



AN ANALYSIS OF VERBAL HUMOR FOUND IN PREACHING OF USTADZ ABDUL SOMAD

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Abstract

There have been many studies about humor, especially verbal humor. Most of them were related to the areas of, for example situation comedy, movie, song and so on where humor can easily be found because it is the main focus of those areas. However, there were no prior studies which explore the verbal humor in the areas where its main focus is not to produce funny remarks. Therefore, the researcher attempted to find the existence of verbal humor in such area, particularly in preaching where the main focus is to deliver religious teachings, but the existence of humor is also there. The object of this research was the preaching of Ustadz Abdul Somad. The general theory of verbal humor (GTVH) proposed by Attardo and Raskin (1991) was employed in order to analyse the humor creation process of each types of verbal humor. The results showed that Ustadz Abdul Somad produced a significant number of verbal humor, in terms of types, numbers and knowledge resources. Ustadz Abdul Somad produced 9 out of 12 types of verbal humor.

Key words: verbal humor, preaching

A. INTRODUCTION

Humor has become a phenomenon in the society. Its existence can be seen through out television programs and shows, movies, songs, or theaters. Its influence in daily life is so strong due to the fact that everyone likes to be entertained, and the best way to get entertained is through humor. the study of humor has become something which is interesting and above all is needed considering its phenomena in society and its relation to language use. The researcher focused this research on the study of humor, or to be more specific this study discussed about one type of humor which is verbal humor.

There are four types of humor according to Shade (1996) that needed to understand first. Those types of humor are visual, figural, auditory and verbal humor. Visual humor is the type of humor which relies on the use of visual jokes in its creation. It is also considered as physical humor which includes slapstick, impersonations,

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mime or pantomime, facial gestures, pratfall, body language, and practical jokes. Figural humor is the type of humor which focus on figure like in cartoon, whether comic cartoons, political cartoons, comic strips, or caricatures. Auditory humor is the type of humor which focuses on sound, impressions, impersonations, and noise which can create funny effects. Moreover verbal humor is the types of humor which relies on the use of language in its humor creation.

This research took preaching as the area of study which surely different with areas which mostly scripted based in previous researches. In Indonesia, there is one ustadz or Islamic preacher who is considered as the most influencing figure in Islamic preaching. This particular ustadz is Ustadz Abdul Somad. Wherever he goes preaching, there will always be a hundred or even a thousand of people who are willing to attend their preaching. This phenomenon arises a question of what so special about his preaching. There are a lot of ustadz out there with the same or maybe greater knowledge than him, but do not have the same impact to the people like Ustadz Abdul Somad has.

In relation to the topic of the research, what makes Ustadz Abdul Somad different with the others is quite simple, which is the way he use in delivering his preaching. Ust Abdul Somad delivers his preaching in the form of communication which most people like and easy to understand. He uses humor, in this case verbal humor. This way of delivering preaching makes his followers not only enlightened but also entertained.

The fact that Ust Abdul Somad preachings attend by hundred and even thousand people reflects the power of language itself. The power of language which exist in the form of verbal humor has become the driving force to conduct this research which is suitable when it comes to linguistics study. This is also why the researcher chose preaching as the object of the study, since it is not even an activity or medium which specializes in humor production like comedy, or movies but in fact it produced literally lots of funny remarks and used them even more effectively.

In conclusion, the researcher took preaching as the main object of this research. Furthermore, after finding the types of verbal humor used in Ust Abdul Somad preaching, the researcher analyzed those verbal humors linguistically by using the general theory of verbal humor (GTVH) proposed by Attardo and Raskin (1991).

According to Ross (1998), humor refers to something that makes a person laugh or smile. If something is able to trigger people to smile or laugh it can be concluded as humor. There are several types of humor. They are figural humor, visual humor, auditory humor and verbal humor. According to Shade (1996), verbal humor is the type of humor which relies on the use of language and often depend on the application of incongruity as demonstrated through contradiction, understatement, exaggeration, surprise or reversal. This shows that verbal humor which depend on incongruity is created by the violation of expectancies, thus create funny moment by the use of language. So it can be said that in verbal humor, the use of language is the key to create a funny effect which is able to elicit laughter or smile from the people who listen to it.

According to Shade (1996) There are 12 types of verbal humor, namely pun, satire, irony, joke, sarcasm, parody, anecdote, wit, farce, riddle, tall tale and limeric. The following paragraphs will give a brief explanation about these types of verbal humor

Pun is a play on words that produces a humorous effect by using a word that suggests two or more meanings, or by exploiting similar sounding words that have different meanings. According to Ross (1998) in pun, there is a conflict between what is expected and what actually occurs in the joke. A riddle is used to mislead trick and amuse the one who listen to it. A riddle usually presented in a question and answer format. When someone uses a puzzle or a question, it could be a thought-provoking challenge for the audience to figure it out themselves, or it could be a funny comment intended to make the audience laugh

Joke is something that is said or done in order to elicit laughter from other people. According to Shade (1996), This type of verbal humor involve comprehending the multiple meaning of words, metaphor and idioms, ambiguity, incongruity and the sudden change of perspective in producing the humor. Satire is the type of verbal humor used to ridicule, mock something or someone. According to Leboeuf (2007), Satire is a powerful art form which has the ability to point out the deficiencies in certain human behaviors and the social issues which result from them in such a way that they become absurd, even hilarious, which is therefore entertaining and reaches a wide audience

Limerick is a five-lined nonsense verse. Mullin (2010) mentions that limeric is not limited by the subject matters which allow a limitless nonsense possibility which creates humorous retort. The humorous effect in parody is achieved by imitating and overstressing noticeable features of a famous piece of literature, as in caricatures, where certain peculiarities of a person are highlighted to achieve a humorous effect

Anecdote is defined as a short and interesting story, or an amusing event, often proposed to support or demonstrate some point, and to make the audience laugh. A style of comedy marked by boisterous humor and extravagant gesture; absurd; ludicrous. Certain event often become the source for farce. A mode of speech in which the intended meaning is the opposite of the literal meaning; sarcasm; satire

Sarcasm is a literary and rhetorical device that is meant to mock, often with satirical or ironic remarks, with a purpose to amuse and hurt someone, or some section of society, simultaneously. Exaggeration is the key to the success of the tall tale. Most facts and events surrounding the characters, setting, and plots in the story range from the absurd to the impossible. Wit has paradoxical and mocking quality, and evokes laughter through apt phrasing. It is a cleverly woven expression and idea that evokes pleasure and amusement when used appropriately.

In conclusion, there are many types of verbal humor that can be studied in this research. These types has their own unique ability in creating funny effect to the people who encounter them. By knowing and revising these types, it can give a better understanding on how the study of verbal humor should be done. Rather than only analyze the object by the theory, it will be better to find every

single types of verbal humor in it first, and then conducting a theory based analysis later on.

In analyzing the verbal humor found in Ustadz Abdul Somad preaching, the researcher used a theory called the general theory of verbal humor (GTVH). This theory is a broadening of the previous theory proposed by Raskin called the script semantic theory of humor (SSTH). This GTVH was presented by Attardo and Raskin (1991). The revision of the SSTH consisted mostly of broadening its scope. Whereas the SSTH was a semantic theory of humor, the GTVH is a linguistic theory at large that includes other areas of linguistics as well, including, most notably, textual linguistics, the theory of narrativity, and pragmatics broadly conceived. These broadenings are achieved by the addition of five other Knowledge Resources (KR), that must be tapped into when generating a joke, in addition to the script opposition from the SSTH. The KRs are the script opposition (SO), the logical mechanism (LM), the target (TA), the narrative strategy (NS), the language (LA), and the situation (SI).

This language (LA) KR contains all the information necessary for the verbalization of a text. It is responsible for the exact wording of the text and for the placement of the functional elements that constitute it. This knowledge resource is how the concept and information central to the joke is being presented and finally realized.

Another important aspect of the LA KR is that it is responsible for the position of the punch line (Attardo, 2017). Language was initially said to be responsible for the position of the punch line, but this has since been changed to be part of the Narrative Strategy instead. The final position of the punch line is essential, both because of the functional organization of the information in the text and because of the distribution of the implicit information of the text (Attardo 1994)

The information in the narrative strategy (NS) KR accounts for the fact that any joke has to be cast in some form of narrative organization, either as a simple narrative, as a dialogue (question and answer), as a riddle, and as an aside in conversation. Attardo (2017) states that narrative strategy describes the way the text is organized in terms of the distribution of its parts as well as the placement of the humor. It can be argued that the NS is something in the literary theory called "genre"

The target KR selects who or what is the "butt" of the joke. The information in the KR contains the names of groups or individuals with (humorous) stereotypes attached to each. Humor that are not aggressive or do not ridicule someone or something have an empty value for this parameter. Alternatively, one can think as this as an optional parameter.

Any joke must be about something or someone. The situation (SI) of a joke can be thought of as the props of the joke that includes the objects, participants, instruments, activities, etc. Any joke must have some situation, although some jokes will rely more on it, while others will almost entirely ignore it.

The logical mechanism KR deals with logical mechanism, which is more abstract than any other KRs. It refers to the way script is put together. It is

responsible to how humor will be generated to meet the need of laughter. The logical mechanism of a joke is the local logic (or pseudologic) in the joke that must be accepted for the joke to be functional

For a text to be funny, it is not enough that two scripts overlap. The Script Opposition (SO) must be opposite in a technical sense. Raskin (1985) introduces a number of ways scripts can be opposed on different levels. In simple cases, scripts can be lexically opposed where one script is a negation of another, such as antonyms or negation.

Furthermore, the general theory of verbal humor is a powerful tool that can be used in analyzing the humor production in an object. Its knowledge resources a better understanding and suitable analysis linguistically compared to any other humor theories due to the fact that this theory is the latest of them all and still developing till this moment.

B. RESEARCH METHOD

This research is a descriptive qualitative research since the data in this research was elaborated in the form of explanation and classification of data. According to Herbert and Elana Shohamy (1989), descriptive research is a way which is used to describe the result of research without manipulation. This research is a corpus based research, since the source of data is the collection of texts which obtained by transcribing the selected videos. The data were all exchanges which were transcribed from spoken ones found in 5 videos of Ust Abdul Somad preaching. was analyzed linguistically by using six parameters of the GTVH

C. RESULT AND DISCUSSION

1. Research Finding

There are two main part presented in this findings. First is about the finding of types of verbal humor in Ust Abdul Somad. Second, is about the finding of the six knowledge resources of the general theory of verbal humor (GTVH) in Ustadz Abdul Somad preaching.

The data of verbal humor from Ustadz Abdul Somad and preaching in this research was classified based on Shade's classification (1996). There are 168 verbal humor found in 5 videos of Ustadz Abdul Somad preaching. The findings are presented in the following table below.

Table 1. Types of verbal humor

No.	Type of Verbal Humour	<i>Ust Abdul Somad</i>	
		F	%
1.	Pun	7	4,16
2.	Riddle	0	0
3.	Joke	2	1,19
4.	Satire	34	20,2
5.	Limerick	0	0

6.	Parody	15	8,92
7.	Anecdote	12	7,14
8.	Farce	5	2,97
9.	Irony	37	22
10.	Sarcasm	0	0
11.	Tall Tale	21	12,5
12.	Wit	35	20,8
	Total	168	

Table 1 shows that 168 of verbal humors have been found in 5 videos of Ustadz Abdul Somad preaching. Furthermore, 9 out of 12 types of verbal humor have been found in those numbers, where irony was at the highest level of frequency with 37 (22%), followed by wit with, 35 (20,8%) satire with 34 (20,2%), and the lowest one was joke with 2 (1,19%).

Table 2. Script Opposition

No.	Script opposition	<i>Ust Abdul Somad</i>	
		F	%
1.	Normal vs abnormal	32	19
2.	Expectation vs reality	38	22,6
3.	Good vs bad	32	19
4.	Function vs fact	2	1,19
5.	Possible vs impossible	15	8,92
6.	Right vs wrong	25	14,8
7.	Cause vs result	2	1,19
8.	Cause vs effect	2	1,19
9.	Actual vs non actual	20	11,9
		168	

Table 2 shows that the SO that was frequently found in Ustadz Abdul Somad was expectation vs reality with 38 (22,6%), followed by normal vs abnormal with 32 (19%), and good vs bad with 32 (19%). These scripts were the top 3 in Ustadz Abdul Somad preaching. Furthermore, cause vs result and cause vs effect were the least frequently found in Ustadz Abdul Soma preaching.

Table 3. Logical Mechanism

No.	Logical Mechanism (LM)	<i>Ust Abdul Somad</i>	
		F	%
1.	Role exchanges	4	2,68
2.	False reasoning	11	7,38
3.	Exaggeration	39	26,1
4.	Correct Reasoning	38	25,5
5.	False Analogy	17	11,4

6.	Coincidence	2	1,34
7.	Analogy	12	8,05
8.	Meta humor	0	0
9.	Consequence	3	2,01
10	Implied Consequence	6	4,02
11	Potency Mapping	1	0,67
12	Juxtaposition	14	9,39
13	Twisting Homonymy	2	1,34
	Insult/Put-down	0	0
	Total	149	

Table 3 shows that the LM that most frequently found in Ustadz Abdul Somad preaching was exaggeration with 39 (26,1%), followed by correct reasoning with 38 (25,5%) and false analogy with 17 (11,4%). These three LM were the top 3 in Ustadz Abdul Somad preachings. The lowest number of LM here was potency mapping with 1 (0,67%), and there was neither meta humor nor insult/put-down found.

Table 4. Situation

No.	Situation (SI)	<i>Ust Abdul Somad</i>	
		F	%
1.	Confused	5	5,31
2.	Annoyed	9	9,57
3.	Happy	28	29,7
4.	Concerned	41	43,6
5.	Surprised	6	6,38
6	Tense	1	1,06
7	Worried	4	4,25
	Total	94	

Table 4 shows that SI that most frequently found in Ustadz Abdul Somad preachings was concerned with 41 (43,6%), followed by happy with 28 (29,7%) and annoyed with 9 (9,57%). The lowest one was tense with 1 (1,06%).

Table 5. Target

No.	Situation (SI)	<i>Ust Abdul Somad</i>	
		F	%
1.	Thing	4	11,2%
2.	Individual	11	30,6%
3.	Group	21	58,4%
	Total	36	

As shown on the table 5, the TA that most frequently found in Ustadz Abdul Somad preaching was group with 21 (58,4%), followed by individual with 11 (30,6%) and thing with 4 (11,2%)

Table 6. Narrative Strategy

No.	Narrative Strategy (NS)	<i>Ust Abdul Somad</i>	
		F	%
1.	Monologue	168	100%

Table 6 shows that since preaching is a kind of speech, then NS uses in Ust Abdul Somad preaching was also monologue.

Table 7. Language

No.	Language (LA)	<i>Ust Abdul Somad</i>	
		F	%
1.	Set up	168	100%
2.	Punch Line	168	100%

. As shown in table 7, the set up and punch line in Ustadz Abdul somad acted as trigger and result in the humor production process. That is why both of them have 100% frequency of occurrence.

2. Discussion

The findings of verbal humor in Ustadz Abdul Somad is discussed in the following paragraph, along with the generalization of the types of verbal humor and its analysis from both objects, their similarities or differences and the reasons behind those phenomena based on the related theory.

The types of verbal humor here were classified based on Shade's (1996) classification. In his book, Shade divided these types of verbal humor into 12 main categories. Within these 12 classifications, 9 of them were found in Ustadz Abdul Somad preaching. There were 168 number of verbal humors found in 5 videos of Ustadz Abdul Somad preaching

The most frequently found in Ustadz Abdul Somad preaching was irony, followed by wit, and satire. These were the top three of the most frequently found types of verbal humor in Ustadz Abdul Somad preachings. On the other hand joke was the type of verbal humor which was the least frequently found with only. Furthermore, there were neither riddle, sarcasm nor limeric found in Ustadz Abdul Somad preaching as mentioned earlier that there were only 9 of those 12 types of verbal humor found

It shown that in Ust Abdul Somad preaching did not have neither riddle nor sarcasm. This due to the fact that as Ustadz or preacher, he is well aware that the used of sarcasm might hurt the people's feeling and is not appropriate for something like preaching which goal is to teach good deeds, and love upon ummah in islam. As mentioned earlier in chapter two that the sarcasm is the types of verbal humor which described as a remark to other people's feeling by having a critic, by which what is said is totally different from what it is meant (Cambridge for Advanced Learners Dictionary 3rd Edition, 2008). Moreover the reason why he did not have riddle in their preaching might caused by the fact that preaching is a type of monologue while riddle is commonly used in the form of question and answer (Shade 1996) which is more suitable in the form of dialogue.

The fact that irony, wit and satire were the types of verbal humor which were commonly found in his preaching also gave another insight. As ustadz, he

also need to to give advice or even critic for the sake of their jamaah. So, rather than using sarcasm that might hurt their jamaah feeling, Ust Abdul Somad delivered their advices and critics in the form of much more acceptable and humorous ways which represented in the by irony, satire and wit.

In Ustadz Abdul Somad preaching, he tend to used irony more often than any other types of verbal humor. There were 37 ironies from 168 numbers of verbal humor in his preaching found. This was due to the fact that irony is the type of humor which delivers the gap between expectation and reality where the intended meaning is different with the literal meaning (Shade 1996). So, rather than teaching, advising or critsizing his jamaah directly, Ustadz Abdul Somad used the funny effect from violating expectation with reality as a lesson for his jamaah or any other aspects related wit it. The example, "*Di negeri firaun sakit gratis. Di negeri kita sehat bayar*" was clearly show the way Ustadz Abdul Somad used irony. The example was meant as both critic and advice to make jamaah in particular and indonesian government in general to be more aware about the real condition of the country.

The Script Oppsoition (SO) which dominated in Ust Abdul Somad preaching was expectation vs reality, followed by normal vs abnormal, and good vs bad. The expectation vs reality dominated Ust Abdul Somad preaching since irony was also the most frequently type of humor found in his preachings. The SO was influenced directly by the types of verbal humor they mostly used in their preaching. So, it can be said that the tendency in using particular types of verbal humor, will simulateously affect the application of SO in its humor production.

Moving right along to the second knowledge resources which is logical mechanism (LM). Exaggeration was the LM that mostly applied to explain the local logic of verbal humor in Ustadz Abdul Somad preaching. Exaggeration is usually related to normal vs abnormal SO, and belong to one particular type of verbal humor which is tall tale. However, the finding showed that exaggeration not only used to defined and over statement, but also are suitable to be used in expaectation vs reality script, which usually belong to irony, just like what happened in Ust Abdul Somad preachings.

In the matter of situation (SI), Ust Abdul Somad preaching were quite similar with each other. Concerned was the most SI which frequently found in his preaching. This makes sense since Ust Abdul Somad preachings were always about their concerned about the well being the ummah or the followers themselves.

D. CONCLUSION AND SUGGESTIONS

The result of this study showed that the use of verbal humor in preaching has become an essential factors for the jamaah to accept and follow certain ustadz. The formality that attached to preaching was reduced by applying some verbal humor in it. This was also the reason why Ustadz Abdul Somad preaching was widely accepted and followed by thousand of followers in their preaching. The study also showed that in an event such formal as preaching, the use of verbal humor can easily be found event if preaching was not actually an event which specialized in producing comedy. The ustadz or preachers used verbal humor for one purpose only, to deliver their teaching, advices or even critics in the most accpetable and entertaining way possible which is humor

Related to this research, future researcher who interested in the stuy of verbal humor are suggested to explore another theory or object of humor not only using General Theory of Verbal Humor (1991), but also considering other theories like incongruity theory or relevant theory in their reseacrh. In this research, the researcher preaching as the object which usually a non-scripted based. Whereas, the further researcher can also consider a scripted based like films or movies as the object like f of the study.

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