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Conference Paper

Strategy of Speech and Implementation of Principle of Decency on Social Media As a Medium to Maintain Diversity of Multicultural Society in the Republic of Indonesia

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Abstract

The aims of this research are: (1) to examine how the strategy of speech is used in a humorous context on social media to maintain the diversity of multicultural society in the Republic of Indonesia; (2) to explore how the implementation of the principle of decency is used to maintain the diversity of the multicultural society in the Republic of Indonesia; and (3) to investigate the function of speech and decency in developing the diversity of the multicultural society in the Republic of Indonesia. A qualitative descriptive method was used in the research with a pragmatic approach. The data were taken from social media and the technique used for analysis was a flow technique from the beginning up to the end concluding with a deductive technique. The results of the discussion are as follows: (1) the speech strategy used in a humorous context on social media consisted of locution speech, illocution speech, and perlocution speech as the media to maintain the diversity of the multicultural society in the Republic of Indonesia; (2) the implementation of the principle of decency in a humorous context on social media used indirect speech as the medium to maintain the diversity of the multicultural society in the Republic of Indonesia; (3) the strategy function and decency consisted of an assuring function, educating, uniting, and entertaining contextually to maintain the diversity of the multicultural society in the Republic of Indonesia. Therefore, the strategy of decent humorous speech in communicating on social media can become a medium for maintaining the diversity of the multicultural society in the Republic of Indonesia.

Keywords: humor, social media, speech

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1. Introduction

The use of social media can have both negative and positive impacts. Both are considered integrally to indicate which impact has the greater effect. Quantitative explanations are incapable of explaining descriptively the influence or significance of social media usage. This study aims to describe the strategy of speech, implementation of principles of language decency, and the function of speech strategies in social media as an effort to maintain the unity of the Republic of Indonesia.

The development of language usage by the society varies. Unfortunately, only a few people understand that language is not only an explicit analytical statement, but it also has implicit meaning. Xu pointed out that in language usage, some content cannot directly be transmitted by words, but it is implied by what the speaker utters [1]. He argued that on some occasions, particular contextual features help the listener to reconstruct the speaker's communicative intention: "To work out that a particular conversational implicature is present, the hearer will reply on the following data:... the context, linguistic or otherwise, of the utterance..." (Figure 1).

Figure 1: Meme that Shows Banter and Sarcasm Frequently. (Source: http://m.infospesial.net/52099/heboh-meme-jual-presiden-jokowi-pembuatnya-bisa-dipidana/)

Contextually, Figure 1 is a product of social humor served in a meme that is considered funny by some people. Meme designed in the pattern on an advertisement on tokobagus.com whereas, the website specifically selling second-hand goods. The figure above is a perlocution. This is in line with Rohmadi, who states that perlocution is a speech aimed at influencing a speaking partner [2]. That is the comedy is for when

it is brought quite well, without making others offended, some taboo topics can easier to discuss within society [3].

This is supported by Xu, who states that the humor concept above describes the context in a way that distinguishes between the context effects of linguistic structures and context effects of situations [1]. The context can be seen as a factor that constrains the speaker's choices for producing or as one that constrains the listener's (or reader's) choices for interpreting. It is widely accepted that context is not a homogeneous concept, but is rather heterogeneous in nature and almost impossible to delimit. Humor itself is difficult to define since every person has their own funny experiences that make them laugh [4].

According to the theory of Xu, data 1 has a wider interpretation, whereas the concept of the speaker (creator) and the listener (reader) was different [1]. There are many factors of a meme, including (1) disappointment, (2) hatred, and even (3) clumsiness or ignorance. Comparing humor according to Norrick is a prevalent feature in many forms of interaction [5]. Banter, teasing, irony, and sarcasm frequently surface in everyday talk, and conversationalists often engage in telling funny stories if not outright joke telling. Any complete theory of humor must include its exploitation in, and effects on, interaction, taking into account such matters as gender, power, solidarity, politeness, and identity. Such an interactional theory of humor goes beyond a purely pragmatic description of jokes and joking. According to Norrick, data 1 show banter and sarcasm frequently; this is shown by the plastic and the utterance "*punya presiden tapi tidak berguna*" (we have a president but he's useless) [5]. Jokes for particular societies can have different meanings compared to others. Norrick deepens the meaning of humor to be more complex [5]. In the end, the meaning in humorous utterances is not totally agreed upon by the society.

Utterances can have various characteristics, such as locution, which is what one says in a speech to state something. The utterance spoken by the speaker is related to the action in correlation with saying something in regard to doing something, such as deciding, praying, agreeing, or complaining [2]. Illocution is speech that is not only spoken to say and to inform about something but also to do something. In other words, it is speech that is uttered by the speaker in relation to stating something. Illocution is related to the value in its proportion. For example, "*Saya tidak dapat datang*" ("I can't come"). This utterance is made by somebody for his friend who has just held a wedding reception for his daughter. Its function is not only to state something but also to do something, i.e. apologize for his absence at the wedding. Perlocution is speech aimed

at influencing other people to believe in something by insisting or inviting people to do something.

2. Methods

Linguistic research methodology can be interpreted as a working strategy based on particular plans. The method used in the research was a descriptive qualitative method, whereas the results of the research contained quotations and the rules from the analysis results and data observing, which were telling, explaining, classifying, analyzing, and interpreting critically. The data analysis was done inductively whereas the analysis came from the facts (data) to theory and not from theory to the facts. This was done to avoid data manipulation which caused profile of language usage included the factors which influence the usage to be unrevealed properly and objectively. Critical discourse analysis focus on "relations between discourse, power, dominance, and social inequality" and how to discourse (re)produces and maintains these relations between dominance and inequality [6].

The data analysis used in this research is content analysis. The analysis emphasizes the meaning in humorous utterances to describe a variety of language, contexts and implicatures, various functions and perceptions, and the core of humor textually or contextually. The research was divided into three strategic steps: (1) data collection, (2) data analysis, and (3) the results of data analysis. Those three strategic steps following Sudaryanto [7]. The humorous utterances taken as the samples were the data, which have characteristics according to the writer's (or creator's) will, which represent the population of social media users. The technique of data analysis is commonly divided into two types, i.e. quantitative and qualitative.

The results of the research are in a qualitative descriptive form regarding the aspects of language in creating humorous utterances, various contexts and implicatures that support the creation of humorous utterances', various functions, perceptions, and the core of the humor. The results of the research will be shown using two methods: (1) a formal method, where the results will be in terms of arranging words, and (2) an informal method, where the results will be in terms of arranging signs, codes, tables, and pictures, which are necessary to support the data analysis. In understanding the implicature, the speaker (or creator of utterances) should consider many things, such as whom he speaks with, where and when the words are spoken, etc.

3. Results

Data 1

> P1: *ciuman yuk bang!* (Let's kiss, babe!)
>
> P2: h*aram, bukan muhrim.* (Haram, we are not married)
>
> P1: *lipstiknya wardah bang, halal kok* (the lipstick's brand is Wardah, babe. It's halal)
>
> P2: *Astagah, Ayo lah.* (O my God! Ok let's do it)

Explicitly, data 1 refers to a woman who invites her boyfriend to kiss. But the man refuses because he believes that it will be haram. But in the end, the man doesn't refuse because in the advertisement the brand of the lipstick is announced as being halal. Implicitly, people who follow Arabian culture but have less knowledge about it will lead him to do it in a wrong way, such as using the wrong way to correct what they have done. This doesn't mean that doing something with a halal product will lead him to be true if what he has done was a sin. This is supported by Anderson who says that talking about humor is also talking about the surroundings [8].

We consider the appropriateness of an attempt at humor as a moderator of the relationship between humor and status. We expect the use of appropriate humor to be more successful in boosting status than the use of inappropriate humor. Attempting to use both appropriate and inappropriate humor requires confidence, and demonstrating confidence is typically associated with competence and higher status [8–12]. However, making inappropriate jokes (e.g. making racist, sexist, or otherwise bigoted remarks) sends out signals that the tellers are ignorant of social boundaries, that they have failed to understand and follow norms, and that they lack competence. Although an individual who tells an inappropriate joke may signal confidence to the audience, the audience also receives a signal of ignorance. As a result, in contrast to the use of appropriate humor, the use of inappropriate humor can demonstrate confidence but can signal a lack of competence and lower status.

Data 2

Headline news in *Lampu Hijau*: "(1) Mau Puasa Senin-Kamis (Going to spend Monday-Thursday fasting), (2) Sahurnya Ngemut 'Burung' ABG (the break-fasting was sucking the teenager's genitals), (3) Si ABG Lapor Polisi (the

teenager reported to the police), (4) Saipul Jamil Ditangkap (Saipul Jamil was arrested)" (Friday, 17 February 2016).

When Saipul Jamil was about to spend Monday–Thursday fasting, he attempted to rape a teenager and in the end, he was arrested. Data 2 shows that there is no correlation between the first statement "Mau Puasa Senin-Kamis (Going to spend Monday–Thursday fasting)" and what had done by Saipul Jamil; even though Anderson states that there is a correlation between humor and condition, there is no correlation between these two aspects [8]. Religious activity doesn't always change one's behavior for the better. It's always better when the retreat of faith and mental are done together. Misperception in the society is a polemic that appears because of the difference in understanding of the decency principle that has been agreed. In the end, the accepted meaning of humor becomes a problem of understanding. The different perception creates pre-perception in the particular society to do justification and blame different groups. As cited from Huckin's article, *Critical Discourse Analysis and the Discourse of Condescension* in *Discourse Studies in Composition*, ed. E. Barton and G. Stygall, critical discourse analysis is used for both composition research and composition teaching [13].

Describe an important relationship between humor, confidence, and competence. Previous work has focused on how displays of ability, dominance, and confidence signal competence and consequently increase status [9, 11]. We find that merely telling a joke displays confidence and that perceptions of confidence are associated with higher status. This is consistent with previous work, which has found that displaying confidence can boost status [8, 11]. However, we identify the inappropriate and failed use of humor as an important exception. Inappropriate and failed humor attempts display confidence but simultaneously signal low competence and lower status. In other words, failed humor attempts can boost perceptions of confidence, but signal low competence and harm status.

The discontent of Sumpah Pemuda:

Data 3

Dulu (before)

Kami Putra dan putri Indonesia bersumpah (we are the Indonesians youth, promise that)

1. *Berbangsa satu bangsa Indonesia* (We are one nation, Indonesia nation)

2. *Bertanah air satu, tanah air Indonesia* (One country, Indonesia country)

3. *Menjunjung tinggi bahasa persatuan, bahasa Indonesia* (Uphold the language of unity, Indonesian language)

Kini (then)

Kami Putra dan putri Indonesia bersumpah (we are the Indonesians youth, promise)

1. *Bangsat lo! Kerbau lo! Ga becus!* (You're an asshole! Coward! Useless!)

2. *Presiden cengeng, turun aja lo!* (Loser president! Get out of here!)

3. *Dracula! Iblis! Antek Amerika! Tidak pro-rakyat! Tuli dan Buta* (Dracula! Evil! America's Slave! Anti-citizen! Blind and deaf!)

The changing content of Sumpah Pemuda was considered criminal because it shows disrespect to the history of Indonesia. In data 3 the first lyric contains swear words aimed at the reader. The second lyric contains bullying words aimed at the president. The third lyric contains provocation. The disappointment of the creator is the description of the creator's feelings toward the reader. Actually, criticism is a positive thing that can correct a leader. However, the criticism is expected to build a better government system. Changing the content of Sumpah Pemuda is one of the ways of using hate speech to destroy and break the nation's peace. Pragmatic principles omitted from the utterances above were about language decency and the meaning quality. The basic problem is the weak understanding of language decency. Nowadays, the society is still unable to balance the four language skills as a united synergy. The unbalanced understandings of the context of spoken and written utterances, plus the weakness of unbalanced productive and receptive skills, become the major problem. The ability of the society to understand information is still low, compared to the desire to respond and give an opinion.

Our findings underscore the risk of attempting to use humor. Whereas previous humor research focused on humor attempts that caused other individuals to laugh, we investigate the impact of humor attempts that fail to elicit laughter. Our findings highlight the important role that laughter plays in determining not only whether or not humor attempts succeed, but also how appropriate the use of humor is. Even for objectively inappropriate humor attempts, laughter substantively mitigated the damage that telling an inappropriate joke caused. In general, telling an inappropriate joke signals a lack of competence and damages status. But someone skilled in the ability to elicit laughter may face far fewer consequences for telling inappropriate jokes. Humor is a

phenomenon of language, which forms perspective for the language or nonlanguage society. That humor contains negative content an unexpected meaning).

Even though the presented utterances are based on the language context, but it was out of the first topic. The use of language variation by changing the meaning of a context is one of the principles of humor. That perspective appears to be in line with the mindset and critical thinking of readers of humor. According to Norrick, competence in delivering humor must include knowing how to perform and how to receive and respond to humor and jokes, and this will encompass an account of timing for both the tellers and the recipients. It has been stated by Norrick that humor can build strength, solidarity, and decency [5].

4. Conclusion

In the context of humor, the language community understands instantly. This is also due to the understanding of the principle of politeness or decency in the community in the realm of language and nonlanguage that there are still differences in perception. In fact, the conventional media communication concept approach still uses one-way communication and focuses on the transmission of messages to be delivered to the user, while in the new media, social media, social networking, and social networking sites use the concept of two-way communication theory and can give each other feedback directly or indirectly. Based on the data collected, most of the humor discourse contains perlocution speech action. A good sense of humor can certainly be linked to a pragmatic principle that fits the context. In the end, the concept of the basic boundaries can be used to strengthen inter-community relationships in one class. In a state, society can be restricted and given leeway in understanding tolerance on the basis of understanding the context of humor from a pragmatic perspective. Humorous discourse or utterances developed in the community contain several strategies. In general, the speech strategies used in the context of humor in social media consist of speech, illocution, and perlocution as media to maintain diversity in the multicultural society of the Republic of Indonesia. Stubbs defined discourse analysis as being concerned with (a) language use beyond the boundaries of a sentence/utterance, (b) the interrelationships between language and society, and (c) the interactive or dialogic properties of everyday communication [14]. Humerous discourse that evolved from various social media is implemented through the principles of language politeness or decency in the context of humor in social media and consists of indirect speech acts; these serve to encourage listeners to do something as a way to maintain the diversity

of the multicultural society of the Republic of Indonesia, and the functions of strategy speech and courtesy consist of the functions of convincing, motivating, educating, uniting, and entertaining contextually to build the diversity of the multicultural society of the Republic of Indonesia.

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Conflict of Interest

Authors declare that there is no conflict of interest in this research.

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