

**AN ANALYSIS OF HUMOR IN NASREDDIN HOJA SHORT STORIES**

**THESIS**

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Bachelor of Education in English Language Teaching

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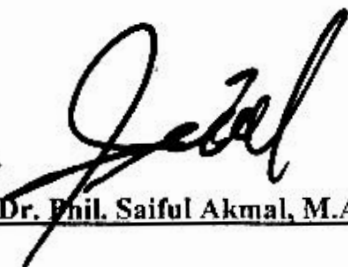
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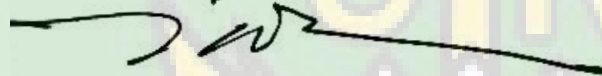
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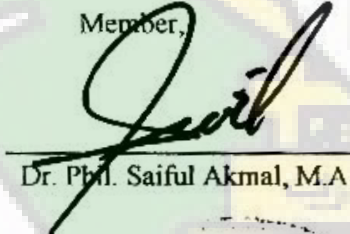
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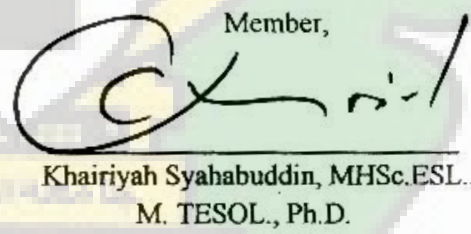
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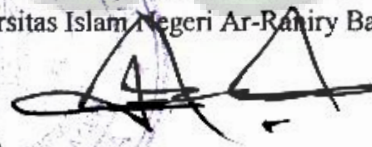
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**An Analysis of Humor in Nasreddin Hoja Short Stories**

Adalah benar- benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila ada terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikian surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 12 Desember 2019

Saya yang membuat pernyataan,



Ikhramah Ismed

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Finally, she believed this thesis was far from perfect and need to be criticized in order to be useful especially for Department of English Language Education of UIN Ar- Raniry.

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## ABSTRACT

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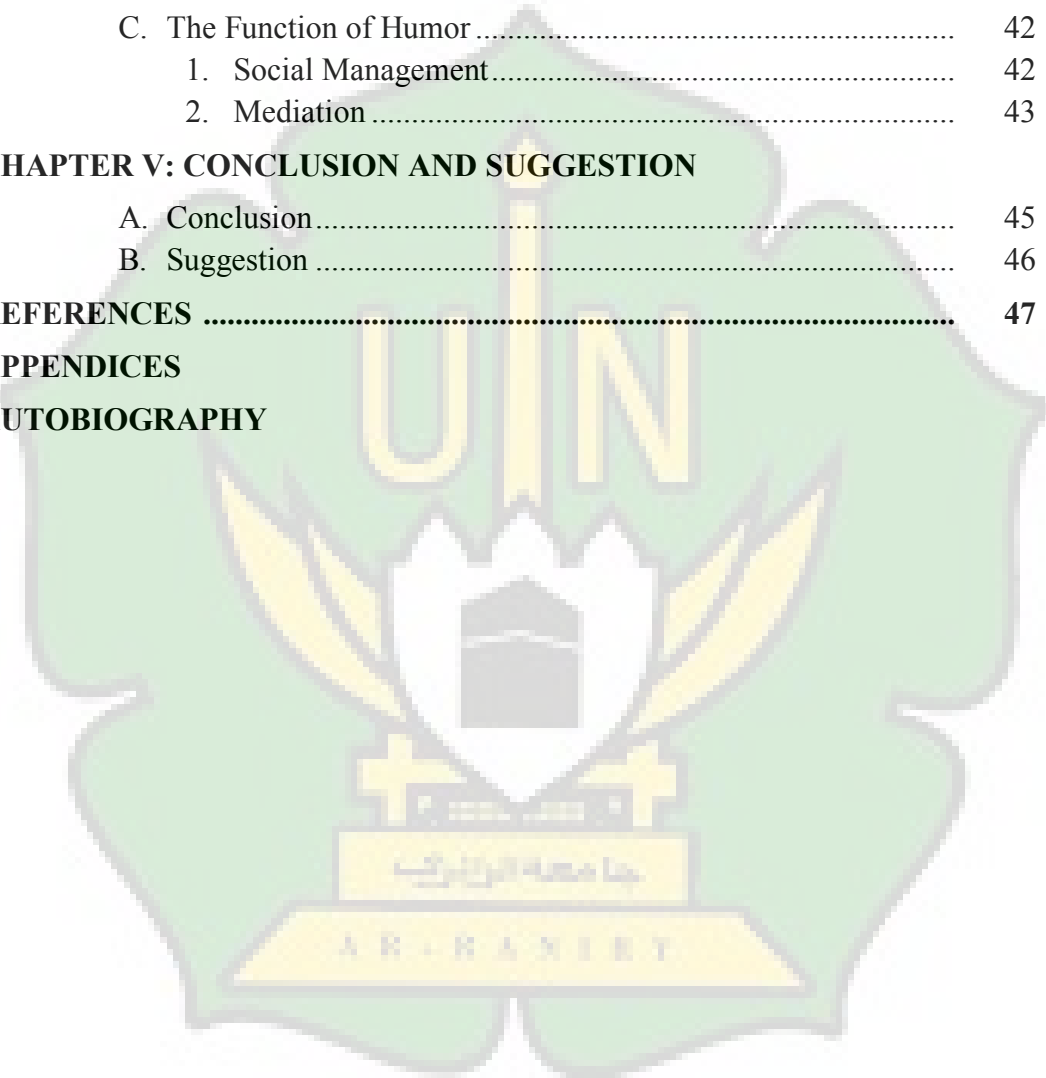
Humor is always related to the funny stories, fun and gratify. This study is conducted to analyze *Nasreddin's Funniest stories* book. It is aimed to discover what types and functions of the humor can be found in this study. This method used descriptive qualitative analysis method. The material of analysis is derived from short story in the *Nasreddin's Funniest stories* book by Yusup Priyasudiarja and Y. Sri Purwaningsih (2011). In this study the writer also use content or textual analysis under the scope of discourse analysis. The types of the humor in this study are joke, satire, teasing, replies to rhetorical question, clever replies, double entendres, overstatement and understatement, sarcasm and irony and the function are social management include of social control and mediation that found in the Nasreddin's short stories. Two types of spontaneous conversational humor that is not found are pun and self- deprecation. Meanwhile, unintentional humor is also not found in the Nasreddin short stories because unintentional humor is raised from speaker', misspellings, mispronunciations, errors in logic, and Freudian slips. The speakers create humor unintentionally so it has no function.

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## CHAPTER I

### INTRODUCTION

This chapter deals with the background of study, research question, the aim of the study, significance of the study, and terminology.

#### **A. Background of Study**

Humor is a part of human life. When people face the problem in their life, humor can change their mood. Although humor is a universal human experience, people from different societies perceive and use humor differently (Martin, 2006). In 2012, Mark Twain argued that humor is mankind's greatest blessing. It can add an interesting element to the topic of communication, bring happiness and pleasant feeling to people, change a person's mood, soothe a sad heart and even construct a way to a happy life. Then, humor is the most popular solution commonly chosen by people for that purpose. Oring (2003) has argued that humor and laughter have been described as culturally universal.

Humor is defined as habitual individual differences in all sorts of behaviors, experiences, effects, attitudes, and abilities relating to amusement, laughter, jocularity and so on. Moreover, the sense of humor becomes a model to determine someone's personality and choosing a mate.

Longtime ago, humor is quite different from now. Before the 18<sup>th</sup> century, humor is the only joke that exists in the daily life, especially in speech form instead of in writing form. At the time, humor is assumed as the trivial thing that does not

important to be researched. According to Simon (2003) the existence of humor in written form is started in 1990 when a famous philosopher named Henri Bergson made the first book of humor entitled “laugh”.

Our prophet Muhammad SAW has warned us to not tell the mendacity just because we want to make laugh and amusement, as explained in the following hadist, the prophet (peace be upon him) said;

*“woe to the one who speaks and tells a lie in order to make the people laugh at it woe to him. Then again, woe to him.” (HR. Abu Dawud No. 4990. Hasan).*

Nowadays, humor is still popular and easily found in writing form such as in the novels and short stories. According to Abrams (2009, p 331) short story is a brief work of prose fiction. There are variety types of short stories such as, fable, anecdote, drabble, feghoot, flash fiction, frame story, mini- saga, story sequency, sketch story and vignette.

Shuqin (2012) argues that humor is specifically divided into visual humor, verbal humor represented by picture and actions funny utterances respectively. In these types are likes verbal is through the speech, visual is through picture and discourse is through text. There are so many senses of humor stories and has their own values also has an implied messages. Mukhlisin (cited in Abdurrahaman 2002) that,

*“Humor cannot change the world. Its fair, but, creative humor but critics, which should become a part in a nation cultural struggle tradition, if that nation, did not want to lose a normal life and balanced behavior to maintenance a bad realization in*

*large aspect. The suffering in long term at the nation, possible will submit by freshness a humor”.*

Humor always relates on the funny stories, fun and gratify. The effects of humor makes the others smile and laugh. Based on psychology aspect humor is one of way to calm the suspense and give the positive effect to the next interaction. Its means, after the stimulation of humor given by someone, someone else can back feel the fresh though (Morreal, 2012). This shows that the humor can melt the situation and creativity.

Generally, humor can be presented in any media, such as stand up comedies, short stories, cartoon strips, cartoon series, or situation comedy. For example in the Nasreddin's funniest stories, in this research the writer then choose the Nasreddin's funniest stories because Nasreddin's funniest stories well known in all around the world especially in Islamic eastern region (Ismail, 2017). Each of stories shows the difference condition, amused and interest to read for all the readers. On the other hand, he is the popular aspects for the natures of the tales that are told easily make him a folk hero, if only because they are funny and lively, and therefore efficient and pedagogical.

In conducting research on the functions of humor in Nasreddin short stories, the writer uses Attardo's theory in his 10 book Linguistic Theories Humor (1994: 320-329) and Humorous Text: A Semantic and Pragmatic Analysis (2001).

According to him, the social goals of humor on the communicative process can be grouped into four classes: social management, decommitment, mediation, and defunctionalization.

According to Martin (2006: 25) in his book *The Psychology of Humor: An Integrative Approach*, there are three types of humor that happen in people's everyday conversation. The first is jokes that are prepackaged humorous anecdotes that people memorize and pass on to one another. The second is spontaneous conversational humor consisting of eleven types, for instance irony, satire, sarcasm, overstatement and understatement, self-depreciation, teasing, replies to rhetorical questions, clever replies to serious statement, double entendres, transformations of frozen expressions, and puns. The last one is unintentional humor that consists of two types, such as accidental physical humor and accidental linguistic humor. Accidental physical humor includes minor mishaps and pratfalls such as the person slipping on a banana peel or spilling a drink on one's shirt. Accidental linguistic humor arises from misspellings, mispronunciations, and errors in logic. Since this study deals with pragmatic approach that can only be used to analyze verbal humor, the researcher does not analyze the accidental physical humor. Moreover, the researcher only analyzes the Types of humor that based on the Martin's theory.

The findings of these studies should be elaborated briefly to give foundation and support for this study. Therefore, this study is designed to analyze the language of humor in Nasreddin's short stories. The writer would like to do the analysis by

defining the types of humor, based on some of the categories: jokes, spontaneous conversational humor, and accidental or unintentional humor (Martin, 2006) and humor function. The writer choose to study the humor in the Nasreddin Hoja funny stories book as subject because according to Akmal and Hadi (2013) story telling and narrative is a part of teaching method through reading and speaking. (Yaman, 2017) stated When the teacher offers the humor story in English that humorous elements hold the potential to motivate English language learners while teaching and learning.

Medgyes (2002) explains humour in language classes is a good vehicle for providing authentic cultural information, builds bridges between cultures, practices language items in genuine contexts, brings students closer together, release tension, develops creative thinking, provides memorable chunk of language.

In this study the writer finds the Nasreddin Hoja stories are contains the humor based on the difference topic. so this study focuses on the Narrative text of Nasreddin Hodja short stories that is a product literature that can be employ for language teaching or learning purposes. However, not all types of humor finds in the short stories and humor usually just form through funny words which need to certain knowledge of background situation to understand the meaning of humor. Here the writer will only use the types and the function to get clearer understanding about the meaning of the humor.

## B. Research Questions

Based on the introduction above, the writer proposes the problem formulation in this study as follows:

1. What types of humor can be found in the book "*Nasreddin's Funniest Stories*"?
2. What the function of humor can be found in the book "*Nasreddin's Funniest Stories*"?

## C. The Aim of Study

From this study, writer hopefully this study can give the benefits to all reader. The aims of these studies to know the reader of:

1. What types of humor can be found in the "*Nasreddin's Funniest stories*"
2. What the function of humor can be found in the "*Nasreddin's Funniest stories*"

## D. The Significances of Study

The study is the academic study that must have the significances. The first is theoretical significance and the second is the practical significance. Both of them are as follows:

1. Theoretically

Theoretically, this study gives more information in scientific English literature research especially in a prose or short story analysis of humor. The more specific information can be referred into Nasreddin's story. This study talks



about the type and the function of humor that contain In Nasreddin's short story.

## 2. Practically

- a. For the writer, this study will be able to improve the knowledge in writing and expected to make it easier to understand the type and the function of humor.
- b. For the lecturer, the writer expect this study finding could be beneficial as a proponent to give more information in scientific English research especially in a prose or short story analysis of humor.
- c. For English department, hopefully this study can become as information resources and the more specific information be referred into Nasreddin's stories .
- d. For the student, the writer hopes that this study could give an information to improve her knowledge in reading, writing also analyzing the form and the function of humor in Nasreddin's stories.

## E. Terminology

To simplify and avoid the mistake in interpreting this study, the writer will explain operational definition of terminology as follows:

### 1. Humor

Martin (2006) stated humor is considered emotional response of mirth in social context that is elicited by a perception of playful incongruity and is expressed through smiling and laughter. The judgment of whether a joke is funny or not is

depends on many factors, including age, culture, personal experience, level of education, and geographical location. Therefore, humor is something which is not transferrable from one country to another. What somebody from one area may find hilarious may not be amusing at all to somebody from another country. Whether or not someone gets a joke is determined through their interpretation, filtered in the cultural contexts. Felsch (2004, p. 3) said that humor often varies by locality and is not easily transferred from one culture to another. The reason is that humor often relies on a context, and someone not understanding the context will usually not understand the humor.

Martin (2006, p. 10) states that some of humor comes to people via the mass media. Radio hosts frequently crack jokes and make witty comments; television provides constant diet of humor in the form of sitcoms, blooper shows, stand-up comedy, political satire, and humorous advertisements; and people also encounter humor in newspaper comic strips and cartoons, comedy movies, and humorous books. Humor is also often used in speeches, sermons, and lectures by politicians, religious leaders, motivational speakers, and teachers.

Humor and the media are such intertwined phenomena that it may be hard to tackle one without resorting to the other. From cartoons and comic strips, through Internet gags and humorous adverts, to sitcoms and funny remarks in editorials and opinion articles, the media do thrive in linguistic manifestations of humor. However, in this study the kind of humor that found in the Nasreddin's stories will be analyzed by humor types and humor function theory. So that the reader can learn the different

form and function of each sentence that found in the Nasreddin's stories and find out the implicature meaning.

## **2. Nasreddin Hoja**

Nasreddin Hoca or other versions in English like Nasreddin Hoja, Hoja Nasreddin, Mullah Nasruddin, the Hodja, or Effendi refers to a well-known humorous figure in the region of Middle East. For instance, Afghanistan, Iran, and Turkey are the foremost countries that put forward reasonable explanations that Nasreddin hodjas a product of their own culture, however, no matter which culture he belongs to, Nasreddin Hodja turns out to be a universal value. In Turkey he is known as Nasreddin Hodja of Anatolia, (Ismail, 2017).

Nasreddin Hoja is a figure familiar to all people from almost all ages. His stories are commonly told by people orally and these stories constitute a significant part in literature. In Turkey, for example, there are a number of printed materials that cover such stories. If these stories can be used while teaching Turkish to children in Turkey, the English version of Nasreddin Hoja stories can surely be employed while teaching English in Turkey. A simple research on the Nasreddin Hoja stories in English makes it clear that there is an abundance of resources to be used for this specific purpose.

## CHAPTER II

### LITERATURE REVIEW

This chapter explains some theories and study findings which are relevant to this research. There are three parts of this chapter. The first part is previous studies which discusses about related theories. The second part is theoretical description which describes about explanation of each theory, and the last part is theoretical framework which explains about contribution of theory to solve problem in the research.

#### **A. Humor**

Humor is a daily lives that there will not be actions like smiling or laughing, and life would turn into a monotonous black and white process. However, the nature of human beings needs some colourful touches. This need can also be feel in education. The ice in the classroom needs to be broken so that learning becomes more meaningful and joyful (Ismail,2017).

As for language teaching and learning, humor can be add to the process in numerous ways (Tuncay, 2007). A simple joke, an unexpected riddle, a funny visual, an interesting video, or a witty text can bring humor to the classroom. On the other hand, humor is a simple way to get attention of student to make them more focus while learning process in classroom and also create a relaxed learning atmosphere and help student think positively through Nasreddin Hodja's humor.

## **B. Nasreddin Hoja**

Yaman (2017) states Nasreddin Hoja stories are originally a part of oral narration tradition. However, these stories also exist in written form in various language ranging from such as English, Russian, Arabic, Turkey and other languages. Sometimes he is wise and sometimes a stupid but the exploits often give the reader something to think about. Nasreddin's stories usually they contain a touch of immodesty and they bravely challenge some of the assumptions that hold tight the time in which they were written - but also the assumptions of our own times. Very often, virtue the story lies in how they invite the audience to unravel the misunderstanding and Nasreddin's error but many of the Nasreddin's stories are brief. Hodja is a character whose story is thought to originate from Turkey even though he and the story are finds in many other cultures throughout the world. Hodja, also known as Nasreddin, sometimes he wise and sometimes stupid, sometimes unemployed and sometimes he judges or religious leaders. He is funny, confusing and thought provoking stories. He is the hero of those numerous funny and absurd tales encounters many situations and can alternately be a peasant, an imam, a boatman, a roaming preacher, a king's councillor, a teacher, and a judge. For this reason, Nasreddin Hodja and the wealth of stories created about him a dynamic character. The main type of figure in the Nasreddin Hodja stories is a product of the people's collective memory. the area from where Nasreddin Hodja came and the times in which he lived today have an important place when considering humor around the world and will be mentioned more and more often in the future.

## **C. Theoretical Framework**

### **1. Forms of Humor**

Martin (2006, p. 11) explains each individual in the level at which they produce humor in daily interactions with others. Most people enjoy the positive results of excitement so much that they value individuals who are very good at making others laugh. These are people who are often invited to taste good humor, and those who search after as friends and romantic partners. Some people develop their talents for others and make them laugh that they become professional humor producers, gathering a line of funny writers, cartoonists, stand-up comedians, comedy writers, and actors. The billions of dollars spent on various forms of comedy each year increasingly prove the high value spent on fun relate to humor.

Furthermore, Martin (2006, p. 11) divides humor that occurs in everyday social interactions into three broad categories: (1) jokes, which are prepackaged humorous anecdotes that people memorize and pass on to one another; (2) spontaneous conversational humor, which is created intentionally by individuals during the course of a social interaction, and can be either verbal or nonverbal; and (3) accidental or unintentional humor.

#### **a. Jokes**

Martin (2006 p. 12) explains that during the course of normal conversations, some people like to amuse others by telling jokes, which are short, amusing stories

ending in a punch line. These are referred to as canned jokes to distinguish them from the sorts of informal jesting and witty quips to which the words joke and joking can also refer.

### **b. Spontaneous Conversational Humor**

Spontaneous conversational humor takes in many different forms, and many different words exist to describe them, e.g., jest, witticism, quip, wisecrack, and gag. Long and Graesser in Martin (2006: 13) identify the following 11 categories of spontaneous humor, which are distinguished from one another on the basis of their intentions or uses of humor.

#### **1. Irony**

Martin (2006) stated Irony is a factual statement or decoration in which the opposite of what is actually stated is intended. A speaker expresses a statement where the literal meaning is contrary to the intended meaning. The state of irony can come in the form of situations, actions, or statements.

Example:

“his friend’s hand as soft as rock”

#### **2. Satire**

Satire is aggressive humor that pokes fun at social institutions or social policy. It emphasizes on the beliefs held by the culture and presents them for criticism

(Martin, 2006). This criticism provides social commentary and questions current cultural traditions. Examples of satire include humor that highlights race relations, sexual discrimination and non-specific examples of pop culture. Satire created humor by constructing social commentary.

Example:

“whether the nymph shall break diana’s law”

“ Or some frail china jar receive a flaw”

“Or stain her honor, or her new brocade”

### 3. Sarcasm

There is an extremely close connection between sarcasm and irony, and literary theorists in particular often treat sarcasm as simply the crudest and least interesting form of irony (Martin, 2006).

Example:

A: “oh dear god. Hold on, there’s something different.”

B: “I went to the tanning place your wife suggested.”

A: “Was that place THE SUN?”



#### 4. Overstatement and Understatement

Overstatement is also known as hyperbole. Hyperbole is to say more than what is necessary. It can be used by a speaker to flout the maxim of quality (Cutting, 2002, p. 38).

Example:

“I have told you to clean your room a million times.”

“I have a million things to do today.”

#### 5. Self-Deprecation

It is a humorous remark targeting oneself as the object of humor. This may be done to demonstrate modesty, to put the listener at ease, or to ingratiate oneself with the listener (Long and Graeser 2007). Examples of self-deprecation include highlighting the flaws on one’s body, speaking of past failures, and acknowledging one’s mistakes, such as “I’m in shape. Round is a shape, right?”

Example:

“I walk two miles a day. One to the donut shop and one home.”

“I am on that new “seafood” diet. If I see food, I eat.”

## 6. Teasing

It is a humorous remark directed at the listener's personal appearance, habit, and characteristics. Unlike sarcasm, the intention is not to seriously insult or offend (Long and Graesser in Martin, 2006: 13).

Example:

“Is that your face? I thought it was a Halloween mask.”

“Where were you when the brains were passed out, Turkey, under the rug?” are considered as teasing.

## 7. Replies to Rhetorical Question

Rhetorical questions are not asked with the expectation of a reply. Giving an answer to one violates a conversational expectation and surprises the person who posed the question. This can therefore be perceived as funny, and the intention is usually to simply entertain a conversational partner (Martin, 2006).

Example:

“is rain wet ?”

“Can fish swim ?”

“Do you want to be failure for the rest of your life?”

## 8. Clever Replies

To serious statements this means clever, incongruous, or nonsensical replies to a statement or question that was meant to be serious. The statement is deliberately misconstrued so that the speaker replies to a meaning other than the intended one.

Example:

“are you free? No, I am expensive”

## 9. Double Entendres

Martin (2006) states double entendres is statement or word that is deliberately misperceived or misconstrued so as to evoke a dual meaning. Double entendres, when used intentionally, can be fun and entertain because the idea is to get a laugh both from people in the know and from people who do not get the second meaning.

Example:

“children make nutritious snack”

## 10. Transformation of frozen expression

Transformations of frozen expression happens when the speaker transforming well-known words, clichés, or proverbs into novel statements (martin, 2006).

Example:

“Hair today, gone tomorrow.”

“I killed two birds with one stone.”

### 11. Pun

Martin (2006) A pun is humorous use of a word that evokes a second meaning. It is usually based on a homophone, a word with a different meaning that sounds the same.

Example:

“I cannot remember which state my wife wanted to visit for our next vacation- its ok Alaska”

“Alaska means I will ask”

“Why do amphibians take the bus?” Because their cars are always getting toad.  
 (“Toad” vs “Towed”)

### 2. Functions of Humor

Humor not only has entertainment function, but also has many social functions. The primary functions of humor in conversation are the effects that the speaker may achieve directly by using humorous segments or texts in his/her discourse (Attardo, 1994: 322).

According to Attardo (cited in Zekavat 2017, p. 39) in his book *Satire, Humor and the Construction of Identities*, the functions of humor on the communicative process can be grouped into four classes.

## 1. Social Management

The social management functions of humor covers all the cases in which humor is used as a tool to facilitate in-group interaction and strengthen in-group bonding or out-group rejection. Instances of social management are:

### a. Social control

The speaker uses humor as a social corrective, he or she uses it to embarrass or intimidate the members of the group.

### b. Social norms conveyance

The speaker uses humor to attract attention on taboos, unacceptable behavior, etc. Nilsen in Attardo (1994: 323) notes that white, middle-class, suburban women aim wit or sarcasm at each other to control sexual behavior.

### c. Ingratiation

The speaker tries to search attention and encourage liking. It show mutual laughter shows and builds consensus.

### d. Discourse management

Humor can be used for initiation, termination, passing, exchange of control, topic shift, and checking.

### e. Common ground establishment

A speaker can use the hearer's reaction to humor to establish his/her attention, understanding, and degree of involvement.

f. Cleverness

Humor requires extra processing, so producing and understanding it connote cleverness. In general, humor has positive connotations in society

g. Social play

The humor generated through such play may function to strengthen social bonds and foster group cohesiveness (Long and Graesser in Attardo, 1994: 324). Humor is a means of managing communality and intimacy for women, or as aggression and domination for men (Kotthoff in Attardo, 1994: 324).

h. Repair

Unpleasant situations may be defused by humorous comments, connoting positive attitude, in-group bonding, and levity.

2. Decommittment

Kane et al, (in Attardo 1994: 325) define decommitment as denying any harmful intention for an action and for the speaker to declare that he/she did not have any intention of maintaining or carrying out or treating seriously an action that had been initially started. The basis of the decommitment function is that humorous communication is retractable, for the example the speaker may back off from his/her utterance without loss of face (Brown and Levinson in Attardo, 1994: 325). Decommittment tactics include probing and salvaging, for the example the speaker may probe the hearer reactions by showing the signs of non-seriousness or the

speaker may salvage a situation that is becoming socially unpleasant by decommitted him/herself (Attardo, 1994: 326)

a. Probing

Probing is a function of humor in which a speaker could get information by making a humorous utterance. It is an attempt to discover information that other people do not want you to know, by asking questions carefully and not directly. Humor is used to convey implicit serious contents. It is as a tool for negotiating issues that might be too threatening to be handled overtly. On the other hand, humor can be used to carry a very explicit message of agreement or dissent towards an individual or a group overtly in the case of aggressive humor (Attardo, 1994: 326).

b. Salvaging

Salvaging is a function of humor in which the speaker wants to make a bad situation better. Kane et al. (in Attardo 1994: 326) explain salvaging as a situation in which someone about to experience an unpleasant social situation may attempt to save the situation by indicating that the proposed or past action was not serious, but was instead meant as a joke. This not only puts the burden of initiating an unpleasant social exchange on the audience, but gives the speaker an excuse, for example by saying "I did not mean it seriously".

3. Mediation

Humor is used either to introduce or to carry out potentially embarrassing or aggressive interactions. In short, humor is seen as a mediating device, while teasing is

seen as a device for criticizing a person without an overt attack. It is because they are not being fastened to the maxim of quality, so that the speaker can deny the responsibility for what he/she is saying. If the speaker's assertions are found to be socially unacceptable, he/she has the option of denying their truthfulness by claiming that the assertions belonged to the humorous. Therefore, the speaker does not have to face the consequences of his/her assertions since joking is an accepted mode of communication. In other words, the speaker may claim that he/she was only kidding (Mulkey in Attardo, 1994: 327). Mulkey stresses the fact that humorous discourse carries less responsibility for the speaker, in the sense that its eventual serious content can always be denied. Joking is used to test behavior which is potentially socially unacceptable and to deal with emotionally charged issues.

#### 4. Defunctionalization

Humor, especially nonsense humor or puns, can in some cases be seen as a defunctionalization of language (Guiraud in Attardo, 1994: 328). Defunctionalized language is language that is not used for transmission of information, but for playful purposes. This theory comes from Freud's remark which says that humorous use of language is close to children's pleasure in playing with words. Moreover, Guiraud in Attardo (2001: 329) explains if humor is seen as play with language, it has the effect of shifting the focus from language as a means of communication to language as a ritual and ultimately to language as an art. The fact that linguistic humor will be governed by the rules of the humorous game, rather than by those of language, is



consistent with the metalinguistic status of puns and of humor in general. The speakers are aware of the fun possibilities of language and of the metalinguistic freedom from its rules that humor allows; they may choose to take advantage of these possibilities for entertainment purposes.



## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter discusses about the methodology of this research which includes; research design, approach, the method, material of analysis, data collecting procedure that are consists of type of research, data and sources of the data, and data analysis procedure.

#### **A. Research Design**

In conducting research, we need research a design. Research design refers to the strategy to integrate the different components of research projects in cohesive and coherence way. Some experts have different opinion about what is mean by research design. According to Creswell (2009, p. 3) Research design is plans and the procedures for research to detailed methods of data collection and analysis. The function of a research design is to ensure that the evidence obtain enables us to answer the initial question as unambiguously as possible.

#### **B. Approach**

The approach used in this research is qualitative approach because this research did not contain the statistical data. Mackey and Gass (2005) stated that qualitative is a research that is based on descriptive data without statistical procedure. Qualitative research is characterized by a heavy dependence on data that are word-based (interviews, observer notes, documents, manuscripts, etc.).

Newman (2012) also gives his view on qualitative approach. He said that qualitative approach looks at interpretation or the creation of meaning in specific settings.

### **C. Method**

The data of this analysis can be obtained from words, sentences and conversations that contain the types and the function of humor are described in chapter 2. That are irony, satire, sarcasm, overstatement and understatement, self-deprecation, teasing, replies to rhetorical question, clever replies, double entendres, transformation of frozen expression and pun. In conducting this study, the researcher uses descriptive analysis method. It is actually a qualitative research which is usually called library research. In this reaserch the study used is descriptive qualitative research method. Ashley (2006) qualitative research is a type of social science research that collects and work with non- Numerical data and that seek to interpret meaning from data.

Qualitative method according to Johnson and Christensen (2004, p. 359), is a result that realise primarily on the collection of qualitative data (non- Numerical data such as word and pictures). In line with the definition above, this study explain about the type and the function found in the Nasreddin's short stories.

Descriptive analysis method is applied by describing the facts and then continued by analyzing. This method also means classification. Furthermore, this method not only gives classification but also gives comprehensible and explanation.

#### **D. Material of Analysis**

In literature, a novel, short story, poem, poetry, drama, culture and another thing that are related to literature are valid as an object of analysis. Short story can be one of the research materials to show the explicit and implicit meaning that contain in it. The material of analysis for this research is derived from the short story in the Nasreddin's Funniest stories book by Yusup Priyasudiarja and Y. Sri Purwaningsih (2011).

According to Bull (2008) subject is thing or person being discussed, described or dealt with. While research is a detail study of subject to discover new facts about it. Based on that definition, the researcher concluded that the subject of this research is short story in the Nasreddin's Funniest stories book by Yusup Priyasudiarja and Y. Sri Purwaningsih (2011)

The writer choosing this book because it is a great read for children, teenagers, and adult. Each of stories shows the difference condition, amuse and interest to read for all the readers and contain the implicit and explicit meaning. On the other hand, he is the popular aspects for the natures of the tales that are told easily make him as a folk hero, if only because they are funny and lively, and therefore efficient and pedagogical.

## **E. Data Collecting Procedure**

### **1. Type of Research**

In this study the writer uses descriptive analysis method. In the descriptive analysis method, the data collected by analyzing, summarizing, and describing through text.

Herrera (2004) stated that descriptive qualitative method focuses on the phenomenon that occurs in the present. According to Koh and Owen (2009, p. 219) “descriptive qualitative research is a research which based on the assumptions that the problems are solved true the observation analysis and description”. The process in this study starts with collecting data, compiling, and finally analyzing the results described in a qualitative way.

Descriptive analysis method is applied by describing the facts and then continued by analyzing. This method also means classification. Furthermore, this method not only gives classification but also gives comprehensible and explanation.

### **2. Data and Sources of the Data**

The data in this study is classified into primary and secondary sources. Primary data are the main data to collect and analyze as an object of the study. In this study the data used by writer are the short stories in the Nasreddin’s Funniest stories book by Yusup Priyasudiarja and Y. Sri Purwaningsih (2011).

Secondary data are from the literature in any kind of references, for instance books and electronic articles. These materials will help the writer to find out the types and the function that found in the Nasreddin’s book stories.

### **3. Technique of Data Analysis**

In this study, the writer will use content or textual analysis under the scope of discourse analysis. The purpose of textual analysis is to describe the content, structure and function of the message contained in the texts. In this study, the writer will choose “Nasreddin’s short stories” text to be studied and the analysis will be based on the theory of humor types and humor functions proposed by Martin (2007) and Attardo (1994).

### **4. Data Analysis Procedure**

To conduct the research, there will be several steps in collecting data. First, the writer chose some short stories from Nasreddin short stories book as the source of analyzing the types and function of humor contained. Second, the writer read the whole text in each different part to have understanding of the stories. Then, the writer chose which type and function of humor contain to apply in each sentence of the stories. Finally, analyzed the data based on the theory of function and type of humor proposed by Martin (2006) and Attardo (1994).

## CHAPTER IV

### RESEARCH FINDING AND DISCUSSION

This chapter deals with the study findings and the discussion of study. In this chapter, the writer reads and analyzes the data on the types of humor and the function of humor presented in the Nasreddin's funniest stories by Priyasudiarja and Purwaningsih (2011). This analysis is an attempt to answer the proposed study and problem. Further, explanation is presented in the discussion section which also provides some examples for each found phenomenon in the findings.

#### **A. Research Finding**

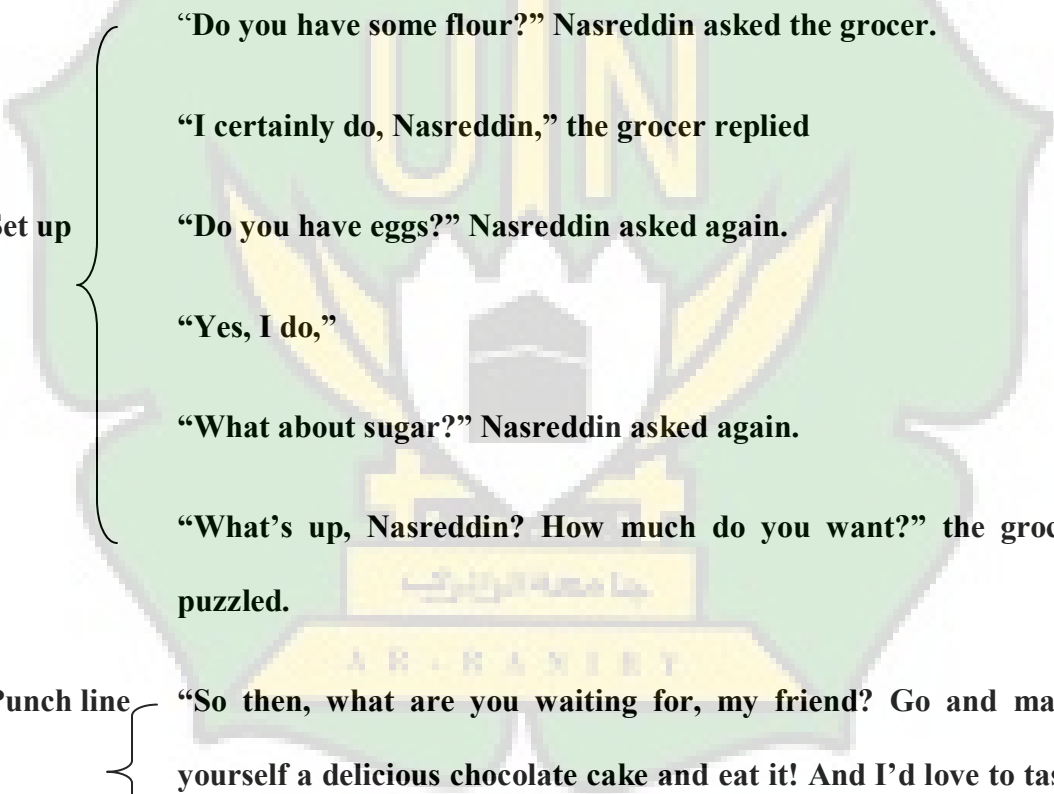
After reading, transcribing and analyzing the language of humor type and function in Nasreddin's funniest stories book by Yusup Priyasudiarja and Y. Sri Purwaningsih that was released in 2011. The writer categorized the data into the predetermined types of humor, namely, irony, satire, sarcasm, overstatement and understatement, self- deprecation, teasing, replies to rhetorical question, clever replies, double entendres, transformation of frozen expression, and pun. The analysis then followed by the explanation of the humor function that consists on the Nasreddin short stories: social management, decommitment, mediation and defunctionalization.

#### **B. Types of Humor**

The main character in the Nasreddin Hoja short stories are conducted the types of humor of joke, spontaneous conversational humor, and unintentional Humor.

## 1. Joke

A joke consists of a setup and a punch line. The setup creates in the listener a particular set of expectations about how the situation should be interpreted. The punch line suddenly shifts the meaning in an unexpected and playful way, thus creating the perception of non-serious incongruity that is necessary for humor to occur (Martin, 2006).



**Set up**

**“Do you have some flour?” Nasreddin asked the grocer.**

**“I certainly do, Nasreddin,” the grocer replied**

**“Do you have eggs?” Nasreddin asked again.**

**“Yes, I do,”**

**“What about sugar?” Nasreddin asked again.**

**“What’s up, Nasreddin? How much do you want?” the grocer puzzled.**

**Punch line**

**“So then, what are you waiting for, my friend? Go and make yourself a delicious chocolate cake and eat it! And I’d love to taste a bit.**

(p. 303- 304, *Chocolate cake*)



Nasreddin really wanted to eat chocolate cake. He went home to find his wife. When he got home, his wife was not there. He tried to open the cabinet, to find some food but it was empty. Then he went to the kitchen to find the ingredient to make a chocolate cake. Apparently, there was nothing in his kitchen. Then he decided to go to the shop to buy the ingredients. He asked the grocer whether he had sugar, flour, eggs and chocolate. When the grocer said yes, Nasreddin asked him to make a chocolate cake for him. The grocer got puzzled. Nasreddin's utterance is categorized as a joke, because there are a set up and punch line. The set-up is when Nasreddin asked the flour, eggs and sugar to the grocer. It created grocer's expectations about how the situation should be interpreted, the grocer asked him how much he want. The punch line which is Nasreddin asked to the grocer to make a chocolate cake to him. Suddenly shifts the meaning in an unexpected and playful way, thus creating the perception of non-serious incongruity that is necessary for humor to occur

## 2. Irony

Irony is a factual statement or decoration in which the opposite of what is actually stated is intended (Rybacki, 1991: 314). A speaker expresses a statement where the literal meaning is contrary to the intended meaning. The state of irony can come in the form of situations, actions, or statements.

“Give me your purse!” Nasreddin said to the first man.

“Why?” The first man wondered

“Just give me your purse and trust me,” Nasreddin replied.

“Did you hear the coin jingling?” Nasreddin asked the second man

“Yes, of course,” the man replied.

**“You’ve already got your right payment. You made sound and now you get paid in sound,”** Nasreddin explained.

(p. 107- 108, *you get paid in sound*)

One day, there were two carpenters in the weald. The first carpenter kept chopping the wood, whereas the second carpenter only grunted every time the first carpenter chopped the wood. The second carpenter kept doing that until the job was over. At the end of the day, the second carpenter asked for payment. The first carpenter refused to pay because the second carpenter didn’t do anything. Finally, they brought the dispute to Nasreddin. He heard to their story and asked the first carpenter to give him his purse. He took three coins from the purse and dropped them on his desks. The coins made the sound. Then he asked the second carpenter if he heard the sound. The second carpenter said yes then Nasreddin said that he had got his payment. Nasreddin respond to a second man with an Irony, because he said something that opposite from the fact.

### 3. Sarcasm

There is an extremely close connection between sarcasm and irony. Martin (2006) stated Situations may be ironic, but only people can be sarcastic. People may be unintentionally ironic, but sarcasm requires intention. What is essential to sarcasm is that it is overt irony intentionally used by the speaker as a form of verbal aggression.

“I am sorry, my father isn’t at home,”

**“Kid, listen to me! Tell your father, every time he goes out, he should go with his head, not leaving his head by the window. Is that clear?”** Nasreddin replied.

(p. 19-20, *A Big Lie*)

There lived a rich man in Nasreddin village. Most people in the village did not like him because he was not friendly. He never invited in his neighbor to his party. One day Nasreddin got the invitation. He was very surprised. Nasreddin decided to go to the man’s house. He rode well and rode his donkey. When he got there, the man’s son opened the door for him. Unfortunately, he did not let him in. He told him that his father was not at home. Nasreddin saw through the corner of his eyes that the son’s father was peeping behind the window. Nasreddin got furious and said that if his father would go out next time, he should carry his head with him, not leaving it by the window. Nasreddin’s respond to the rich man with sarcasm, he used the sarcasm to embarrass the son’s father who is peeping in the window. Nasreddin ’s utterance

means the opposite of what he said, he know the rich man stay at home, so Nasreddin told to son of rich man who lie to him, if his dad go out do not forget to carry his head with him, do not leave his head by the window or it meant peeping at the window.

**“We shouldn’t have asked him. He gave us a stupid answer,”**

**“Well if you don’t believe me, measure it yourself. Then you will find the centre of the earth”** He said calmly.

(p. 267- 268, *The most important point*)

In the Most Important point story, people in Nasreddin village enjoyed sitting, thinking and talking to each other. They were looking at the star and wondering about the earth. They wondered whether the earth had a centre. Some of them though that the earth did not have a centre, whereas the other did. Then, no one of them had ever travelled outside the village, except Nasreddin. So, they came to his house and asked him where the centre of the earth was. Nasreddin answered it that was under his horse’s foot. Then, one of them said to Nasreddin with sarcastic response if that he gave stupid answer. Nasreddin then, said with sarcastic respond too that they should measure the centre of the earth by themselves.

#### 4. Satire

Satire is aggressive humor that pokes fun at social institutions or social policy. It emphasizes on the beliefs held by the culture and presents them for criticism. This criticism provides social commentary and questions current cultural traditions. Examples of satire include humor that highlights race relations, sexual discrimination and non-specific examples of pop culture. Satire creates humor by constructing social commentary.

“You have to drink it, too,” Nasreddin said to his outfit as he dipped his outfit into the wine glass.

“Nasreddin, try this roasted Turkey, you’ll like it,” the host said

“Sure, I will,” Nasreddin replied. He took a piece of roasted turkey, chewed it a bit then fed the rest to his outfit.

“Nasreddin, why are you feeding your outfit and dipping it into your wine glass?”

“Well... you know why I have to feed my outfit. **To tell you the truth, this outfit is the one which helps me get this wonderful treatment and delicious food,**” Nasreddin explained happily.

(p. 45- 46, *An Expensive Outfit*)

In the *An Expensive outfit* (p.45-46) Nasreddin was invited to come to a party in rich family’s house. He decided to come to the party with the best outfit he had.

Unfortunately, his outfit was not good enough to win the host's heart. Nasreddin got angry and decided to go home. He borrowed one of his friend's outfit coats and went back to the party. When he got there, everyone welcomed and respected him. They gave him the best food and drink. Nasreddin fed his coat and also gave his coat some wine. Everyone who saw this was shocked. When they asked him, he answered that they invited his coat not him. Nasreddin answered it with satirical responds. His satire was aggressive humor that pokes fun at people behavior which implied that people judge on the basis of their looks, appearances, and even for who they are because of society's stereotypes. People are judged by his clothes they are instantly assumes that he is poor and cannot afford nice clothes.

#### 5. Overstatement

Overstatement is also known as hyperbole. Hyperbole is to say more than what is necessary.

“Your question is how long will people continue to be born and to die? Right? Nasreddin repeated the question.

“Yes, so what your answer?” they asked again impatiently.

**“Until, of course the heaven and the hell are completely full.”**

(p. 319- 320 *The End of the day*)

He exaggerated his answer because he thought that he got a difficult and an abstract question from his villagers.

#### 6. Replies to Rhetorical Question

Rhetorical questions are not asked with the expectation of a reply. Giving an answer to one violates a conversational expectation and surprises the person who posed the question. This can therefore be perceived as funny, and the intention is usually to simply entertain the conversational partner.

“Sublime Allah,” he spoke looking up

**“It’s such an amazing bless that you gave life to those cooked dove, but how are you going to pay me for the butter, salt, tomato and sugar I used?”**

(p. 239-240, *Dove feast*)

Nasreddin seldom made a party. One day, he made one. He invited his friends over dinner. His friends were so happy to receive his invitation. However, they still wanted to prank Nasreddin. They asked him what he was going to serve for dinner. Nasreddin said that he was going to serve doves for dinner. At feast time, Nasreddin served the doves on a large thin platter with a lid. When Nasreddin went back to the kitchen, his friends replaced the doves with the living ones. When Nasreddin opened the lid, the doves flew away. His friend were curious of what Nasreddin was about to say. He only said that he was amazed by God’s work but he wondered how God

would pay for the butter, salt, tomato, and sugar he used. Nasreddin's question to his friends here was a rhetorical question. His friends were supposed to give no answer to this kind of question.

### 7. Clever Replies

To serious statements this means clever, incongruous, or nonsensical replies to a statement or question that was meant to be serious. The statement is deliberately misconstrued so that the speaker replies to a meaning other than the intended one.

“Do you know what I am going to talk about?” Nasreddin asked

“No, we don't, Nasreddin,” they replied.

“If you don't know what I am going to talk about, then I have nothing to tell you,” Nasreddin replied.

“Do you know what I am going to tell you today?” Nasreddin asked again.

“Yes, we do, Nasreddin,” They replied.

“If you have already known what I am going to tell you, then I have nothing to tell you” said Nasreddin.

**“Do you know what I am going to tell to you?”**

**Some of them say “Yes, we do” and some others said “No, we don't”.**

**“Well, in that case, those who know should tell those who do not know,” Nasreddin replied.**

(p. 127-128, *First Preach*)



Nasreddin always wanted to be an imam. He tried to get a lot of knowledge and also practiced how to speak in front of a lot of people. After fighting hard, finally he had a chance to give a sermon on his first day as the village's imam, Nasreddin was seated on the raised bench, preparing to give preach. Everyone was really curious to hear what he had to say. Nasreddin was very nervous. He wasn't ready at all to give preach. Then he tried to develop a conversation with them. He asked them whether they knew what he was going to say. They said they didn't. Then Nasreddin told them that he wouldn't tell them anything if they didn't know anything. The following day, they said that they knew what Nasreddin was going to tell. Once again, Nasreddin said that he didn't have to tell them anything because they had already known. On the third day, some said they knew, some said they didn't. Nasreddin said that those who had already known should tell those who hadn't. It implied that Nasreddin was not ready to give preach. He answered their question with an ambiguous respond. He did not answer directly, but implied it in a difference utterance. The form of humor in this utterance is clever reply to serious statement that belongs into spontaneous conversational humor.

Another Example

“My dear friend, could you please lift the far left corner of the rug and see what is underneath?” Nasreddin said.

“Sure,” he replied.

“What do you see?” Nasreddin asked him.

“Nothing,” he answered.

“Take it and go home. That’s your payment!” Nasreddin commanded him.

(p. 195- 196, *Nothing*)

In the Nothing story, there was a carpenter who went to the forest to take some wood. He brought a big sack and filled them with pieces of wood. He brought to take the wood home. He didn’t see a stone in front of him and fell. The pieces of wood scattered everywhere. There was a man who saw what happened. He offered the carpenter to help and asked for nothing. The carpenter agreed. After the job was done, he asked for his nothing and then they argued. They could not solve their argument, so they decided to go to Nasreddin who was the wise man. Nasreddin asked the man to look under the rug and took his nothing. He made a clever reply to a serious statement to end the conversation because the man asked for his nothing to the man that he has been helped.

#### 8. Double Entendres

It is a statement or word that is deliberately misperceived or misconstrued so as to evoke a dual meaning. Double entendres, when used intentionally, can be fun and entertain because the idea is to get a laugh both from people in the know and from people who do not get the second meaning.

“Give me your hand! Give me your hand!” the people shouted

“Nasreddin you should do something. Hasan, the rich, has fallen into the river. He is going to get drown, but he doesn’t let us save him,” one of them told Nasreddin

“Let me try,” Nasreddin replied.

“Hasan, Hasan, take my hand!” Nasreddin shouted to the drowning man. The man immediatately grabbed Nasreddin’s arm.

“How could you make it, Nasreddin?” one of the villagers asked.

“It’s easy. He is quite stingy, right? He’s **better at taking than giving. So use the word ‘take’ not ‘give’**,” Nasreddin replied calmly.

(p. 27-28, *Stingy rich man*)

In Nasreddin’s village, there was a rich man who dropped the coin into the river. Because he was a bit stingy, he did not want to let his coin go. He tried to reach the coin in the river. Unfortunately he lost his balance and fell into the river. People saw what happened and tried to help him. Amazingly, he did not want to reach the people’s hands. The people kept asking him to give them their hands, but he kept refusing. Nasreddin happened to pass the street and wondered what happened. Then he decided to help. He asked the man to take his hand and he did it. When everyone asked Nasreddin asked him about it, he only answered that the rich man did not use to give to others, only taking. In the statement above ‘take’ can have two meaning;

Nasreddin gave his hand to help the stingy man and the stingy man better at taking than giving. The type of humor in this utterance is double entendres

### C. The Function of Humor

Humor not only has an entertainment function, but also has many social functions. The primary functions of humor in conversation are the effects that the speaker may achieve directly by using humorous segments or texts in his or her discourse. The following section discusses the functions of humor In Nasreddin short stories.

#### 1) Social Management

The social management function of humor covers all the cases in which humor is used as a tool to facilitate in-group interaction and strengthen in-group bonding or out-group rejection. There are eight sub categories in social management i.e. social control, social norms conveyance, ingratiation, discourse management, common ground establishment, cleverness, social play, and repair. The following discussion will discuss social management that found in the Nasreddin's short stories.

“Nasreddin, why are you feeding your outfit and dipping it into your wine glass?”

“Well... you know why I have to feed my outfit. **To tell you the truth, this outfit is the one which helps me get this wonderful treatment and delicious food,**”

Nasreddin explained happily.

(p. 45- 46, *An Expensive Outfit*)

Nasreddin used humor as a social management since he used humor as a tool to facilitate in-group interaction. He conveys thoughts that contain moral messages as well as the logic of language that should exist in every individual. Unconsciously social criticism conveyed by Nasreddin actually makes the audience confused and raises questions. Based on the context of the utterance delivered by Nasruddin is to make people who are at the party think logically if his appearance has helped him to get good treatment at the party. On the other word, another point to be conveyed by Nasreddin is not to judge someone by his appearance only, treat all people well and the clothes a person wears does not reflect who they are. In social management, this kind of function of humor is categorized as social control. This is why the function is categorized as social management. Embarrassing somebody's behavior by using humor belongs to social control function which is one of the sub categorizes in social management function of humor.

## 2) Mediation

Humor is used either to introduce or carry out potentially embarrassing or aggressive interactions. In short, humor is seen as a mediating device. It is used to test behavior which is potentially socially unacceptable and to deal with emotionally charged issues.

“Could you share some money with me?” the man repeated

“OK. But you have to come up there with me,” he said

“Once they got to the roof top, Nasreddin turned to the man and said, “I don’t have money.”

(p. 249- 250, *Climbing up the roof*)

The context of conversation above occurred in the rainy day, when Nasreddin and his family were sitting in the living room, his wife got surprised of the roof’s leaking. Next morning, he borrowed a ladder from his neighbor. He climbed the ladder very carefully. Just after he was about to start working, he heard someone knock the door. So he looked down from the edge of the roof and saw a stranger in front of the door. Nasreddin shouted if he was up the roof, then, the man asked Nasreddin to come down because he has something important to talk to Nasreddin and he did not ask directly, but implied it in a different utterance. Nasreddin climbed down the ladder carefully until he got the ground. Nasreddin asked again to the man what he wanted, but the answer made Nasreddin speechless. The man asked Nasreddin to give some money. But Nasreddin responded with saying Ok and asked him to follow. Nasreddin came up the roof, after they both tiredly got to the roof top, Nasreddin turned to the man and said if he has no money, The function of this humor is mediation because Nasreddin answered his question with an ambiguous response too. Nasreddin did not want to answer directly to his question because he was embarrassed by it.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

In this chapter, the writer draws the conclusion from what has been studied in the preceding chapters, and recommends some suggestions according to Nasreddin short stories about humor function and humor types based on Martin and Attardo theory.

#### A. Conclusions

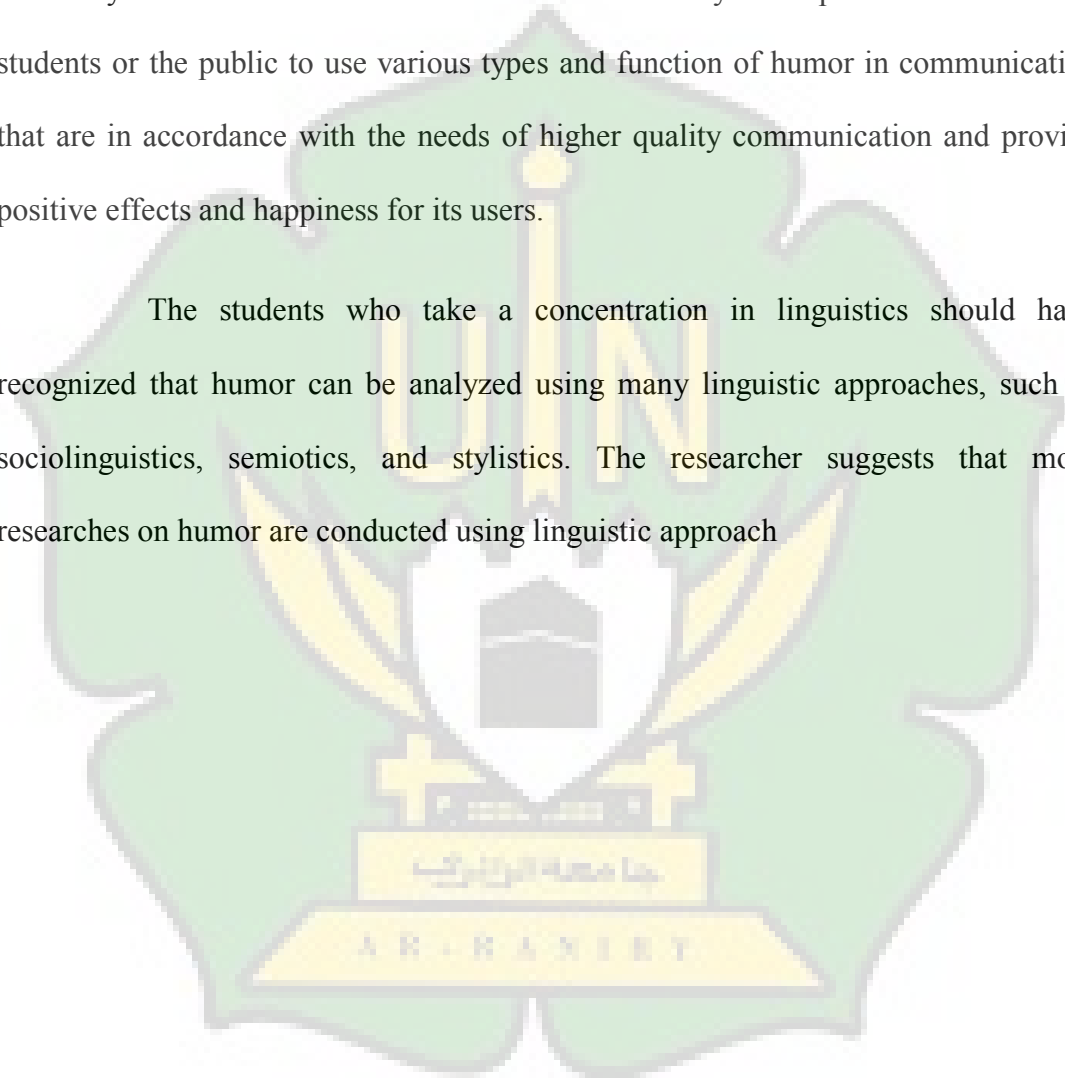
Based on the findings and discussion in the previous chapter, the writer draws the conclusions as presented in the following

There are types of spontaneous conversational humor found in the Nasreddin short stories book. They are joke, irony, sarcasm, satire, overstatement, replies to rhetorical question, clever replies, and double entendres. 3 type of spontaneous conversational humor that is not found are pun, self- deprecation, transformation of frozen expression. Meanwhile, unintentional humor is also not found in the Nasreddin short stories because unintentional humor is raised from speakers' misspellings, mispronunciations, errors in logic, and Freudian slips. The speakers create humor unintentionally so it has no function. Unintentional humor is not the kind of humor which can easily be found in everyday conversation because it requires no intention. The functions of humor found are social management and mediation

## **B. Suggestion**

Having known the results of the study, some suggestions are intended in this study for the future writer. The results of this study are expected to be done for students or the public to use various types and function of humor in communication that are in accordance with the needs of higher quality communication and provide positive effects and happiness for its users.

The students who take a concentration in linguistics should have recognized that humor can be analyzed using many linguistic approaches, such as sociolinguistics, semiotics, and stylistics. The researcher suggests that more researches on humor are conducted using linguistic approach





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