

## **The Aspect of Ridicule in Indonesian Humor**

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**ABSTRACT:** Ridicule is the kind of humor that is intended to mock or deride others. This humour has been around since ancient times and developed in various cultures. However, the response to this type of humor is different. There was the argument said that ridicule includes humour and some said that ridicule was not the humour. Likewise, there were opinions that prohibited using ridicule and some that allowed it. However, some said that ridicule has several very important functions. This paper aims to explore the form and content of ridicule in Indonesia. From the observation, it was found that ridicule in Indonesian humor, there was a direct ridicule and there was in the form of satire, but the words of ridicule were not too coarse or indecent. The Function of ridicule in Indonesia, there was a form of social criticism and there was also a form of entertainment. Techniques used were assortment and all was relatively amusing.

**Key words:** culture, humor, Indonesia, ridicule.

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### **I. INTRODUCTION**

This paper aims to look at aspects of ridicule in Indonesian humor. As it is known that ridicule is a funny joke about a person, but often meant to mock. Ridicule can be words or acts that contain scorn or insult or contains satire comments and criticism. (Berk, 2002: 17). However, the definition of ridicule makes many critics become confused and irritated. The definition given by Aristotle is clear, but not perfect. Cicero define the width and length, but not satisfactory. He was wandering in the dark and losing the difference between funny and ridiculous. Quintilian aware of these differences, but there is no attempt to explain it. Fortunately, this uncertainty did not last long. Funny object is simply to produce emotions of laughter, while the ridiculous object is an object that is not true but funny, and generates mixed emotions between laughter and ridicule or scorn. (Home, 1848: 179)

### **II. LITERATURE REVIEW**

Research on the ridiculous has done a lot of researchers. Here are some views on aspects of ridicule in humor. In the context of humor, ridicule treated as a joke, but in actual conditions, ridicule can be destructive. At a certain place and time, usually ridicule is delivered via clowns and comedians, usually people who dwarf or hunchback (Izard, 1979: 50). In Islam, ridicule is forbidden, because Allah forbids making fun of others, such as those found in al-Hujurat, 11, which means, "Hi, believers, do not be a people tease fun of the others, it may be that those who mocked better than those who mock, and do not also the women ridicule other women, it may be that women who mocked better than women who mocks and do not reproach yourself, and do not you call with a bad call. "Likewise, the Prophet warned not to tell lies, just to joke or laugh about other people, such as in his saying," A catastrophe for people who have told lies , Because just want to be ridiculed by the others. "

Islam allows humor in accordance with the values, ethics and procedures. Do not make humor as a habit that must be done every day, but only to fill empty time, in order to be useful, to make life was not monotonous, to make the soul be at peace, to eliminate fatigue in the work, encouraging the duty, evokes elements of love and brotherhood and made public so comforted, because life is too hard, without a break will cause anything can be bad. The human soul will be bored with the seriousness and jobs. Many jobs will cause pessimist. Therefore, Islam teaches that taking the time to entertain themselves with entertainment is allowed, get used to doing things that are comforting useful for physical health, spiritual and mind with renewed activity in the life of the drive to work harder and worship.

According to ibn Hayyan, there are two kinds of humor in Islam. The first is that humor is allowed, i.e which does not lead to sin and hostility. The second is humor that is not allowed is the cause of hostility, sadness, and creates a sense of disrespect. The Benefits of humor is entertaining, improve morale, relieve the

burden of life, and bring people closer. Humor should not be hurt or criticize anyone. With humor, making people sad so happy, quit pouting, and relaxed. Humor which beat the goal could lead to hostility and jealousy.

Humor should not deviate from the truth, as stated by the Prophet Muhammad that he just say what's right. Not all jobs must be inserted with humor. At the time seriously, be serious. Humor should be done at the right time and place and do not use bad language or reference topic that is not right. Humor is allowed if the purpose of giving advice and guidance, create friendship and warmth. Thus, it can be seen, that the topic of humor and its impact, determine whether or not permitted in Islam.

Imam Nawawi said that humor was prohibited when used as something redundant and inconsistent. Because it would be ineffective and cause heart hardened. This will divert the attention of people in worship to God and religious issues. Humor should have a goal to get results. Humor, like adding salt to food. So, to be measured and to remember that there are people who do not eat food with salt. (Humour in Islam in en.islamway.net, 1 April 2014).

Meanwhile, in *the Rethoric*, Aristotle said that ridicule is more polite than comedian humor, because ridicule maker creates humor to entertain himself while comedians make humor to entertain others (Anderson, 2008: 19).

### III. METHODOLOGY

In the research on this topic, this paper using library method that seek data from the texts of humor, then classify texts containing the elements of ridicule and analyze it. Among the theories that are used are as follows. Ridicule may be incorporated into a kind of "intended humor". As proposed by Raskin that humor is divided into "unintended humor" and "intended humor". "Unintended humor" is the humor that occurs naturally, spontaneously and unexpectedly, so the speaker does not intend to be funny, while what is meant by "intended humor" is the humor that occurs because the perpetrator or the speaker had meant to be funny and try to be funny, humor is deliberately created to mock, deride and laugh. And techniques used in derision humor is ridicule, which is a technique aimed at mocking humor, laugh or deride others. (Lesmana, 2009: 172).

Meanwhile, Carlyle divides humor, irony and ridicule, such as three levels in the hierarchy of moral. Humor is in the top level, ridicule were the bottom and irony at the middle level. (Nemoianu, 1992, 103). While, Mentor mentions that humor is a powerful antidote to stress. Laughter is a natural and healthy way to release the pressure and put aside serious thoughts temporarily. Therefore, in daily life, we need humor. But remember, do not confuse original humor to ridicule, because humor will make happy, while ridicule will make the sick. (2007: 77).

Humor remove stress, while ridicule create tension. When we laugh at something changed from normal and cannot be changed again, it is not humor. When we laugh at people who physically handicapped, the unique nature of an ethnic or human effort is unsuccessful, it is not humor. At the time the laughter become a weapon. (Chittister, 2011: 70). Ridicule is a hot poker. Ridicule can be funny, can be accepted well, and can make the creators seem to be more clever, but on the other hand, ridicule can also be misinterpreted, causing the authors appear to be such a fool. In politics, ridicule deemed to have important function, because if it were ridiculed fear, it will give a position of power in the mock. (Yarwood, 2004: 32)

### IV. ANALYSIS AND DISCUSSION

The Forms and types of ridicule in Indonesia were assortment. For more details, let's look at the following examples:

*Supaya korupsi tidak merupakan perbuatan yang aib dan memalukan, TV perlu bikin program AKI (Audisi Koruptor Indonesia), Indonesia Corruption Idol, KKI (Kompetisi Koruptor Indonesia) dan seterusnya* (Dewa, 2005:12)

Judging from the contents, the text above is humor that contains ridicule. First. Taunts addressed to the corrupt who recently rampant in Indonesia. This text aims to embarrass the corrupt, so with this text, they will be a deterrent to doing so again. Secondly, this text also aims to mock the government has not seriously deal with corruption, so corruption is increasing and growing in Indonesia. Which makes this text funny first of all are the words "so that corruption is not an act of disgrace and shameful". These words are an allusion that contains the state of the opposite of the actual situation, because actually "corruption is a disgrace and shameful act." Other funny part is an invitation to make a TV program titled *ICA (Indonesian Corruptor Audition)*, *Indonesian Idol Corruptor*, *ICC (Indonesian Corruptor Competition)*. This is also a form of ridicule satire, because it is actually in Indonesia there is such a TV program, but not for the corrupt, but rather for those who have the talent to excel in the arts, there are events such as *Indonesian Idol*, *Indonesia Go To Talent*, and others are to be entered into the competition were to be auditioned by the jury. Such humor by al-Hufi referred to as *al-*

*qalbu wa al-Aksu*, that humor occurs because someone flicking feedback or opposes a state to another state. (Lesmana, 2015: 18).

In addition to ridicule against the corruptor, there are also other texts containing ridicule directed at the government, namely the rise in prices, as well as the following example:

*Tarif listrik, telepon, dan bensin turun 50 %  
Mulai besok dan akan disiarkan secara langsung  
malam ini di SCTV dalam acara "Mimpi Kali, Ye.."  
(Yehana, 2003: 5)*

This text is also a mockery of the government, because it has raised the tariffs of electricity, telephone and fuel. Which makes this funny text is a statement saying that the tariffs of electricity, telephone and fuel will fall by 50%. Hearing this statement people will be delighted, but it turned out otherwise, after reading the words: in the show "Mimpi Kali, Ye ..". (A Dream, perhaps ..). People will turn out to be disappointed, because it was only in a dream, not real. This text inform the public that do not expect that the government will reduce the tariffs, except in dreams. Type of humor is the same as the previous text, namely *al-qalbu wa al-aksu*, in this case the reverse something of real state to a state that is not real (Lesmana, 2014:38)

In addition, there is also text that contains criticism of the football player in Indonesia, for example:

*Wartawan: Anda memang cocok menjadi penyerang  
Karena berbadan besar dan tegap, tapi sebenarnya  
Anda penyerang apa ya, tengah atau depan?  
Penyerang: Penyerang wasit  
(Dianawati, 2007: 13)*

The above text contains ridicule in the form of satire against the football players in Indonesia, who likes to fight with his opponent in the middle of the field, attacking the referee and others. Which makes this text funny is the answer attacker who said that he was "The Attacker of Referee". If she answers "middle attacker" or "front attacker", this text will not be funny. Such humor by al-Hufi called *al-ijabat ghayr al-mathlub*, that humor occurs because the person does not correspond to the answer in question. (Lesmana, 2014: 95)

In addition to the form of criticism, in Indonesia there are also ridicule that serves as entertainment, as well as the following example

*Orang Sumbing kesal pada orang gila  
karena ia selalu mengganggunya, dan dia berkata, "Hei, orang gila."  
Orang gila itu pun menjawab, "Kamu yang gila, bibir bagus-bagus dipotong."  
(Yona, 2006: 81)*

The above text does not criticize a person or institution, but mocking vices of others. Thus, ridicule does not do anything but as entertainment. Which makes this text funny is the answer of a madman who said that the harelip was crazy, because he cutted his lips. The madman does not want to be called a madman, although he was crazy. It can be seen from the answer that is not logical. His lips was harelip, not as was cutted, but had been since birth. Judging from the contents of the mockery, humor like this can be called *tahakkum bi al-uyub al-jasadi*, that humor occurs, because someone mock the physical ugliness of others. "(Al-Hufi in Lesmana, 2009: 47). But judging from how to tease, humor can be called *ar-radd bi al-mitsl*, that humor occurs because someone intends to taunt his opponent, but the opponent answered with ridicule more painful. (Al-Hufi in Lesmana, 2015: 18).

In addition to using the national language, Indonesian, humor in the form of ridicule is also found in a variety of regional languages in Indonesia. Among these are the ridicule directed at an indigenous leader in the area of Pariaman, West Sumatra, Indonesia as well as the following example

*Tanggal tujuh baleh Agustus 2002, diadokan upacaro bandero di Kampuang Nareh Pariaman. Kapala Kampuang kabatulan pai dipanggil Camat, lalu inspektur upacaro diganti samo Pak Datuak ( ketua adat ). Singkek carito,mako tibolah saat pembacaan PANCASILO. Tanpa raso gugup Pak Datuak narimo teks pancasila dari ajudannyo lalu dengan lantang pak datuak baco:  
Pancasila*

*Ciek...!! Bintang basagi limo..... ( gambar bintang )  
Duo...!! Rantai Pangikek Jawi.....(rantai pengikat sapi, yakni gambar rantai )*

*Tigo...!! Pohon tampek bataduah ..... (pohon tempat berteduh = gambar pohon beringin)  
Ampek...!! Santapan di hari rayo ..... (hidangan lezat di hari-raya=kepala banteng)  
Limo...!! Makanan jo pambaluik luko.....( makanan dan pembalut luka alias gambar padi dan kapas )...  
Mako tabalalaklah para pasarto upacara sambil binguang. Tabukaklah rahasio pak datuak, ternyata pak datuak hanya baco gambar sajo, pak datuak rupanyo indak biso baco.. he he he.*

(<https://www.ketawa.com/2008/12/5461-pancasilo-humor-padang.html>)

The above text contains the story of an indigenous leader in Nareh village, Pariaman, West Sumatra, Indonesia, who became superintendent in the ceremony, replacing the village chief who could not attend. As the leader of the ceremony, among its duties is to read Pancasila, the five principles of the State of Indonesia. However, when it is read, the participants of the ceremony to be confused, because the text was not read properly. The first principle (symbol: Star) which should be read: "Ketuhanan yang Mahaesa" (*the divinity of the One*), he read *bintang basagi limo* (pentagon star). The second principle (symbol: chains) which should be read: "Kemanusiaan yang Adil dan Beradab" (*Fair and Civilized Humanity*), he read "rantai pangikek Jawi" (*chain fastener cow*). Third principle (symbol: banyan tree), which should be read "Persatuan Indonesia" (*the unity of Indonesia*), he read "pohon tampek bataduah" (tree shelter). Fourth principle (symbol: a bull's head), which should be read "Kerakyatan Yang Dipimpin Oleh Hikmat Kebijaksanaan Dalam Permusyawaratan/Perwakilan." (*Populist led by wisdom of the Consultative / Representative*), he read "santapan di hari rayo" (a delicious meal in the feast day) and Fifth principle (symbol: rice and cotton) which should be read "Keadilan Sosial bagi seluruh Rakyat Indonesia" (*Social Justice for all people of Indonesia*), he read *makanan jo pambaluik luko* (foods and dressings).

This text is mocking an Indonesian citizen who can not read and memorized the text of Pancasila, which is the basis of his country, and he serves as a leader. That's because he was illiterate, so he read the text based on the picture, not of writing. Humor like this by al-Hufi referred to as *al-hazalaqah*, that humor occurs because of the attitude of some people who feel smarter or have a higher capacity than others, but on the contrary (Lesmana, 2015: 51).

The other forms of Ridicule contained in Manado's humor, North Sulawesi:

*Pas Alo lewat di pertigaan Citraland, Alo pe motor polisi swepeng. Alo so bingo yaki lantaran lupa bawa SIM deng STNK kong nda pake helm.*

*Polisi: "Selamat siang pak, mana SIM dan STNK?!"*

*Alo: "Adoh, lupa bawa, komandan.."*

*Polisi: "Kalu bagitu ngana iko pa kita di pos, mo tilang pa ngna!"*

*Alo: "Adoh kasiang, tunggu dang qt mo telepon pa kita pe kakak di provost deng kita pe ade di Dirlantas POLDA."*

*Dengar Alo bilang bagitu, polisi jadi takage.*

*Polisi: "Ah, butul so dorang di Provost deng di Poldda?"*

*Alo: "Iyo, napa kita kase nomor telepon kong telepon kalu nda percaya."*

*Polisi: "Ya sudah, untung ngana om ada sudara di Poldda deng di Provost. Pigi jo om."*

*Alo pe pigi, polisi jd penasaran kong ba telepon di nomor Alo da kase.*

*Polisi: "Selamat siang, benar nomor ini di Provost Poldda?"*

*Suara Telepon: "Benar, pak!"*

*Polisi: "Izin pak, kalu boleh tau, ini di bagian apa?"*

*Suara Telepon: "Ini di KANTIN, pak, laju jo bapak mo pesan apa?"*

*Polisi dalam hati : "Keooooodeeeee, mo pesan, roti Biongooo ada?"*

(<https://www.ketawa.com/2012/09/8155-pe-saudara-di-provost-poldda.html>)

This text is a mockery and criticism of someone who likes to violate traffic rules and trying to find a way out to escape the sanctions imposed on him and against members of the police are often in collusion and nepotism, so it does not apply the rules properly. The above text tells the story of someone from Manado affected by the police raids. Because it does not carry a driver's license and vehicle registration, it will be sanctioned by the police. However, before that, he said that he had a brother in the police station that rank higher than the cop. Then, he gave his telephone number to the police. Seeing that the man has a brother in the police station, the police was also let go. After he left, out of curiosity, the police contacted the telephone number given to him. Apparently, the owner of a phone number, it is not a police officer, but the people who work at the police station canteen. This section makes it into a funny text.

## V. CONCLUSION

If viewed from the above texts, it can be concluded that the function of ridicule in Indonesia there are two. The first is the ridicule that serves as a criticism. Ridicule like this may still be used to give awareness to the target, so that no longer do the same thing, for example, criticism of government policies, criticism of the officials who like to engage in corruption or not well behaved and critique of social circumstances. The second is the ridicule that serves as entertainment, namely humor which only contains a mockery of the vices someone just to entertain themselves or others. Humor like this probably is not allowed, because amuse themselves by means of painful others. The kind also varies. There is a direct and there is also a form of satire and ridicule which is not found using harsh words or indecent. If viewed from the level of humor, all of them funny and use different types of humor. Perhaps this is a feature of ridicule in Indonesia

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