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# Political Humor in Indonesian

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## Abstract

This article is intended to describe types of political humor in Indonesian on the basis of script opposition theory proposed by Raskin. The data are collected from websites supported by ones placed in humor textbooks or humor collection books, and anecdotal stories. This research found that political humors in Indonesian can simply be classified into two categories, namely denigration jokes and exposure jokes. The first category is created to criticize individuals or political leaders, social groups, and political slogans. The second category is used for criticizing social conditions that can be further classified into critics against corruption, indiscipline, unhealthy environment, laziness, etc. Quantitatively, political humors that belong to the first category are more dominant than the second category. Accordingly, the more serious investigation is urgently needed to enable explaining the reason underlying this phenomenon.

**Keywords:** Denigration, Exposure, Humor

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## 1. Introduction

Without denying the existence of destructive humors which are disgraceful and offend their targets, in many cases, however, humor plays a very important role in human life. Humor is not merely able to entertain its audience, but it can also release people from various kinds of tension. According to Grotjhan and Raskin, humor can be used to express many kinds of feelings and liberate people from pressures and aggressions. The deliverance of humor will make them feel better, enable to understand others, themselves, and this life as well [1-2].

Up till now, the concept of humor is not easy to formulate. There is no agreement among humor researchers concerning how this phenomenon could be defined. However, humor is generally described as a certain stimulus which can make individuals smile and laugh. Smile and laugh, even not always, are the most common and clear indication of humor enjoyment. As such, Apte states that there are three

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important elements in humor enjoyment activities [3]. Those are (i) the sources that constitute potential stimuli for arising humor, (ii) cognitive and intellectual activities which perceive and evaluate the sources, and (iii) response expressed as smile and laugh. These three elements are set in order in humor experience, but he further stresses that among those, the second element is the most important. Because of differences in cognitive and intellectual ability among individuals which are influenced by various complicated factors, the emergence of smile and laugh for certain response is difficult to predict. As such, humor stimuli perception will possibly be very different among individuals, societies, even culture. Theoretically, according to Raskin verbal humors, of either belong to a single joke or multiple jokes, appear because of two scripts which are totally or partially opposite or overlapped to one another in specific ways [2]. The script in this matter is the total semantic information which covers a word or everything possible to arise by that word. Raskin further states that script is a cognitive structure owned by a language speaker that represents his/her knowledge of the world [2]. Every speaker has relatively a wide script repertoire of commonsense that describes the knowledge of various kinds of habit. For example, the knowledge about what the speaker has to do if (s)he faces with certain situation, how to do it, and its procedures. In spite of this commonsense script, every speaker, because of his or her specific and subjective experience, has also an individual script, and restricted script which (s)he shares together with the family members, neighbors, and colleagues instead of with the whole community. By this concept, humor scripts are not merely based on puns, such as phonological substitution, homonymy, metaphor, metonymy and other manipulation of semantic ambiguities. They can also create on the basis of everything that are possibly evoked by linguistic elements that construct texts as well. For example, to comprehend the intended joke of discourse (Examples 1-2) below, people must not only understand the literal meaning *kembang* 'flower'. They should also be capable to grasp its metaphorical or contextual meaning 'a woman who is just divorced, left by or separated by the death of her husband' and *kembung* that literally means 'blown' and its metaphorical or contextual meaning 'pregnant'. Finally, they must also understand the messages conveyed by the humor text, that is the fondness of some people to tempt the young widow and various negative matters attached to her in the cultural context of Indonesia. One of the possible intended scripts is "the beauty of young widow". This script is opposed to "the ease of a man to be seduced and impregnate her". Meanwhile, for understanding discourse (Example 2), an individual can not merely be able to catch the meaning of idiom *tidak punya otak* (literally 'do not have a brain) 'doing or deciding something without thinking and

neglecting humaneness', a behavior that should not perform by any political figure. (S)he must also know everything the political leader should have. The script that the creator intends to oppose is "the leader excitement" and "the lack of humaneness".

*+ Dul, sebelah rumahku ada janda kembang*

*'Dul, your next door is a young widow'*

*- Jangan kamu buat jadi janda kembang, lho!*

*Oh, don't impregnate her!*

(Example 1)

*Setiap Malam Tanggal Satu Syura, Alun-alun Selatan Yogyakarta, ramai dengan orang yang hendak berjalan lurus dengan mata tertutup untuk bisa berjalan persis di tengah-tengah 2 beringin krurung yang tumbuh di alun-alun itu. Semua orang tidak bisa melakukannya karena dominansi dua belahan otak (kiri dan kanan) yang dimiliki oleh semua manusia. Yang dominan kiri jalannya akan serong ke kiri. Yang dominan kanan akan serong ke kanan sehingga tidak akan mampu lewat di tengah-tengahnya. Konon katanya hanya satu orang yang bisa melakukan, dan orang itu adalah SDM, seorang pemimpin yang pernah memegang posisi penting di sebuah rezim pemerintahan Orde Baru. Selidik punya selidik katanya karena Pak SDM itu "tidak punya otak".*

*'Every first Syuraor Muharam, the south square of Yogyakarta is crowded by people who want to be able to walk straightly with closed eyes passing through precisely between the middle of two enclosed banyan trees grown in that square. All people cannot do it because of right and left hemisphere dominance of the human brain. The ones with right dominance will walk slantingly to the right and the left dominance will do the opposite way, to the left. Purportedly, only one person can do that difficult job. He was SDM, a leader who once had an important position in the New Order regime. After being investigated, that was because SDM did not have a brain'.*

(Example 2)

Discourse (Examples 3-4) are exemplified to make the concept of script opposition clearer. Discourse (Example 3) cannot be appreciated merely by understanding the play on word strike that can have two meanings, 'amazing' and 'bumping or colliding with'. People must also have knowledge about the bustle of New York with the script 'something amazing or exciting' which opposes to 'something causing an accident'.

Discourse (Example 4) does not contain pun or other linguistic games. Its joke is based on the script of "heroism for saving a great leader" and script of 'dumbness for saving a cruel dictator'

The first thing that strikes a stranger in New York is a big car.

(Example 3)

Hitler talks a walk in the woods and falls into a lake. Hitler tells him to ask for anything he wants in return for having saved his life. "Oh yes," says the boy. "May I ask you no to breathe a word about this to anybody?" "But, why?" ask Hitler. You would be made famous for this heroic exploit." "This is what I am afraid of, Sir," says the boy. "If I become famous, my father will hear about it also and he will wring my neck right away!"

(Example 4)

Script for the phenomenologist is called "idea". So, humor, according to this stream, is caused by the existence of two contradictive ideas, that is between "aggression target component" and "apprehension target component" [4-5]. So, the aggression targeting (Example 3) is the bustle of New York, and the outsiders who do not know New York is its apprehension target. In (Example 4) the aggression target is Hitler, the cruel dictator, and the helper's stupidity whose life will be threatened, even by his own father that should love him. Essentially, the script is a part of the discursive context, that is the back ground knowledge or social situation shared by language speakers. This knowledge plays very important role for interpreting and understanding the message of discourse [6-7].

Even though in the beginning of humor studies, many types of research hesitate the role of humor in overcoming social problems because of its unserious and childish language which can bring a lot destruction to philosophy and literary works [8-10], in the later development, its central role was shown through its capabilities in amusing its audience and criticizing social conditions for improving human life quality [9]. However, the social problems that can be delivered by humorous discourses are so broad including political issues, ethnicity, sexuality, economy, etc. that are beyond this brief paper can discuss. Accordingly, this paper will focus on political issues occur in Indonesia.

## 2. Method

All data presented in this paper come from various sources, such as political humors found in web site, humor collection book, humors and anecdotal stories that I have ever heard. To enrich the discussion, humors of other countries extracted from humor text books are exploited for comparison. Further, the collected data are classified according to their types and analyzed what scripts the creators intend to oppose.

## 3. Political Humor and Its Types

Politics is everything that concerns about state, governance, and public affairs [11]. By this term, political issues will certainly involve important ruling figures who own power or are in place of a power circle, groups of people with the same political affiliation, political parties, ideology, regime, and social situation when certain regime hold a power. All these political issues will usually be the aggression targets of political humor. Although sometimes they are overlapped, political humor can be simply classified into two types, that is humor that criticizes political figures, parties, or their ideology and political slogans (denigration joke) and one that criticizes social conditions of the certain regime's era (Exposure joke) [2].

This paper will discuss briefly these two types of political humor from the perspective of script opposition and linguistic elements exploited for evoking the jokes.

### 3.1. Denigration joke

Denigration joke is a joke created by an unsatisfied individual or parties to attack someone or to the ruling parties together with their ideologies and slogans. Ideally, the ruling individual or group should be able to satisfy all of the society needs in various aspects of life. However, because of many kinds of interests which are often conflicted one to others, the ruling individuals or parties often find it difficult to realize, let alone for satisfying the interest of all social groups. As result, there are a lot of discourses, including humorous discourses, that are intended to express criticisms, or just for releasing someone from various tensions. As far as denigration joke is concerned, it can be classified into two types. Those are a joke for criticizing an individual and the one for criticizing a social group.

### 3.1.1. Jokes for criticizing an individual

An individual or people that hold an important position in a government should have a praised behavior, honesty, in spite of various skills for being set as an example by the community members. False statements of ruling figures are often used by their opponents as an apprehensive target in political humors. Discourse (Example 5) is created by exploiting Jokowi's Javanese slow talking style, the use of *Mas*, 'brother', for addressing Sutiyoso and nickname "Foke" for Fauzi Bowo in mocking disputes among the three Jakarta's governors. Their dispute is about who is really responsible for the never-ending Jakarta flood. The flood still happens, even though governor successions have undergone for several times. The scripts being opposed are between "arrogance" and "incapability".

*Banjir DKI Jakarta, Siapa yang Salah? Di sela-sela warga Jakarta kebanjiran, para Mantan Gubernur dan Gubernur saling berdebat. Coba simak kata-kata obrolan para mantan Gubernur DKI saat meninjau banjir... Sutiyoso: "Zaman saya dulu banjirnya gak separah ini lho Fok...!!" Foke: "Apalagi Zaman saya mas Yos... Gak pernah banjir sebesar ini..." Jokowi: "Sudah... sudah... kalian ndak usah ribut, memang yang salah itu saya, kenapa TELAT JADI Gubernur DKI..."*

Source: DKI Jakarta, Siapa yang salah?. [12]

'Jakarta flood, who is wrong?

When the Jakarta citizens were attacked by flood, the ex-Governors of this capital city were involved in a very serious dispute. Please, notice the ex-governor's chats when they visit the area.

Sutiyoso: When I was a governor, the flood was not this bad, Foke

Foke: Let alone, in my era, Mas Yos. The flood of this big never happened.

Jokowi: Alright, alright, You two, do not dispute. Is that really my fault? I am late to become The Governor of Jakarta.

(Example 5)

The skillfulness of a president in giving speech can also becoming the target of critics, as shown by the following (Example 6) even though it is not explicitly mentioned who the president is. As a country symbol, a president should be able to attract the audience every time (s)he gives a public speaking. The script intends to oppose "the joke that must be spontaneously enjoyed" and "laughing compulsion for not understanding the joke".

*Presiden Menjadi Pembicara di Jepang*

*Presiden Indonesia diundang untuk menjadi pembicara dalam acara makan siang para pebisnis di Tokyo, di mana ia memutuskan untuk membuka pidatonya dengan lelucon singkat. Dia mengatakan lelucon itu dalam bahasa Indonesia, lalu menunggu penerjemah untuk menerjemahkan dalam versi Jepang. Meskipun cerita itu tidak pendek, Presiden terkejut oleh betapa cepat penerjemah mampu menceritakan kembali lelucon itu. Bahkan lebih mengesankan adalah reaksi dari kerumunan itu. Presiden pikir cerita itu lucu, namun kerumunan tertawa pecah sangat keras dan lama. Presiden sangat tersanjung. Setelah pidato tersebut, Presiden ingin bertemu penerjemah untuk menanyakan bagaimana ia menceritakan lelucon. Mungkin ada cara yang lebih baik untuk memberitahu lelucon? Ketika Presiden bertanya bagaimana lelucon telah diberitahu dalam bahasa Jepang, penerjemah menjawab, "Saya katakan kepada mereka, 'Presiden Indonesia telah menceritakan lelucon yang sangat lucu. Silakan tertawa sekarang.'"*

source: Presiden menjadi pembicara di Jepang [13]

'The president of Indonesia became a speaker in Japan'

The president of Indonesia was invited to be a speaker in a lunch party with businessmen in Tokyo. He decided to open his speech with a brief anecdote. He delivered the anecdote in Indonesian, and waited for the translator to translate it in Japanese. Because the story was not really very short, the president was so surprised that the translator was able to retell the story very fast. the audience's reaction was even more striking. The president thought that the anecdote was very funny because the laugh was loud and lasted very long. The presiden felt honorable. After the speech, he wanted to meet the translator for asking how he could tell the joke. There might be a more effective way to tell a joke. When the president asked how the translator retold the joke, he answered, "I said to them that the president has delivered a very funny joke. So, please laugh now!

(Example 6)

In other countries, critics intended to political figures are also violent. For example, discourse (Example 7) extracted from Raskin is really a satiric aggression from the political opponents who are not satisfied with Sapir's policies [2]. The scripts opposed "the popularity" and "public anger" toward Pinkhas Sapir, the Israeli financial minister in the seventies. The joke is not far different from (Example 4) above thrown to Hitler.

A new Israeli Stamp was issued with the face of Pinkhas Sapir on it. In short a while, the post office received a large number of complaints about the fact that the stamp wouldn't stick to the envelope. An inspector was sent to investigate. Pretending to be an ordinary customer, he bought one of the offending stamps, spat on it and stuck it to the envelope without any difficulty. "What's the matter with everybody?" he asked the clerk. "The stamp seems to be perfectly normal." "Not really, sir," answered the clerk. "You see, nobody spits on the back side."

(Example 7)

A popular figure is not always performed as a politician, In (Example 8), Jokowi is described as a common people because the story may also happen to them. The opposition script is between "to save the wife" or "to be saved by the wife"

*Ada Wanita di Balik Seorang Pria Hebat*

*Suatu sore, Presiden Jokowi dan istrinya sedang pulang ke Solo. Dalam Perjalanan dari bandara, mereka berhenti di sebuah SPBU untuk mengisi mobil mereka dengan bensin. Ternyata, pemilik SPBU itu teman sang istri waktu SMA. Mereka berdua sempat mengobrol sebentar dengan pemilik SPBU itu sebelum melanjutkan perjalanan mereka. Saat mereka di perjalanan kembali ke rumah, Presiden merangkul istrinya dan berkata, "Bu... jika kamu dulu jadi pacaran dan menikah dengannya, kamu sekarang akan menjadi istri juragan pom bensin." Istrinya tersenyum dan menjawab, "Ya nggak lah pak, jika saya tetap tinggal bersamanya.. dia akan menjadi Presiden RI!"*

Source: Ada wanita dibalik pria hebat [14]

'There is a woman behind an extraordinary man'

On a certain evening, Jokowi and his wife went back to Solo. On their way home, they stopped in a gas station for filling. Apparently, the gas station owner was his wife's classmate in senior high. The two friends talked a while before continuing. On their way home, Jokowi hugged her and said: Honey, if you were engaged and married him, you would be a wife of a gas station owners. The wife smiled and answered: "It would not certainly be. If I stayed with him, he would be the RI president."

(Example 8)

### 3.1.2. Jokes for criticizing social groups

House of representative is one of institutions or groups of people that become aggression targets of political humors in Indonesia. This can be a reflection of dissatisfaction of many parties on the achievements performed by this institution, as seen in the following (Examples 9–10):

#### *Membuang Uang dari Pesawat*

*Tiga orang anggota DPR yang terkena kasus korupsi sedang berada di penerbangan di pesawat Angkatan Udara. Anggota pertama mengeluarkan uang 100 ribu dan berkata, "Aku akan membuang uang ini dan membuat seseorang di bawah senang". Anggota ke dua tidak ingin mau kalah mengatakan, "Kalau itu, saya akan membaginya menjadi dua 50 ribuan dan membuangnya turun. Itu akan membuat dua orang di bawah senang". Tentu saja anggota ke tiga tidak ingin dua kandidat ini mengalahkan dia, lalu dia berkata, "Saya malah akan mengambil sepuluh lembar uang 10 ribuan dan membuang mereka, dan membuat 10 orang sedikit lebih bahagia". Pada titik ini pilot yang telah mendengar semua bualan ini dan tidak tahan lagi, lalu keluar ke kabin penumpang dan mengatakan, "Jika saya membuang kalian bertiga keluar dari pesawat ini, aku akan membuat 200 juta orang Indonesia berbahagia!"*

Source: Membuang uang dari pesawat [15]

#### 'Throwing money from a plane'

Three representative members who are involved in a corruption scandal were in the flight of air force's airplane. The first representative took out a piece of IDR 100 000 and said, "I will throw this money and will make happy one person below." The second representative said, "If I were you, I would divide it into two pieces, and it would make two people below happy." And, of course the third representative will defeat both of them. He said, "If so, I would divide it into ten of IDR 10 000, and make ten people happy." At that moment, the pilot who was hearing the boasting, could not hold his emotion, and rushed out the cabin and said, "If I threw you three out of this plane, I would make two hundred million of Indonesian people happy.

(Example 9)

#### *Pernyataan Seorang Kepala Daerah*

*Seorang kepala daerah yang dikenal oleh teman-temannya memiliki temperamen tinggi dan tidak suka basa basi, meledak suatu hari di pertengahan sesi rapat paripurna di Dewan dan mulai berteriak, "Setengah dari anggota Dewan ini terdiri dari para pengecut dan politisi korup!". Pada saat sidang diskors, semua anggota dewan menuntut agar kepala daerah yang marah ini menarik pernyataannya, atau meralatnya di saat sesi sidang berikutnya. Setelah jeda panjang, dengan lobi yang memanas, kepala daerah ini akhirnya setuju. "OK," katanya, "Saya meralat apa yang saya katakan tadi. Jadi, setengah dari anggota Dewan di sini bukan pengecut dan politisi korup!".*

Source: Pernyataan seorang kepala daerah [16]

'A statement of local governor'

A governor who is known to have a high temper, and does not like lip services, expressed his anger in the middle of a representative final session and started shouting, "A half of these representative members are coward and corrupted!" When the session was delayed, all of the members urged the governor to withdraw or correct his statement in the following session. After a long adjournment with a hot lobbying, the governor finally agreed. "Alright, I correct what I have just stated. So, a half of these representative members are not coward and corrupted politicians!"

(Example 10)

The scripts opposed in (Example 9) are between "to make happy a small number of people" and "to suffer a large number of people". So, the three representative members are better dead than alive. Meanwhile, discourse (Example 10) opposes the scripts of "to correct a statement" and "to maintain the essence of a statement" by semantic contradiction technique. The phrase modification a half are coward and corrupted into "a half are not coward and not corrupted" cannot change the information as what actually needed by the representative members.

For comparison, there are political humors attacking the Nazi party with its cruel Gestapo (secret police agent). The artificial eye is better than the real one (Example 11) The liberalists in Russia that should liberate people always have a butler (Example 12) Member of green peace whose fifth generation will still fanatically refuse the use of electricity (Example 13) The three last discourses are extracted from Raskin [2]

"I will let you go free," says the Gestapo man who is very proud of his well-made glass eye, "If you can tell me which of my eyes is artificial." The

prisoner replies without hesitation, "The right one!" And how did you find out? "Very easily. That eye seems to show a trace of human feeling."

(Example 11)

How do you recognize a Russian liberal? Very easily. He has a negro butler who takes your coat in the hall.

(Example 12)

How do you recognize a nature-loving ecologically-minded person? Very easily. His fifth generation digital computer is energized by wood stove.

(Example 13)

### 3.1.3. Critics for political slogans

Slogans of political parties are also often to be the aggression target of political humors. For example, when the democrat party in Indonesia has just won the 2009 public election, this party was so enthusiastic to campaign its anticorruption slogan. Andi Malarangeng (the presidential spoke man), Ibas (SBY's son), even the first lady Ani Yudhoyono express this slogan as a political advertisement in several TV stations. The slogan is "Katakan tidak pada korupsi" (Say no to corruption). This slogan is expressed while they are rising both hands to form "mercy three angle", the symbol of Indonesian Democrat Party. Approximately, after 2 years ruling, the party's leaders one by one are arrested because of corruption scandals. This slogan in turn is exploited by another political party to insult the ruling party. In Metro TV station, there was once a title of talk show program like (Example 14). Reformation Order era which should bring wealth and prosperity better than The New Order era, apparently are failed to create fundamental improvements. As such the word *reformation* is slightly changed into *Repotnasi*'difficult to find rice'in (Example 15):

*KATAKAN TIDAK PADA(HAL) KORUPSI*

'Say no, in fact corrupted'

(Example 14)

*REPOTNASI*

'Difficult to find rice'

(Example 15)

The scripts contrasted in (example 15) are between “corrupted” and “not corrupted” by partial homonymic techniques, in which *pada* ‘to’ is changed into *padahal* ‘in fact, apparently’. In (Example 15) the opposed scripts are created through playing on word *reformasi* ‘reformation (for achieving a better condition in various aspects of life)’ to be *repotnasi* ‘difficult to find rice’ because of the movement is not able to create stabilities within the society.

### 3.2. Jokes for criticizing social condition

Unlike denigration joke, exposure joke concerns about discourses that contain humors expressing critics toward bad conditions occur in the society. In this matter, a lot of social problems used for materials of critics in order to gain positive responses for improvement. It is certainly beyond the capability of this paper to discuss those broad social conditions. Accordingly, this paper will restrict its attention to some of them that are mostly criticized by the jocular text creators. The social conditions mostly criticized are corruption, discipline, laziness, and unhealthy environment.

#### 3.2.1. Critics against corruption

Corruption is one of the most serious social problems in Indonesia. This issue is so massive within the community that the state apparatus cannot handle it alone. The government is forced to form an ad hoc institution for handling big corruption cases. This matter inspires the jocular text creators to write (example 16) that is based on the script of “corruption is a crime” and “people are proud of doing corruption”.

*Nggak Ada Bendungan Tuh*

*Seorang pejabat Indonesia mengunjungi rekannya di Cina. Saat tiba, Beliau dijamu, dihibur, dan kemudian diajak ke rumah megah milik sang pejabat Cina. Saat ngobrol-ngobrol, pejabat Indonesia tersebut iseng-iseng bertanya. “Wah, kamu pegawai negeri, tapi kok bisa sampai punya rumah megah begini, Yah?”. Sang pejabat Cina senyum-senyum lalu mengajak sang pejabat Indonesia ke dekat jendela, lalu menunjuk keluar. “Kamu lihat itu jembatan besar di sebelah sana?” tanyanya. Pejabat Indonesia mengangguk. “Nah, itu sepuluh persen,” kata sang pejabat Cina sambil mengedipkan mata dan menepuk dada. Pejabat*

*Indonesia mengangguk, mengerti bahwa 10% dana pembangunan jembatan lari ke kantong pejabat Cina ini.*

*Minggu depannya giliran sang pejabat Cina yang mengunjungi koleganya di Indonesia. Setelah dijamu dan dihibur, sang pejabat Cina dibawa ke tempat tinggal pejabat Indonesia. Betapa terkesannya sang pejabat Cina ketika melihat tempat tinggal pejabat Indonesia yang bagaikan istana raja saja: villa megah lengkap dengan kolam, pancuran, lapangan tenis, helipad, dan lapangan golf pribadi, semua berlapis emas. "Wah, kamu juga pejabat negeri, tapi lebih hebat ya. Rumah kamu spt istana begini. Jauh lebih megah dibanding rumah saya," komentar pejabat Cina. Sang tuan rumah mengajak tamunya ke jendela. Ia menunjuk keluar, sambil berkata, "Kamu lihat itu bendungan di sebelah sana?". Sang pejabat Cina mencari-cari ke arah tunjukkan, tapi tidak melihat adanya bendungan, "Mana, nggak ada bendungan, tuh...". Pejabat Indonesia mengedipkan mata sambil menepuk dada, "Nah, itu seratus persen..."*

Source: Humor Gaul Sampai Abis, p. [17]

'But, there is no dam'

An Indonesian official visited his friend in China. When he arrived, he was served, amused, and invited to visit his friend's huge house. When they were chatting, the Indonesian official without any serious purpose asked his friends: "You are a civil servant, but how can you own this grandiose house? The Chinese official just smiled and invited the Indonesian official to move near the window and pointed outside. "Do you see the big bridge out there?", The Indonesian official nodded. "Alright, that just 10 %.", said the Chinese official, winked and beat his breast. The Indonesian official nodded and understood that 10 % of the bridge construction fund run into the Chinese official's pocket.

The week after, it was the Chinese official's turn to visit his Indonesian friend. After having been served and amused, the Chinese official was invited visiting his friend's house. How impressed the Chinese official was as to see his friend's house which is like a royal palace. A huge villa completed with pool, water fountain, tennis court, helipad, personal golf course. All of them are gold coated. "You are also a civil servant, but you are more than me". Your house is like a palace much more luxurious than mine.", the Chinese official give his comment. The host then invited his guest to the window, pointed outside and said: "Can you see the dam there?". The Chinese official was

busy to look for because he did not see any dam. "Where is it? There is no dam!" The Indonesian official winked and beat his chest. "All right that is 100%"

(Example 16)

Short cut mental attitudes which are frequently done by the community members actually have become an apprehension or attention of the anthropologists [18]. The vast corruption scandals found in Indonesia constitute their most dangerous impacts.

### 3.2.2. Critics against indiscipline

The advancement of a nation are strongly determined by the disciplines of its community members. Disciplines in various life aspects will bring very large effects for human wealth. Conversely, undisciplined behaviors will cause many serious social problems. These bad behaviors also become target of critics in political humors. For example, the following (Example 17) criticize the less disciplined of Indonesian employee compared to Dutch jail workers. The scripts opposed are between "It looks light but really heavy" and "It looks heavy but really light"

#### *Neraka Belanda Vs Neraka Indonesia*

*Seorang pejabat kita meninggal dunia di negeri Belanda setelah menjalani pengobatan di sana. Di alam baka, ternyata Bapak ini harus masuk neraka. Berhubung Gubernur, malaikat menawarkan alternatif: "Pak, mau di neraka Indonesia atau neraka Belanda?" Sang pejabat nggak mau rugi. "Memangnya enakan di mana, neraka Indonesia atau Belanda ya??"*

*Malaikat menyodorkan brosur "neraka". Di situ tertulis:*

*Neraka Indonesia: Acara rutin minum air tinja 3 ember tiap hari*

*Neraka Belanda: Acara rutin minum air tinja 1 ember tiap hari.*

*"Kalo gitu saya di neraka Belanda deh!! Malaikat pun menggiringnya menuju kearah neraka Belanda. Tiba2 ada suara memanggil: "Hoi..Pak..Pak..Pak.., mau ke mana???" Ditengok ke kiri, ooo ternyata ada sekelompok pejabat Indonesia...Termasuk presiden dan Bbrp menteri sedang duduk2 di neraka Indonesia. Malaikat mengijinkan sang pejabat ngobrol dulu.*

*"Lho, Bapak sdh meninggal juga to? Ini mau ke mana, Pak?" tanya mereka?*

*"Aku beruntung meninggalnya kan di Belanda, jadi boleh memilih neraka Belanda"*

*"Wah, jangan Pak, mending di sini saja sama2 kita di neraka Indonesia"*

*"Lha, bukannya kalau di neraka Indonesia minum 3 ember tinja tiap hari? Ya mending di Belanda dong, 1 ember!"*

*Koleganya itu langsung mendekat dan berbisik:*

*Pak, di neraka Belanda sih disiplin. Tiap hari minum 1 ember tinja. Kalau di neraka kita memang tertulis tiga ember tiap hari... Tapi prakteknya, kalau ember dan tinja sudah siap, eh petugasnya nggak masuk. Nanti kalau petugas masuk..eh tinja belum dipesan!! Terus kalau petugas dan tinja siap, embernnya yang nggak ada!!! Pokoknya enak deh pak, jadi bisa dikatakan kita cuma seminggu sekali minum tinjanya.*

Source: Humor Gaul Santai Abiss [19]

'Dutch hell Vs Indonesian Hell'

Our official was dead in Netherlands after undergoing treatment. Thereafter, the official apparently was sent to hell. Because he was formerly a governor, the angel of death offered him an option: "Do you want Dutch hell or Indonesian hell, Sir?" The official did not want to lose out. "Which one is more comfortable, Dutch hell or Indonesian hell? The angel then handed him the hell brochure. Among them are written:

Indonesian hell daily routines: Drink 3 buckets of excrement water.

Dutch hell daily routines: Drink 1 bucket of excrement water.

"If so, I would rather choose Dutch hell". And the death angel escorted him to the direction of Dutch hell. Suddenly, there was a shout to call him. "Hoi Sir, where are you going?" When he looks to the left, there were some Indonesian officials including the president and some ministers sat in relaxed in Indonesian hell. The angel allowed them chatting for a while.

"Oh, you are also already dead. Where are you going to go?"; they asked.

"I am so lucky dead in Netherlands. So, I can choose the Dutch hell."

"Oh, don't do that, you'd better stay here together with us in Indonesian hell"

"Oh, is not in Indonesian hell we must drink 3 buckets of excrement water a day? So, it is better in Dutch hell, just 1 bucket."

His friend directly approached him and whispered: "Sir in Dutch hell is very disciplined. It is right in our hell theoretically we must drink 3 buckets, but

practically, if the excrement and the bucket are ready the employee is absent. Contrary, if the employee is in, the excrement has not been ordered yet. And, if the employee and the excrement are ready, the bucket is not there. Principally, we are pleasant here, in practice we just drink 1 bucket a week."

The negative impacts caused by undisciplined habits are facts of having fallen behind from other countries and cannot compete with them in various life aspects. Some serious health problems will certainly emerge because the lack of discipline in environment managements and everything inside, including water, air, litter, waste, etc.

(Example 17)

### 3.2.3. Critics against unhealthy environment

In the past some Indonesian cities are famous of their beauty. One of them is Bandung. This hero city was called "Paris van Java" because of its beauty. However, the negligence of the official in managing its physical and social environment, this city got a lot of critics by playing up on its iconic sobriquet. The nick name "*Bandung Lautan Api*", (Bandung the ocean of fire) a famous slogan taken from Ismail Marzuki's song lyrics *Hallo-hallo Bandung* (2014, 139) for describing its past heroic struggle was changed into "*Bandung Lautan Asmara*" (*Bandung the ocean of love*) because of the shaking pornographic video circulation scandal. Recently the slogan was modified into "*Bandung Lautan Sampah*" (Bandung the ocean of litter) because of the government failure in handling city refuse. The satiric discourse (example 18) below is created on the basis of script opposition "kindness" and "lack of cleanliness" or between "insult" and "admiration".

*Menyalakan Lilin*

*Seorang turis sedang makan di sebuah rumah makan. Dia bertanya kepada pemilik rumah makan tersebut"*

*"Buat apa menyalakan lilin di siang hari begini?"*

*"Untuk lalat tuan."*

*"Wah, hebat! Bangsa Anda memang benar-benar baik hati. Bukan cuma manusia, lalat pun diberi penerangan sendiri."*

Source: Humor Gaul Santai Abiss [20]

To light a candle

A tourist was eating in a restaurant. He asked the owners of the restaurant.

“What for do you light a candle in the midday like this?”

“For flies, Sir!”

“Oh, it’s terrific. Your nation is really very kind. It is not just people. Flies also get their own light.”

(Example 18)

### 3.2.4. Critics against laziness

Because lack of disciplines in various matters, such as in studying, working, training, etc. Indonesian has now been experiencing a lot of facts of having fallen behind from other nations. Up till now, it is not known how many steps this nation are behind them in the mastery of technology, even compared with those that are formerly considered more inferior. Political humorous discourse (Example 19) is the insult of this condition with script opposition “the most advanced” and “the most underdeveloped”.

#### *Penemuan Teknologi Komunikasi Jaman Purbakala*

*Setelah menggali hingga kedalaman 100 m tahun lalu, para ilmuwan Rusia menemukan jejak kabel tembaga berusia 1 000 tahun, dan sampai pada kesimpulan bahwa nenek moyang mereka sudah memiliki jaringan telepon seribu tahun yang lalu. Agar tak mau kalah, pada minggu-minggu berikutnya, para ilmuwan Amerika menggali 200 m, dan berita utama di surat kabar AS tertulis: “Ilmuwan AS telah menemukan jejak serat optik berusia 2 000 tahun, dan telah menyimpulkan bahwa nenek moyang Amerika telah memiliki teknologi telepon digital berteknologi 1 000 tahun lebih awal dari Rusia. “Satu minggu kemudian, pemerintah Indonesia melaporkan sebagai berikut: “Setelah menggali sedalam 500 m, para ilmuwan tidak menemukan apa-apa. Mereka telah menyimpulkan bahwa 5 000 tahun yang lalu, nenek moyang orang Indonesia sudah menggunakan teknologi wireless..”*

Source: ketawa.com [21]

#### *‘Archaic communication technology findings’*

After having dug under the depth of 100 m last year, Russian scientists found the trace of copper cable aged 1 000 yr and arrived at a conclusion that their

ancestors have already had a telephone network since 1 000 yr ago. For not being an inferior, American scientists dug 200 m, and wrote in their headline news papers: "The American scientist has found the trace of optic fiber aged 2 000 yr, and concludes that American ancestors have had a digital telephone technology 1 000 yr earlier than the Russian. The week after, Indonesian government reported the following news: After having dug about 500 m deep last year, the scientist did not find anything, and they concluded that the Indonesian ancestors have used wireless technology.

(Example 19)

## 4. Conclusion

Political humors, in terms of their thematic issues, can simply be classified into two types. Those are denigration joke and exposure joke. The first concerns with critics against individual or political leaders, social groups, and political slogans. Meanwhile, the second type is intended to express critics against various critical social conditions, such as corruption, indiscipline, unhealthy environment, and laziness.

As far as these types of political humor are concerned, this research shows that the Indonesian political humors are dominated by humors belonging to the first category that personally denigrates political leaders. Humors belonging to the second category are quantitatively rare. This phenomenon might be caused by the less central role played by Indonesian political ideologies for winning political campaigns, or the low quality of the Indonesian humorous perceptions. This phenomenon must be further proved in the coming investigations.

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