Speech Actions of Palembang Malay Community's Humor on Television: A Review of Cultural Aspects of Politeness

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Abstract

This study examines Palembangese politeness speech acts in television programs on PAL TV Palembang Station from the cultural aspect of the humorous utterance category. This research is qualitative research using an ethnographic study of communication, which is applied to find out the communication patterns of social groups, in this case, Palembangese speech acts in humor. The technique used in data collection is the technique of recording documentation, notes, and interviews. The results of this research show that polite speech acts of Palembang people in humor accumulate in several factors. Judging from the material of humor, humorous activities occur in almost all aspects of life because, basically, elements of humor are extracted from the phenomenon of various kinds of life. From the cultural context that developed in Palembang society, jokes are preferred because of product conflicts that arise. Relative relations between families are the usual material for humor. Furthermore, from the point of view of situations, some situations are deliberately created because participants need entertainment or excitement in speech act activities or the results of events that flow naturally from a subject.

1. INTRODUCTION

Humor (banter/mock impoliteness) is interpreted as a form of speech characterized by humor that contains various forms of stimulation that have the potential to provoke a smiling or laughing response from the audience, containing many conversational implicatures as a result of deviations from the principles of cooperation and the principles of politeness, even though the perpetrators may be unaware (Brewer & Lichtenstein, 1982). Leech's translation interprets humor as an offensive way to be friendly (Cummins & Katsos, 2019; G. N. Leech & Oka, 1993). Humor has a uniqueness when it is juxtaposed with the concept of politeness that applies and is understood by experts (Shabrina & Pratama, 2023). With its uniqueness and it is very possible to find patterns of "politeness" attached to it, especially in Palembangese, this research was conducted. In particular, this research is motivated by the desire of researchers to contribute to language education to become more familiar with humorous discourse, in this

case in the form of Palembangese humor as an effort to encourage the implementation of local language learning in schools.

A correct understanding of humor that appears in certain speech acts can influence the quality of one's use of language so that it becomes more precise, good, and correct as well as maintaining communication ethics (Astuti & Chandra, 2021; Love, 1992; Wilding, D., Fray, P., Molitorisz, S. & McKewon, 2018). The discourse of humor (such as this humor) is also entertainment because its creation is intended to entertain listeners (Landert, 2021; Umamah et al., 2023; I D P Wijana, 1996). This discourse can also channel social criticism of all forms of inequality that occur in society (I Dewa Putu Wijana, 2015; Zajko, 2022). Bright regarding the research that has been carried out seeks to trace the existence of humor and its function in the society that produces it (Bright, 1992; I D P Wijana, 2018).

In teaching and learning interactions there must be language events which are a representation/reflection of language in the community where the school is located which has many language variations, one of which is humorous which in its application has its valuable content in a communication activity including the formation of student character (Moats, 2020). The results of observations on humorous utterances in Palembang are also known to have specificity in the form of speech acts which tend to be in the form of direct speech.

Studies on humor discourse on television have been widely conducted, such as those conducted by Wangsomchok (2016) to explore how humor is expressed, considering the linguistic strategies used. This perspective is framed in an in-depth analysis of video footage of two real-life examples from different settings: two siblings playing and a sequence from a couples therapy session. Next, Jensen (2018) examines examples of humor from video footage of interactions to reconceptualize humor as a different way. In a study conducted by Matwick & Matwick (2019), the relationship between humor and gender is explored in the context of one of the US instructional television cooking shows, The Pioneer Woman. From previous studies, none have addressed humor in Malay from television media.

The utterances that are the object of research are utterances in the form of short sitcom stories broadcast by one of the television stations in Palembang, namely Pal-TV which are "humorous" and scientifically place themselves in a principle called the Humor Principle which in its speaking activities produces a certain effect. Humor (banter) is an offensive way of being friendly (mock-impoliteness) (Harared & Nurani, 2020; Taylor, 2015). What is called the Principle of Humor is of course "less important" when compared to other rhetorical principles (Sherwood, 2013). But this principle is often manifested in casual conversation, especially among young people (G. Leech, 2014).

The focus of this study is speech acts of humor in the Palembangese on humorous programs that appear in the sitcom Humor Studio 42 on Pal-TV Palembang television station with a sub-focus covering cultural aspects of politeness humorous speech acts in Palembang on humor on Television Pal-TV Palembang. In particular, this study aims to provide an in-depth understanding of the politeness of humorous speech acts from the perspective of politeness culture broadcast by the television station PAL-TV Palembang.

Palembangese speech acts in the form of humor that appears in Humor Studio 42 shows, is a language phenomenon that develops in society, in which in speech events, the interactions that occur can be of good or bad value, reasonable and inappropriate so that the speakers are categorized as polite and not. polite. This is a reflection of the people of Palembang with their

unique character of humor so that they are represented in the Humor Studio 42 program on PAL-TV Palembang.

2. METHODOLOGY

This research includes qualitative research because this research relates to a system of thinking and approaches to data collection (Busetto et al., 2020). The technique used in data collection is the technique of documenting the results of recording, noting, and interviewing. Furthermore, according to Emzir (2014) observations, interviews, personal and official documents, photos, recordings, drawings, and informal conversations are all sources of qualitative data.

Based on the interests in this study, the data of this research is in the form of humorous utterances were transcribed in the form of conversation transcripts between actors (Alawiyyah, Wawan Gunawan, 2020; Fatimah Sari Siregar et al., 2021). The data analyzed were in the form of conversation units based on research focus and sub-focus (Bengtsson, 2016; Christou, 2023). The data is sourced from the individuals involved in the Humor Studio 42 story. The data is also obtained in the form of information relating to forms, functions, strategies, principles, and culture of politeness obtained from various sourcebooks, scientific journals, and related informants or sources (O'Connor & Joffe, 2020).

The number of episodes studied was twelve episodes that aired for three months. In accordance with the episodes that were used as the subject of the study, the duration of data collection was carried out for three months. The demographics of the participants selected were viewers spread across various regions in South Sumatra Province.

The stage of providing data in this study was carried out using the see method. The technique used is recording. The data provision stage in this study was carried out using the see method (Achmad HP, 2010; Sudaryanto, 1993). The use of this technique is adapted to the nature of the research data related to speech. As a research instrument, the researcher directly listened to the use of Palembangese, especially the use of its utterances. The researcher's activity during data collection was to record the use of Palembangese in the form of humorous speech acts from existing video recordings. In addition to recording the use of humorous speech acts, the researcher also noted the important factors behind the use of humorous speech acts.

The method used to analyze the conversation data of this research is the discourse analysis method in which the data has been presented in the form of a transcript of the data from the processed video recordings of Humor Studio 42. The researcher analyzed the discourse data in the form of humorous speech acts in the Humor Studio 42 program on television stations. Pal-TV Palembang. Researchers only concentrate research on form, function, strategy, principles of politeness, and culture of politeness in the Humor Studio 42 program which is broadcast by television station PAL-TV Palembang.
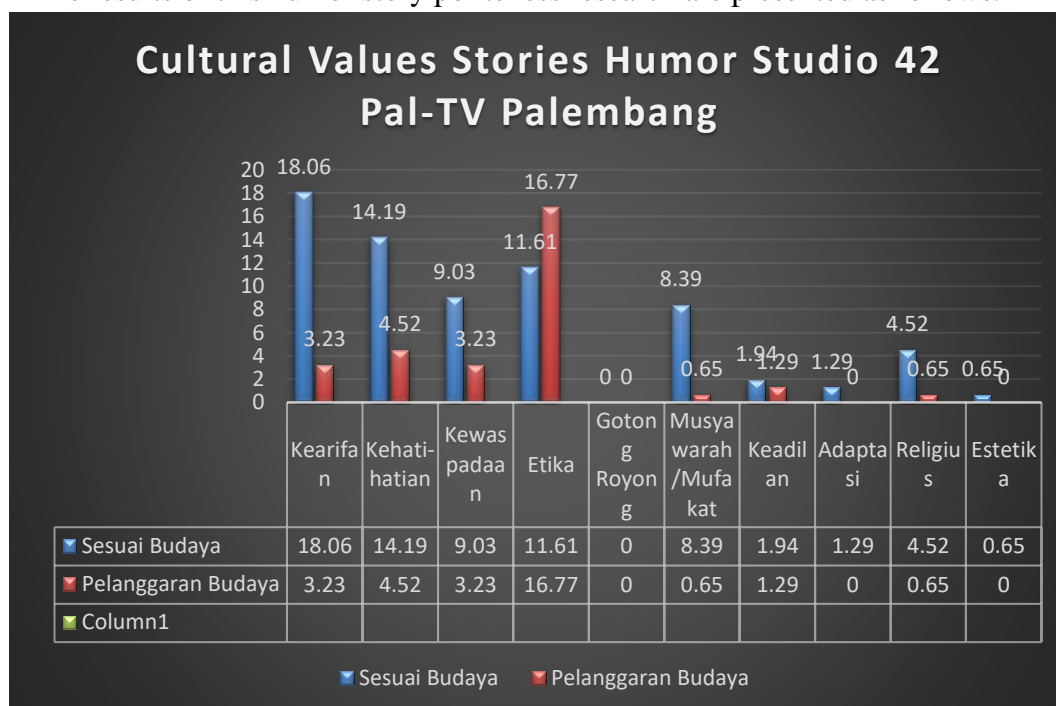
Data analysis was carried out by explaining the politeness markers that mark humorous speech acts (Pambudi et al., 2023; Zulianti & Nurchurifiani, 2021). After obtaining the characteristics of speech forms, the analysis is continued by providing interpretations and explanations regarding the reasons why this form was chosen and used to express the politeness of Palembangese humorous speech acts. After the data analysis stages have been passed, then the results of the data analysis are presented in the form of a description (Kotronoulas et al., 2023). Presentation in the form of a description is a presentation (of the results of data analysis) in the form of a description using formal sentences, charts, and codes consistently. Phenomena

involving sociopragmatic aspects are described and explained by giving arguments that are guided by the concepts and theoretical framework used (Beltrama et al., 2023; Linares-Bernabéu, 2023).

Checking the validity of this research data includes the following matters, namely Credibility, Transferability, Dependability, and Confirmability (Enworo, 2023; Riazi et al., 2023). The source triangulation technique is a technique for checking the validity of data that uses something other than the data as a comparison to the data that is owned. With this technique, it can be easier to get conclusions from various sources using theories, methods, and other techniques. The validity of the data related to colleagues intends to discuss temporary results who have the competence and have the same attention to the object under study to confirm with data and data analysis. Observations and special attention are used to re-data of procedures, and analysis so that conclusions can be drawn from the research.

3. RESULTS AND DISCUSSION

The results of this humor story politeness research are presented as follows.

Cultural Values Stories Humor Studio 42 Pal-TV Palembang

	Kearifan	Kehati-hatian	Kewaspadaan	Etika	Gotong Royong	Musyawarah /Mufakat	Keadilan	Adaptasi	Religius	Estetika
■ Sesuai Budaya	18.06	14.19	9.03	11.61	0	8.39	1.94	1.29	4.52	0.65
■ Pelanggaran Budaya	3.23	4.52	3.23	16.77	0	0.65	1.29	0	0.65	0
■ Column1										

By paying attention to the diagram above, it can be seen that in humorous activities the speech participants are more dominant in adhering to the politeness culture of the type of wisdom. Meanwhile, violations of the culture of politeness in Palembang are mostly committed against the type of humility. From the results of observations and interviews, respondents revealed that in everyday life the people of Palembang, in their sense of humor, actually prioritize things that are appropriate and inappropriate to talk about (McBride & Ball, 2022; Stanley et al., 2014). The choice of speech that is contrary to the existing politeness principles is one of the efforts to establish intimacy (Seken, 2011).

In terms of cultural values, it can be seen that even in the humor category, the speakers still prioritize the values of wisdom, namely the speakers put forward considerations between what is appropriate and inappropriate to do in participating in interacting with others, so that behavior like this is imaged positively by its constituents (Onwuegbuzie et al., 2009). However,

what is very striking in the behavior of this humorous speech is the violation of ethics in various utterances so that it is obvious that the participants in the speech are unable to distinguish between good and bad things in human behavior (Alfano & Robinson, 2017; Beltrama & Papafragou, 2023). Situations like this are deliberately raised in various episodes as a form of humor, even though it is very clear that this story violates politeness. Exploration of ethical violations seems to be the main menu in humorous activities.

The implications of humorous politeness research can be explained as follows. Being humorous is commonplace anywhere (Davis, 2013; Earleywine, 2023; Yue et al., 2016). The findings on the humorous life of the Palembang people as represented in the studio 42 humor broadcasts produced by the Pal-TV television station which are then concretized by the opinions of people from various backgrounds and ages have created an image of the Palembang community on one side of their social life. When it is related to the politeness aspect which has its own rules in which universal signs of politeness are contained, then humor has its domain which is categorized as impoliteness. Impoliteness in humor is politeness in the point of view of humor. This is what is found in the humor of the Palembang people which is already a local culture as a manifestation of the characteristics of the Palembang people in fostering the integrity of their social relations with other people.

The results of this study have culturally mapped one aspect of the speech behavior of the Palembang people, namely, having humor. Violation of politeness speech acts which is understood as a mere form of humor is an effort to foster a relaxed and friendly life of communication between members of the community (Aisah et al., 2018; Sinkeviciute, 2019). Considering that from time to time there are always many changes, starting from the distribution of the population and migration of language and culture between regions, between provinces, and even between countries, the phenomenon of humor will certainly experience a shift, both in terms of humorous style and choice of words and topics of conversation (Holmes, 2013). Thus the implications for the cultural development of the Palembang people are the possibility of changes in social behavior that lead to the implications of globalization, namely that the style of humor will become something that is universal and will change the style of humor of the people of Palembang today.

From the description above, there are implications for language shift for Palembangese planning efforts in multilingual communities, namely implications for learning Palembangese and implications for institutional development. The implications for learning Palembangese concern curriculum development, learning methods, teaching materials, and the potential for learning Palembangese by utilizing the speech behavior of the Palembang people in the Palembangese curriculum. This is also in anticipation of the declaration of the Mayor of Palembang which places Palembang City 2018 as an international city. As for the implications of research on language shifts in institutional development, it concerns organizing seminars and establishing a sociolinguistics center.

4. CONCLUSION

The humorous activities of the speech participants are more dominant in adhering to the politeness culture of the type of wisdom. Meanwhile, violations of the culture of politeness in Palembang are mostly committed against the type of humility. From cultural values, it can be seen that even in the humor category, the speakers still prioritize the values of wisdom, namely the speakers put forward considerations between what is appropriate and inappropriate

to do in participating in interacting with others, so that behavior like this is imaged positively by its constituents. However, what is very striking in the behavior of this humorous speech is the violation of ethics in various utterances so that it is obvious that the participants in the speech are unable to distinguish between good and bad things in human behavior. In addition, there are limitations of the research that has been conducted that this study has a strong cultural focus but needs improvement especially in the form of sociolinguistic-ethnic studies of Sumatran Malay, Pontianak Malay, and Malay studies in related countries, such as Malaysia, Brunei Darussalam, and Singapore. This study provides implications for regional language variations as part of the national culture that enriches Indonesian culture.

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