the free-of-conversation listening technique (SBLC) (Sudaryanto, [14]), while the data analysis used a descriptive technique using the flow model of Miles and Huberman [1] with the stages of data collection, data reduction, data presentation, drawing conclusions/verification.

3. ANALYSIS

3.1 Types of Humor in Gus Mus Speeches

In Gus Mus's speeches on *Islam Damai* and *Islam Pethenthengan* found universal, sociocultural, political, and linguistic forms of humour.

1. Universal Humor

The use of universal humour can be seen in data (1) below.

- (1) *Sekarang orang pakai baju batik di Saudi itu malu. Pejabat-pejabat itu gak ada yang pakai baju batik di Saudi itu. Dilecehkan dia, dianggep ae TKI heh heh heh.... (Jamaah tertawa)* (10.11-10.22)

(Now people wearing batik clothes in Saudi are ashamed. None of these officials wear batik clothes in Saudi. He was harassed, considered a TKI heh heh heh.... (Congregation laughs)) (10.11-10.22)

In the context of the story above, Gus Mus talked about the behaviour of our officials when visiting Saudi Arabia, they do not want to wear batik clothes for fear of being considered TKI. As we all know, TKI although they have a big contribution in contributing to the country's foreign exchange, they are often humiliated and made fun of. TKI are also often victims of harassment in Saudi Arabia (Kompasiana, 29 March 2014). This phenomenon was used as humor by Gus Mus through assertive actions to inform. When Gus Mus said that in Saudi our state officials do not want to wear batik clothes because they will be mistaken for TKI, the congregation laughed. This phenomenon is considered a funny thing. We can see this in Gus

Mus' statement, 'none of these officials wear batik clothes in Saudi. He was harassed, considered a TKI heh heh heh....'

2. Sociocultural Humor

Sociocultural humour can be seen in data (2) below.

(2) *Saya sudah sering kali crito ketika haji saya pernah Bersama kawan dari Jakarta. Ini belum tak critani. Ini tak critani sampean. Itu ada kawan dari Jakarta itu pulang Pondokan dari Masjidil Haram itu keringatnya sak jagung-jagung. Tangannya biru-biru, bajunya robek-robek, tapi dia senang ketawa-ketawa. "Gus... berhasil Gus." Apa saya bilang. "Saya berhasil mencium Hajar Aswad". Wuah... nanti Gus Mus saya beri tahu kiatnya bagaimana. Gimana mencium Hajar Aswad yang gampang itu." Saya belum mengatakan iya, dia sudah mulai memperagakan. "Mulai rukun yaman tempelkan dada. Saya tempelkan dada saya... Rabbana atina fiddunya khasanah... Jadi gak ada yang bisa nyelundup sini gak bisa karena saya pepet. Dari rukun Yaman cret... rukun Hajar Aswad sudah meleda di depan mata. Ini dia yang saya idam-idamkan selama ini. Baru mau nyium ada orang Turki nyelodok tak sikut gelasar... (jamaah tertawa) dari sini orang India juga gitu tak sikut, gelasar. Lo sudah mau mencium, orang Indonesia melok-melok tak kipatno tlosor... (Jamaah tertawa). Masya Allah Gus... alhamdulillah Hajar Aswad baunya wangi Gus.... Hajar Aswad itu" Batin atiku yo mesti ae wangi wong diminyaki. (Jamaah tertawa). Saya bilang, Astaghfirullah... Lo Gus Mus kok astaghfirullah.... Lho sampean ini mencium hajar aswad untuk menyenangkan Allah atau menyenangkan dirimu sendiri? Saya tanya gitu sekejab dia plonga plongo. Gengsinya keluar, "Ya tentu saja untuk menyenangkan Allah, mencari ridho Allah." Ya lucu sampean itu, wong mencari ridho Allah, mau menyenangkan Allah, hambaNya kamu sikuti itu gimana? (Jamaah tertawa) Gak usah Gusti Allah, kamu mau menyenangkan saya, anakku kamu sikuti, yo tak jothos kowe. (Jamaah tertawa). Paling dhuwur mencium Hajar Aswad itu hukumnya sunnah. Nyikut itu haram... haram.*

(I've often been told when I had hajj with friends from Jakarta. This is not yet a story. This is not your story. There was a friend from Jakarta who was returning to the boarding house from the Grand Mosque, and he was sweating sacks of corn. His hands were blue and his clothes were torn, but he liked to laugh. "Gus... it worked Gus." Did I say "I managed to kiss the Black

Stone"? Wow... later Gus Mus I'll tell you how to do it. How to kiss that easy Black Stone." I haven't said yes, he's already started demonstrating. "Start in harmony with your chest. I stick my chest... Rabbana atina fiddunya repertoire... So no one can smuggle here, I can't because I'm tight. From the pillars of Yemen cret... the pillars of the Black Stone have come out before our eyes. This is what I've wanted all along. I was just about to smell a Turk who poked his head out of a corner... (congregation laughs) from here, the Indians don't care too much, too. You're already about to kiss, Indonesians are glaring non-stop... (Congregation laughs). Masya Allah Gus... alhamdulillah Hajar Aswad smells good, Gus... Beat that Aswad" In my heart, you must smell the fragrance of being oiled. (Congregation laughs). I said, Astaghfirullah... Gus Mus how come astaghfirullah.... Why are you kissing the black stone to please Allah or to please yourself? I asked him that for a moment he was dumbfounded. His prestige came out, "Yes, of course, to please Allah, seek Allah's pleasure." Yes, that's funny, people seek the pleasure of Allah, want to please Allah, how do you follow His servant? (Congregation laughs) No need Gusti Allah, you want to please me, my son you are elbowing, yo tak jothos kowe. (Congregation laughs). At most kissing the Black Stone is sunnah. Following is haram... haram.) (34.26-36.56)

To understand the humour above, we need to understand the sociocultural context of Muslims. There is a kind of belief that the Black Stone is a stone from heaven and is one of the efficacious places to pray. If it is the Hajj or Umrah season, people are scrambling to kiss the Black Stone, even to the point of elbowing other people or going through brokers to kiss the Black Stone [15]). This phenomenon is used as humour material by Gus Mus. Sayings that made the congregation laugh: (1) Just about to kiss, a Turk poked his head out of the way... (2) You were about to kiss him, Indonesians looked up and didn't flinch...; (3) Masya Allah Gus... alhamdulillah Hajar Aswad smells good, Gus.... Beat that Aswad" In my heart, you must smell the fragrance of the oiled stone; (4) Yes, you are funny, people seek the pleasure of Allah, want to please Allah, how do you follow His servant? (5) You don't have to, Gusti Allah, you want to please me, your son is following you, yo tak jothos kowe.

In utterances (1) and (2), Gus Mus realizes humour in the assertive speech act of telling. Because what is conveyed is the behaviour of someone

ridiculous to make the congregation laugh. Likewise, with (3), the assertive speech act of informing is used. In the character's thoughts, the Hajar Aswad smells good because it is a stone from heaven, while Gus Mus knows that the Hajar Aswad smells good because it is oiled. Gus Mus's statement which contradicted the perception of the figures sparked laughter from the congregation. In (4), expressive speech acts are used to criticize the irrational behaviour of characters. In (5) Again, Gus Mus uses the assertive speech act of informing. The words ... *yo tak jothos kowe* triggered the congregation to laugh.

3. Political Humor

Political humor can be seen in data (3) below. Here Gus Mus conveys political humor in the Soeharto era about the *kuningisasi* program.

(3) *Mulai onok seragam iku zaman Pak Harto. Sampek Bupati Pati sowan Kyai Sahal. Niki dos pundi Kyai, Masjid Agung Pati nggih ken ngecet kuning. Laillahailloho... (Jamaah tertawa) Lha ora omahe wong thok. Di negaranya Beliau ini (Menunjuk Prof. Abdul Hadi WM) di Sumenep kuning semua rumah itu. Kuning semua. Sampek markah jalan yang biasanya putih itu kuning. Edan tenan. (Jamaah tertawa).*

(Uniforms existed since Soeharto era. Regent Pati met Kyai Sahal. What about this Kyai, the Great Mosque of Pati is hard to press yellow. Laillahailloho... (Congregation laughs) not only people house. In his country (appointing Prof. Abdul Hadi WM) in Sumenep all the houses were yellow. All were yellow. The road markings that were usually white were yellow. Crazy. (Congregation laughs)). (51.55-52.34).

The context of the humour is the *kuningisasi* program in the era of President Suharto's administration. At that time everything was coloured yellow. Government office fences, schools, sidewalks, trees on the side of the road, to road markings. *Kuningisasi* is one of the programs of the new order in addition to other programs [16]. This phenomenon is explored by Gus Mus as humour material. The speech that triggered the laughter of the congregation, (1) Regent Pati met Kyai Sahal. What about this Kyai, the Great Mosque of Pati is hard to press yellow. Laillahailloho... and (2) ... in Sumenep all the houses were yellow. All were yellow. The road markings that were usually white were yellow. Crazy. In utterances (1) and (2), humour is realized through expressive speech acts expressing a sense of wonder.

4. Lingual Humor

Lingual humour in Gus Mus's speeches on *Islam Damai* and *Islam Pethenthengan* can be seen in the following data.

(4) *Sampean iku poso Ramadhan sampean tambahi senin kemis. Saya Ramadhan thok, sampean tambahi senin kemis kok gak shalat gimana? Kalau poso kan tinggal tidak makan. Kalau shalat saya gak hapal bacaannya. Lho kalau shalat? Kalau Shalat itu bacaannya itu lo aku gak bisa. Wong saya bisanya cumak Fatehah thok. Lo sampean itu gimana? Shalat itu bacaannya ya cuma Fatehah itu. (Jamaah tertawa) Masak Kyai? Sampean manggil kyai mbok masak sisan. (Jamaah tertawa) Berarti berarti kan gak percaya kamu ini...*

(you should not only do Ramadhan fasting but also Monday-Thursday fasting. I do Ramadan fasting, okay, you add Monday and Thursday, how come you don't pray? If it's fasting, just don't eat. If I pray, I don't know the recitation. What if you pray? If the prayer is the reading, I can't do it. My people are usually just Fatihah. How's that for you? Prayer is the reading, it's just Fatihah. (Congregation laughs) it is true Kyai? You are calling the kyai while cooking. (Congregation laughs) It means that you don't believe this... (Congregation laughs)). (27.23-34.09).

Context of speech (4) Gus Mus tells of someone who fasts Ramadan and Monday and Thursday but his heart still does not find peace. It turned out that the person did not perform the prayer. The form of lingual humour can be seen in the utterances, (1) My people are usually just Fatihah. How's that for you? Prayer is the reading, it's just Fatihah. it is true Kyai? (2) You are calling the kyai while cooking. It means that you don't believe this.

In (01) Gus Mus's statement that the prayer reading was only Fatihah made the congregation laugh because they knew that the prayer reading was not only Fatihah. Her humour is realized using the assertive speech act of informing, while in (02) the use of the word 'really' which expresses doubt by Gus is spoofed into "cook" which means processing food. This caused the congregation to laugh. Here Gus Mus uses an expressive speech act to express his annoyance.

Humour Function

In Gus Mus's speeches on *Islam Damai* and *Islam Pethenthengan* found four functions of humour, namely informing, advising, insinuating, and criticizing. Each function is described as follows.

1. Notify

The function of informing Gus Mus' news can be seen in the following data.

- (5) Kadang-kadang pengajian-pengajian iku gak ngenalne Gusti Allah. Ngenalno amal qola internet, ngono terus ngomong. Wa qola Google... (Jamaah tertawa) Kiblat itu sekarang agak condong ke sana. Wah gejer kabeh... Bareng ono krono qola computer mau wah... sing dhuwe masjid-mesjid iku pengimamane meh dibongkar. Moro neng nggonku. Ke tempat saya itu mau bongkar. Pengimaman mau dibongkar. Lo ada apa? Dhawuhe internet... (Jamaah tertawa) niku sak mangke niku ngeten (sambil kedua belah telapak tangan digeser ke kanan) Lah terus piye? "Pengimaman nggen kula niku ngeten. Lek kudu dibongkar ngaten". Lo akalmu iku neng ngendi. Sajadahe mbok iringno lak uwis. (Jamaah tertawa). Laillahailloho... Wong bloon kok kenemenen... Laillahailloho. Iku meh digempur kok. Pengimaman dho digempuri ngono. Iku lek... apa namanya, kalau itu haknya Allah, *pethenthengan* kita itu, *pethenthengan*. Dadi kurang ngene. Saya pernah sembahyang sendirian itu dikenekno ambek wong. Pudhakku lo dikenekno (Jamaah tertawa). Ya... aku maklum lek dhekne gak ngerti lek aku kyai. (Jamaah tertawa)
- (Sometimes these recitations do not recognize Allah. Knowing the internet charity, you just keep talking. On Google... (Congregation laughs) The qibla is now leaning slightly that way. Wow, what a commotion... Together because of *Qola*, the computer wants to go... the owner, the mosques are supposed to be demolished. Come to me. To where I want to unload. The priesthood is about to be dismantled. What's wrong? Internet statement... (Congregation laughs) this is it (while both palms are shifted to the right) How is it? "Deliveryman in my place is like this. It must be dismantled like this". Your mind follows me. Just pray together. (Congregation laughs). *Laillahailloho*... How come you're stupid...

Laillahailloho. Why did I get attacked? The priest was attacked. What if... what is it called, if that's God's right, our *pethenthengan*, *pethenthengan*. So, it's not good enough. I used to pray alone when it was done by other people. My elbows were touched like this (Congregation laughs). Yes... I understand that that person doesn't understand that I'm a kyai. (Congregation laughs)) (47.08-48.54)

In the context of the above story, Gus Mus talks about a group of Muslims who believe in information on the internet that the position of the Kaaba has shifted so that they attack the imam of the mosque so that the Qibla direction is correct. Some of them consulted Gus Mus first before attacking the priesthood. According to Gus Mus, the behaviour of the people is stupid and unreasonable. This phenomenon was told by Gus Mus to the congregation. Sayings that trigger laughter: (1) on Google...; (2) The priest is about to be dismantled. What's wrong? Internet statement...; (3) are you crazy? while both palms are shifted to the right; (4) I once prayed alone when it was called by the person. My elbows were touched, and (6) Yes... I understand that he doesn't understand me as a kyai. Here, Gus Mus tells the ridiculousness of human behaviour so that it triggers laughter from the congregation.

2. Advise

The advisory function can be seen in the following data (6).

- (6) Gus kenapa saya ini ya. Kadang-kadang kok sumpek... Gak jelas dari mana arahnya ini. Tahu-tahu sumpek itu aja lo. Padahal sampean tahu sendiri saya kecukupan semua. Rumah ada tiga... istri saya juga cantik. Saya juga puasa senin kemis. Kok masih begini saja. Karena dia bilang begitu saya, terus saya tebak. Mungkin shalat sampean itu yang perlu ditingkatkan mutunya. Mungkin kalau kemarin-kemarin sampean dalam shalat ngelamunnya 99% dikurangi-dikurangi dikit. Saya bilang gitu tahu dia bilang. Lo kalau shalat saya memang belum melaksanakan. Lailailloho... (Jamaah tertawa) Saya kaget lo bagaimana?
- (Gus, why am I? Sometimes it's stuffy... It's not clear where this is coming from. You know, it's a bitch. Even though you know that I have enough. There are three houses...

my wife is also beautiful. I also fast Monday Thursday. How come it's still like this? Since he told me so, I kept guessing. Maybe it's your prayer that needs to be improved. Maybe if yesterday, in your prayers, your daydreaming was 99% reduced or reduced a little. I said that I know he said. If my prayer has not been implemented. *Lailaillooh...* (Congregation laughs) I'm surprised how is it?) (26.15-27.20).

The context of the speech above Gus Mus tells the story of a man whose life is well-established, rich, and has a beautiful wife, diligent in fasting Monday and Thursday, but he still feels restless in his life so Gus Mus advises for that person to improve his prayers. The person has not prayed. Sayings that invite laughter, if my prayers have not been performed. *Lailaillooh...* From the humour, the congregation can draw wisdom to perform prayers well so that their lives are not restless.

3. Insulting

The function of satire in Gus Mus's humour can be seen in the following data (7).

- (7) *Keislaman kita yang sebenarnya dibutuhkan oleh dunia sekarang ini. Islam yang model kita itu kan Islam enak gitu lo. Ndak pethenthengan gitu lo. Sementara yang di sana itu masuk dengan hebat. Sekarang itu usum Islam pethenthengan itu usum. Lha kita Islam yang biasa, yang gayeng begini ada yang terpengaruh. Iyo yo... Islam kok gayeng ngene gak kurang gagah iki. Ngono kae lo gagah. Allahu Akbar ngoh hah (menggerakkan tangan seperti melempar). Weh... itu sing top itu. (jamaah tertawa). Kurang gagah Lailaha illaloh Islam kok gagah-gagahan. Islam itu mudah seperti dikatakan Profesor tadi. Bukan kata professor, dia itu hanya nukil saja. (Jamaah tertawa) Nukil sabda rasulalloh. SAW. Karena Beliau bukan NU jadi ndak ndalil dia. Meskipun dia tahu dalilnya itu. Kalau saya NU dan mantan pejabat Rois um. Hehehe... Saya harus ndalil kan. Kalau ndak sampean gak percaya. Hahaha (Jamaah tertawa)*

(Our Islam is what the world needs today. Islam that is our model is such a good Islam. Don't be such a jerk. While the ones there went in great. Now it's the Islamic season of *pethenthengan* it's the season. Surely, we are ordinary Muslims, those who are crowded like this are affected. Yes yes ... Islam is so

excited to do this no less. That's gallant. *Allahu Akbar* huh (moving hands like throwing). Wow... that's the top of it. (Congregation laughs). Less gallant *Lailaha illaloh* why is Islam gallant. Islam is easy as the Professor said earlier. Not the professor's words, he's just a quote. (Jemaah laughs) Quote the words of the Prophet. SAW. Because He is not NU so don't argue with him. Even though he knew the argument. If I am NU and a former Rois office UM. Hehehe... I have to prove it. If you, don't you won't believe it. Hahaha (Laughing congregation)) (17.39-19.01)

In the context of the above speech, Gus Mus said that at that time there was an Islamic group that used a loud tone of preaching and they liked to destroy what they thought was not true. By Gus Mus, this group is ridiculed as a strong and top Islamic group. Gus Mus's sarcasm triggered the laughter of the congregation. The statement that triggered laughter, why Islam is so excited to do this no less brave. That is gallant. *Allahu Akbar* huh (moving hands like throwing). Wow... that's the top of it.

Gus Mus also insulted NU residents who often did not believe in Kyai who, if the study did not convey his arguments. This can be seen in the statement, Hehe he... I have to prove it. If you, don't you won't believe it. Gus Mus's statement triggered the laughter of the congregation.

4. Criticize

The critique function can be seen in the following data (8).

- (8) *Jadi ada yang kayak begini gak ada gak akan masuk koran ngapain... Gak payu didol hehehe. La ilaaha illaloh... paling-paling dinunutno nek nggone Aswaja hahaha... (Jamaah tertawa) padha gratisane. Wis gak mau. Yang ada gegernya, yang jelek... lha itulah yang di... semua karena memang tukang ojek. Mau bagaimana? DPR juga begitu. Dari dulu di... (sambil menutup mulut dengan telapak tangan) cangkeme gak iso mbukak. Pak Harto lengser wah kemaruk. Interupsi interupsi interupsi. Kalau dulu setuju setuju setuju. Sekarang Interupsi interupsi interupsi. Aku tetep ngguyu aku. Potonganmu wis ngono kuwi ket mbiyen. Kon makili kondhangan makili kondhangan*

berkate tok pangan dhewe ra kondho-kondho. Heh... Heh... Heh... (Jamaah tertawa) (So, there are things like this, no one will not go into the newspaper, why not... Not sold Hehe he. *La ilaaha illaloh*... at least it is recommended that Aswaja hahaha... (Jamaah laughs) they are free. It's not them. The ones that are upset, the ugly ones, that's all because they are motorcyclists. Want how? The House of Representatives is the same. From the beginning in... (while closing his mouth with the palm of his hand) his mouth could not open. Mr Harto is very hungry. Interruption, interruption, interruption. If you used to agree, agree. Now Interrupt, interrupt, interrupt. I kept laughing at myself. Your piece has been like that for a long time. If you represent the condominium, the condominium is blessed with the food itself and the condominiums. Heh... Heh... Heh... (Laughing congregation)) (16.02-17.04)

In the context of the above statement, Gus Mus criticized the behaviour of journalists and the DPR in the era of the new order. At that time, journalists did not dare to criticize the government, but now they like to write things that can be shocking and sensational. The DPR also did not dare to speak because they were silenced and only said they agreed. Now they like to shout interruptions because they feel given freedom.

The speech that triggered the laughter of the congregation can be seen in (1) So there is something like this that does not exist, will not enter the newspaper. Why? Not for sale hehehe. *La ilaaha illaloh*... is most followed when it comes to Aswaja hahaha... and (2) representing the invitation, representing the invitation, the food was eating by me alone, didn't tell anyone. Heh... Heh... Heh... In (1) Gus Mus criticized the behaviour of journalists who do not want to include positive news, they prefer to include news about disputes and bad or controversial news. Speaking of which, the most followed if you live in Aswaja, (Aswaja is a television station owned by NU). This triggered the congregation to laugh. Here Gus Mus criticizes journalists as motorcyclists. Without journalistic training and education, they become journalists. In society, the term *bodrex* journalist is known.

Speech (2) Gus Mus criticized the behaviour of board members who like interruptions. If they used to like to shout agree, agree. Now, like to shout interruption, interruption. This is considered the same as the new order. Gus Mus analogizes it

with the person representing the celebration, but his self-eaten blessing is not given to the one represented. Gus Mus's statement triggered the laughter of the congregation.

4. CONCLUSION

Based on data analysis, it can be concluded in Gus Mus's speeches *Islam Damai* and *Islam Pethenthengan*, the types of humour used to consist of (1) universal humour, (2) sociocultural humour, (3) political humour, and (4) linguistic humour. Humour is realized through assertive and expressive speech acts. In Gus Mus's speeches, the use of humour serves to (1) inform, (2) advise, (3) satire, and (4) criticize.

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