

**A STYLISTIC ANALYSIS OF ABDUR'S STAND UP
COMEDY IN STAND UP COMEDY INDONESIA
(SUCI) 4**



**A THESIS
In Partial Fulfillment of the Requirements for
the Sarjana Degree Majoring Linguistics in English Department
Faculty of Humanities Diponegoro University**

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PRONOUNCEMENT

I honestly confirm that I compile this thesis by myself and without taking any results from others researchers in S-1, S-2, S-3 and in diploma degree of any university. I ascertain also that I do not quote any material from other publications or someone's paper except from the references mentioned.

Semarang, July 2017

Dyas Khairani

MOTTO AND DEDICATION

For indeed, with hardship (will be) ease.

Indeed, with hardship (will be) ease.

Al-Inshirah 94:6, 94:7

*This paper is dedicated to
My beloved family and
to everyone who helped me accomplished this paper*

**A STYLISTIC ANALYSIS OF ABDUR'S STAND UP COMEDY IN STAND UP
COMEDY INDONESIA (SUCI) SEASON 4**

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ABSTRACT

Manusia dan kebudayaan adalah dua hal yang tidak dapat dipisahkan. Manusia akan selalu berbudaya dan mempelajari budaya. Pada era globalisasi, ada banyak budaya luar yang masuk dan mempengaruhi budaya lokal. Pengaruh budaya dari luar tersebut, melahirkan suatu budaya yang dinamakan budaya kontemporer atau budaya populer. Salah satu contoh budaya kontemporer di Indonesia yang saat ini sedang berkembang luas adalah stand-up comedy. Stand-up comedy adalah suatu komedi monolog yang dibawakan oleh seseorang secara langsung dihadapan penonton. Sebelum tampil, biasanya para komika tersebut mempersiapkan materi yang akan dibawakan terlebih dahulu. Salah satu komika stand-up comedy yang terkenal di Indonesia adalah Abdur. Materi yang dibawakan Abdur sering kali sarat dengan permainan kata dan kiasan didalamnya. Dalam penelitian ini, penulis meneliti tentang gaya bahasa yang terdapat dalam materi stand-up comedy Abdur pada acara Stand-up Comedy Indonesia 4. Penelitian ini adalah penelitian deskriptif kualitatif, data dalam penelitian ini berupa transkripsi yang diperoleh dari video stand-up comedy di Youtube. Penulis mengelompokkan ujaran-ujaran yang mengandung gaya bahasa, kemudian menjelaskan gaya bahasa yang terdapat pada ujaran tersebut. Dalam analisis data, penulis menemukan 9 gaya bahasa yang terdapat pada materi stand-up comedy Abdur.

Keywords: globalisasi, budaya kontemporer, stand-up comedy, gaya bahasa

CHAPTER I

INTRODUCTION

1. Background of the study

People and culture are two different things that cannot be separated. People will always live through culture and learn culture. Culture comes from *Latin* words *colere* which means processing, performing, and caring. From Oxford Dictionary, the definition of culture is “the customs and beliefs, art, way of life and social organization of a particular country or group”.

In the globalization era, there are a lot of external cultural influences. In socio-cultural aspect, globalization has caused the birth of contemporary culture or popular (pop) culture. Contemporary culture is the process of cultural unification between one culture and other culture. Contemporary culture affects the mindset and characteristics of local culture. Rapid developments of technology also become contributor to the contemporary culture growth, since they enable people to get information from any sources. Western culture and K-pop culture that came to Indonesia are some examples of contemporary culture in Indonesia.

Aside from its negative effects, such as shifting national culture and changing people’s lifestyle, we can take positive examples from contemporary

culture phenomenon. For example, it is an inspiration for spreading culture and creative sources to develop arts and crafts.

One of famous contemporary cultures in Indonesia is stand-up comedy. Stand-up comedy is an art form of comedy or monologues delivered to the audience. This is a type of comedy that explores the concept of a single appearance by a player who is called a comic or a stand-up comedian. Stand-up comedy has its origin in classic Parrhesia in 400 BC used for cynics and epicureans in order to tell the reality without censorship (Foucault, 1983) (in Wikipedia, 2013). Afterwards, it starts to spread in the United Kingdom, United States, India, until now it spreads all over the world including Indonesia. In Indonesia, stand-up comedy is usually compared to comedy groups (*Grup Lawak*), such as *Srimulat* and *Warkop* DKI.

In Indonesia, there are two famous stand-up comedy programs in television. Those are Stand-Up Comedy Show Metro TV by *Metro* TV channel and Stand-Up Comedy Indonesia (SUCI) by *Kompas* TV. Both of those programs have the same theme, but the formats are different. SUCI is a stand-up comedy competition followed by talented comic through audition. The audition usually held in the capital of Indonesia region. In every final or *Babak Show* the comics will be given different theme and challenge every week. When they performed, they have three until seven minutes to deliver their materials in front of the audience.

The comics usually prepare their materials (original material) before performance or they just deliver common jokes. Sometimes they interact with

the audience, depending on the joke. The performance will be judged by three juries and one guest star as a jury. Comics who get the lowest score will be eliminated (close-mic). The idea from this show appears along with the popularity of stand-up comedy in Indonesia in the beginning 2010. This program started to air every Saturday at 20.00 o'clock.

There are a lot of talented and attractive comics performed in this show, from the first to the sixth seasons. One of the talented comics from this show is Abdurrahim Arsyad or Abdur. He is a finalist from Surabaya but he is originally from Laratunka Sumba, East Nusa Tenggara. Abdur is known for his Sumba accent when he speaks Indonesian. He was frequently applauded because of his word play and simple material that has an interesting content. Other comics may enhance their performance by making funny body gestures or playing musical instruments but Abdur attracts people attention by his smart material especially when he talks about Indonesia. For example, in the final battle, he delivered his material titled "*Jaya Indonesia*" in a very attractive way. He ended every sentence of his speech with the same rhyme, and a lot of figures of speech are found in the sentences. The monologue is like a political speech but delivered in a fun way.

Based on the reason above, I was interested in discovering what made Abdur's material interesting, so I did research on Abdur's stand-up comedy using a stylistic approach. According to J. Mistrik in Missikova (2003), stylistic is the study of choice and the types of use of linguistic, extra-linguistic and aesthetic means, as well as particular techniques used in

communication. Leech and Short (2007) also said that stylistics is the linguistic study of style.

Style is significantly applied on both literary and non-literary language, but traditionally it is associated with written text (Leech and Short, 2007). As it is tightly related to written text, most writer usually not only concern on how to write a good text which will be clearly received by the readers, but also how they tend to give more attention to the aesthetical and dramatic values of writing that must be achieved in the text.

2. Research Problems

According to the topic of the study, I consider that it is important to make research problems before making research on this subject, such as;

1. What are the figures of speech found in Stand-up Comedy materials by Abdur? ;
2. What are the meanings of figures of speech that are found in Abdur's stand-up comedy material?

3. Purposes of the Research

1. To find out the types of figures of speech used in Abdur's standup comedy material.
2. To explain the meanings of figures of speech in Abdur's standup comedy material.

4. Significance of the Study

It is expected that the result of the research would bring some theoretical and practical benefits for everyone. The specifications of the contributions of the research are as follows:

1. Theoretical Significance

Theoretically the results of this research would enrich the specific knowledge concerning in the stylistics of stand-up comedy material.

2. Practical Significance

- 1) This research is expected to be useful for linguistic students who are interested in studying linguistics, stylistics.
- 2) This research is expected to be beneficial for person who wants to learn how to make an interesting standup comedy material.
- 3) This research is expected to give contribution for the next research.

5. Scope of Study

I limited my study on figures of speech found in Abdur's stand-up comedy video.

6. Previous Studies

Stylistics is a subject that has been widely studied and analyzed. I found some theses and journals which relate to this research. The first thesis is "*Gaya Bahasa Dalam Parodi Stand Up Comedy Indonesia (SUCI)*" written by Muhammad Idris Assegaf. In this thesis, the writer focus on analyzing stylistic

devices found in stand-up comedy material from Stand-up comedy Indonesia. He analyzed stylistic aspects based on Keraf (2004), Hadi (2008), Maulana (2008), Moeliono (1989), Pradopo (2005), and Sunyoto (2008). The writer took two samples of standup comedy material entitled “*Orang Kurus*” and “*Mancing*”. The object for the research is not focused on one comedian but from different material and comedian. He uses descriptive-qualitative method to analyze the data and take data sources from a blog. Based on his finding data, he found out stylistics device used in the data such as personification, hyperbole, pars prototo, metaphor, paradoks, and antithesis.

Second thesis is “A Stylistic Analysis of Repetition as a Musical Device in the Dwarfs’ Song In THE HOBBIT Novel by J. R. R. Tolkien” written by Juani Vinafari. In this study the writer found that people use musical devices in literary works, especially poetry, for some purposes. Her research aims to describe the types of repetition as a musical device and to find out the function of musical devices in the dwarfs’ song in *The Hobbit* novel. She uses descriptive qualitative approach and the data are in the form of stanza taken from the song lyrics by the dwarfs in *The Hobbit* novel.

In conducting the data analysis, the researcher passed some steps: identifying, classifying and making interpretation. Based on Perrine’s classification of types of repetition, the results show that there are eight types of repetition found in the dwarfs’ songs in *The Hobbit* novel. Some types of repetition: alliteration, assonance, consonance, masculine rhyme, and internal rhyme, occur in all the six songs. After categorizing and interpreting the data,

the writer concludes that all of the types of repetition function to emphasize certain words. All of the functions lead to the reinforcement of the meaning.

Another research about stylistics is a journal entitled “Stylistics Analysis of the Poem ‘TO AUTUMN’ By John Keats.” In this paper, the writer analyze the structure and style of John Keats poetry and his themes, reviews, and treatment of nature and beauty. Khan and Jabeen analyze John Keats’s poem “To Autumn” from the perspective of stylistics analysis. They analyze the poem according to the levels of stylistics such as phonetic level, graphological level, grammatical level and lexical level. They find out that the theme of the poem is fulfillment and through the richness of images, the poet has prolonged its fulfillment. It is most satisfying in thought and expression. The poem shows that Keats posses all the romantic traits-love of nature, beauty and imagination. The poem is rich in sensuous imagery.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1. Stylistics and Style

Stylistics is the study of style of written and spoken text. The term “style” is used very frequently in literary criticism and especially stylistics is very difficult to define. According to Wales (in Missikova, 2003) there are several definitions of style such as;

1. Manner of expression

Styles can be seen as the manner of expression in writing and speaking. We might talk of someone writing in an ornate style or speaking in a comic style.

2. Variation in language use

One obvious implication of manner of expression is that there are different styles in different situations and also that the same activity can produce stylistic variation, for example two people will not have the same style in writing an essay.

3. The set or sum of linguistic features

Style is the set of author characteristic when it is applied to the domain of author, for example their language habits or idiolect.

4. A choice of items

Style is seen as distinctive by the choice of items and their distribution and patterning. The selection of features is partly determined by the genre, form, theme, etc. All utterance have a style, even they might seem plain or unmarked because plain style is also a style.

5. Deviation from a norm

The concept of style as a deviation from a norm is based on a common approach in the 1960's. Deviation in stylistic is concerned with the use of different styles from the expected norm of language use in a given genre of writing.

From the explanation above, it can be concluded that stylistics is the study of style. It is the study and interpretation of texts in regard to their linguistic and tonal style. Missikova (2003) also said that stylistics is traditionally regarded as a field of study where the methods of selecting and implementing linguistic, extra-linguistic, or artistic expressive means and devices in the process of communications are studied.

2.2. Stylistic Device

Stylistics elements are the use of any techniques variety to give an auxiliary meaning, ideas, or feeling to the literal or written (Wikipedia, 2013). It means that stylistic device is a literary techniques used to heighten the effectiveness of expression. It is not only useful for analyzing text, but also helping to create an interesting speeches, essays, etc. Some rhetoricians have classified as many as 250 separate stylistic devices. Perrine (1956) classified

stylistic devices into figure of speech, imagery, and sound. Figure of speech discusses about some figurative languages in the form of single word or phrase. Imagery is the representation through language of sense experience such as the sense of sound, smell, taste, touch, internal sensation, or movement in the muscles or joints. Sounds or tone is the attitude of writer or speaker toward his subject, audience, or himself. It discusses about musical devices, rhythm and meter, and pattern of the literary work. It is usually applied to analyze a poem.

In this research, I focused on figures of speech based on Perrine's theory. Perrine (1956) said a figure of speech is any way of saying something other than the ordinary way. There are twelve types of figures of speech based on Perrine's theory. They are metaphor, simile, personification, synecdoche, metonymy, symbol, allegory, overstatements, apostrophe, understatement, and verbal irony.

1. Metaphor

Simile and metaphor are often confused with one another. Perrine (1956: 48) said that "metaphor and simile are both used as a means of comparing things that are essentially unlike". Metaphor is a comparison between two things without using the words or phrase such as *like, as, than, similar to, resembles, or seems*. In metaphor the comparison is implied, which means the figurative term is substituted for or identified with the literal terms. While

simile only says that one thing is *like* another, a metaphor says that one thing is *another*. For example: *That boy is a car!* (Wikipedia, 2013)

The boy is compared with a car without using words such as *like* or *as*. Car is a vehicle that always identical with something fast. It can be interpreted that the boy is walking or running very fast

2. Simile

Perrine (1956) said that in simile the comparison is expressed by the use of some words or phrase, such as *like*, *as*, *than*, *similar to*, *resembles*, or *seems*. Simile is a comparison between two things which are basically quite different, but they have similarity of characteristic. The object of a simile is to make an interesting connection in a reader's or listener's mind. For example: *She walks like an angel* (Wikipedia, 2013)

The speaker compares the word *walks* and *angel* using word *like*. It can be interpreted that she walks in a good posture or she walks in a elegant manner, so it looks really beautiful. The speaker compares it with angel because angel is always identical with something beautiful and graceful.

3. Personification

Perrine (1956: 62) said that "personification consists in giving the attributes of a human being to an animal, an object, or a concept". It is really a subtype of metaphor, an implied comparison in which the figurative term of the comparison is always a human being. It could be conclude that personification is a kind of metaphor in which animal, plants, inanimate

objects or abstract ideas are represented as if they were human beings and possessed human qualities. For example: *Justice is blind* (Wikipedia, 2013).

Justice is the fair treatment of people and blind means not able to see. Blind is something that only associated with human or animal. Justice is blind means that justice is not fair anymore; the right and the wrong cannot be seen because of certain conditions.

4. Synecdoche

Perrine (1956: 70) said that “synecdoche is the use of the part of something but mean the whole thing or vice versa”. It could be concluded that synecdoche is a figure of speech in which a part of something stands for the whole thing. Many examples of synecdoche are idioms, common to the language. For example: Workers can be referred to as ‘*pairs of hands*’ and a vehicle as one’s ‘*wheels*’.

5. Metonymy

Perrine (1956) said that metonymy is very similar to synecdoche, but instead of a part representing the whole, a related object is used to represent the whole. It uses something more generally or loosely associated with a concept to stand in for it. For example:

- The phrase “The king’s guns were aimed at the enemy,” using ‘*guns*’ to represent infantry.
- The word ‘*crown*’ maybe used metonymically to refer to the king or queen, and at times to the law of the land (Wikipedia, 2013)

Synecdoche and metonymy are so much alike that it is hardly worthwhile to distinguish between them. Both involve words that being

replaced by related words. But the basic and most important difference between the two are that there is no part-whole relationship between the intended and used words in case of metonymy.

6. Symbol

Perrine (1956: 79) said that “a symbol maybe roughly defined as something that means more than what it is”. Symbol is something concrete, like a person, object, image, word, or event that stands for something abstract or invisible. It can be said that symbol is used as an expressive way to depict an idea. For example:

- A *heart* standing for *love*. One might say “It broke my heart” rather than “I was really upset.”
- A *sunrise* portraying *new hope*. “*All their fears melted in the face of the newly risen sun.*” (Wikipedia, 2013)

Perrine (1956) said that accurate interpretation of the symbol requires delicacy, tact, and good sense. The reader must maintain balance between under interpretation and over interpretation. The reader interpretation is very important to decide the meaning of the statement.

7. Allegory

Allegory is less popular in modern literature than it was in medieval and Renaissance writing. It is also much less often found in short poems than in long narrative work. Perrine (1956: 87) states that “allegory is a narrative or description that has a second meaning beneath the surface”. It is a figure of speech in which abstract ideas and principles are described in terms of

characters, figures, and events. Sometimes allegory has been defined as an extended metaphor and sometimes as a series of related symbols.

For example: *Animal Farm* written by George Orwell is an allegory that uses animals on a farm to describe the overthrow of the last of the Russian Tsar Nicholas II and the Communist Revolution of Russia before WW I (LiteraryDevices, 2013). The actions of the animals on the farm described about the greed and corruption of the revolution. It also describes how powerful people can change the ideology of society.

8. Overstatement

Perrine (1956: 100) said that “overstatement or hyperbole is simply exaggeration, but exaggeration in the service of truth”. Hyperbole is often confused with simile and metaphor. It also makes comparison like simile and metaphor, but hyperbole has humorous or grave, fanciful or restrained, convincing or unconvincing effects created by overstatement. For example: someone said “*My grandmother is as old as the hills*” (LiteraryDevices, 2013). My grandmother is old is the truth but the words *as old as the hills* exaggerates this statement.

9. Aphostrophe

Aphostrophe is addressing someone’s absence or something nonhuman as if it were alive and present and could reply to what is being said. For example: My love, my love, my love, why have you left me alone? (James Joyce poems). In this poem the speaker is aphostrophizing the departed sweetheart.

10. Paradox

The term paradox is from the Greek word *paradoxon* that means contrary to expectations, existing believe or perceived opinion (LiteraryDevices Editors, 2013). Perrine (1956: 98) said that “paradox is an apparent contradiction that is nevertheless somehow true”. It may be either a statement or a situation. When we understand all the conditions and circumstances involved in a paradox, we find that what at first seemed impossible is actually plausible and not strange at all. For example: *Truth is honey which is bitter* (LiteraryDevices, 2013). We all know that honey has sweet taste, but in that sentence said that truth is sweet but it taste bitter. It is contradict statement and it sounds a bit strange. It can be interpreted truth is a good thing but sometimes it hurts other person feeling or our feeling.

11. Understatements

Understatement is a situation when a person saying less than one means (Perrine, 1956). It can emphasize a truth by stating something less than the truth. For example: Upon sitting down to a loaded dinner plate you say, “this looks like a nice snack” (Perrine, 1956: 100)

12. Verbal Irony

Irony is a figure of speech where the words that are used in certain way is different from the actual meaning of the words. Irony may be used in the service of sarcasm or ridicule. It may also be a situation that can end up in a different way that what is generally anticipated. In other words, it is a

difference between the appearance and the reality. For example: We say “what a great idea” when we response to a foolish idea.

2.3. Stand-up Comedy

Stand-up comedy is a comic style where a person performs in front of a live audience. The performer is known as comic, comica, stand-up comic, stand-up comedian or simply as a stand-up. In stand-up comedy the performer makes their own material but they also usually recites a grouping of humorous stories, jokes, and one-liner jokes called a monologue. Some stand-up comedians use props, music, or magic tricks to enhance their acts. Outside of live performance, stand-up is often distributed via television or internet.

Stand-up comedy material consists of at least two formats, set up and punch but the comics are also allowed to use Rule of Three formats:

a. Setup

Set up is an opening or unfunny part from a joke or bit that should include all the information needed so that the punch line gets a laugh. Set up intend to draw curiosity from audience about the story.

b. Punch

Punch is funny part from a joke or bit. It is the climatic part of the joke that surprises the audience when the comics reveal an unexpected twist on the set up.

c. Tagline

Tagline is another funny part that continues the punch lines. In Stand-up Comedy Indonesia, the juries usually called it Rules of Three.

Here is an example of setup, punch, and tagline from a piece of stand-up comedy material:

“There was a guy in the World’s Strongest Man competition that was pulling a full sized airplane with a rope. That’s awesome...unless that’s your flight...cuz you’re pissed...Damn you, Priceline.com!...fifty bucks to England. What could go wrong? No engine” (Helitzer and Shatz, 2005: 84).

Setup: There was a guy in the World’s Strongest Man competition that was pulling a full sized airplane with a rope.

Punch: That’s awesome...unless that’s your flight

Tagline 1: cuz you’re pissed

Tagline 2: Damn you, Priceline.com!

Tagline 3: fifty bucks to England. What could go wrong?

Tagline 4: No engine.

CHAPTER III

RESEARCH METHOD

In conducting a research, an appropriate methodology plays an important role because it deals with a system of ways of doing or studying something. Brown and Rodgers (2002:3) state that “research is an exploration of experience of one kind or another, sometimes formal and technical, but not necessarily so”. A good way of understanding the nature of research is to first experience it by doing it, initially in a simple and elementary way.

1. Type of Research

The research approach applied in this study is qualitative type. Bodgan and Biklen (1982) (in Sugiyono, 2010: 9) state that qualitative research has some characteristics as follows:

1. Qualitative research has the natural setting as the direct source of data and researcher is the key instrument.
2. Qualitative research is descriptive. The data collected are in the form of words or pictures rather than number.
3. Qualitative research is concerned with process rather than simply with outcomes or products.
4. Qualitative research tends to analyze their data inductively.
5. “Meaning” is essential to the qualitative research.

To make it more specific and brief, this research was designed through a descriptive qualitative research. It means that the analysis is aimed to

provide a sophisticated description or illustration of the phenomena. Nawawi (1993: 63) defined descriptive method as “a procedure of solving a problem by describing or illustrating the condition of the research subject or object e.g. people, department, society, etc., based on the facts and its factual condition.” There are two main characteristics of descriptive method.

1. It focuses on the problem or phenomena that appear when the research is conducted.
2. It describes the facts related to the problems or phenomena being investigated without any modification and gives its rational and adequate interpretation.

By making those characteristics into references, this research gives high attention to every phenomena that appeared during the investigation of the main data, Abdur’s stand-up comedy material. I also tried to give sufficient description of the factual data of the phenomena and provided its logical and rational interpretation based on relevant theory.

2. Method of Collecting Data

2.1. Data Source

Bogdan and Biklen (1983: 83) state that “data refer to the rough materials that researchers collect from the world or field they are studying.” They form the basis of analysis. The source of data in this research was Abdur’s stand up comedy show in Stand-up comedy Indonesia season 4. There are 12 videos of Abdur’s stand-up comedy

season 4, but I just take three videos entitled *Jaya Indonesia*, *Orasi Orang Timur*, and *Sinetron Ala Mama* as sample of the research. The video of comic Abdur was chosen as the data source since it has many viewers compared to the other videos of other comics. This means that he may have interesting points either from the way he delivers stand-up comedy material or the material itself.

2.2. Technique of Collecting Data

According to Brown and Rodgers (2002), before anything useful can be done with research data, we will need to compile the data. Compiling data means putting all the data together in one place in such a way that we can more easily analyze and interpret them.

In this research, I collect the data by watching and listening to the video that was taken from YouTube channel from the internet more than once, and then making the transcript formation by writing all the conversation.

2.3. Method of Analyzing Data

Analyzing data is organizing process and ordering data in the pattern categories and analyzing base unit. I begin the analysis by analyzing every sentence and grouping into categories based on the theory. Wiersma (1998: 281) states that “data analysis is a process of categorizing, describing, and synthetizing the data”. To make data analysis, data reduction is needed. Data reduction is necessary for the description and interpetation of the phenomena under study. In this

research, after being collected, the data were selected or reduced according to a particular classification. The selection or reduction was done to gain the focus of the data and to discover what was important and to record relevant of the research. After that, referential method was used to analyze the data. In analyzing the data, I referred to the theories which are presented in the previous chapter. Therefore, the theories play as the guidance in analyzing the data.

Based on the research problems, the example of the data analysis can be illustrated as follows:

TITLE: JAYA INDONESIA

UTTERANCES	STYLISTIC DEVICES												EXPLANATION	
	1	2	3	4	5	6	7	8	9	10	11	12		
<p><i>Jaya Indonesia. Sebagai anak nelayan dari Lamakera, saya melihat Indonesia itu seperti kapal tua, yang berlayar tak tahu arah. Arahnya ada, hanya nahkoda kita yang tidak bisa membaca. Mungkin dia bisa membaca, tapi tertutup hasrat membabi buta. Hasrat hidupi keluarga, saudara, kolega, dan mungkin istri muda</i></p>		v	v				v	v						<p>The speaker wants to describe to the audience that Indonesian condition right now is like an old ship. Old ship is identical with fragile conditions and it can be destroyed by a big wave anytime. The speaker assumes that Indonesia is a weak country because of its poor infrastructure.....</p>

Notes

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| 1 : Metaphor | 7 : Allegory |
| 2 : Simile | 8 : Overstatements |
| 3 : Personification | 9 : Apostrophe |
| 4 : Synecdoche | 10 : Understatement |
| 5 : Metonymy | 11 : Paradox |
| 6 : Symbol | 12 : Irony |

CHAPTER IV

FINDING AND DISCUSSION

As mentioned in the first chapter of this research, this research has the main aim in revealing the types and the meaning of stylistic devices in stand-up comedy material by Abdur in Stand-up Comedy Indonesia (SUCI) season 4. I took three samples of Abdur's stand-up comedy material. They are *Jaya Indonesia*, *Orasi Orang Timur*, and *Sinetron Ala Mama*. This chapter provides the results of the research which can be divided into two. They are the data findings and discussion. The data findings show the proportion of the occurrence of the types of stylistic devices in Abdur's stand-up comedy material. Meanwhile, the discussion presents the deep analysis of this research which is based on the research objectives. The analysis explores the occurrence of each type and meaning of figures of speech.

A. Findings

The data findings of this research are represented in the tables as follows:

No	Types of Figures of Speech	Frequency	Percentage
1	Metaphor	8	14%
2	Simile	4	8%
3	Personification	5	9%

4	Synechdoche	3	6%
5	Metonymy	7	13%
6	Symbol	0	0%
7	Allegory	10	18%
8	Hyperbole	12	23%
9	Apostrophe	0	0%
10	Understatement	0	0%
11	Paradox	1	1%
12	Verbal Irony	4	8%
Total		54	100%

Based on the table, there are nine types of figures of speech which are found in Abdur's stand-up comedy material. The kinds of figures of speech are metaphor, simile, personification, synecdoche, metonymy, allegory, hyperbole, paradox, and irony. Meanwhile the types of figures of speech that never appear are symbol, apostrophe and understatement. Hyperbole is the most common figure of speech that is found in the data, while paradox is the type of figures of speech least found in the data. Paradox is only found in Abdur's stand-up comedy material entitled *Jaya Indonesia*. In general, the characteristics of Abdur's material is he often uses hyperbole to create jokes and allegory to describe something like social condition and political issues in Indonesia.

B. Discussion

As what has been mentioned in the first objective of this research in the first chapter, this research specifies its study to analyze the types of figures of speech in Abdur's stand-up comedy.

a. Metaphor

Abdur uses 14% metaphor in his stand-up comedy material. It can be seen from several utterances in the one material. An example of metaphor is in his material entitled *Nonton Sinetron Ala Mama*:

*Saya punya kakak anak pertama itu namanya Arifin Arsyad. Dipanggilnya Jones. Iya, dia ini suka sekali mancing ikan, pulang sekolah mancing ikan, pulang sekolah mancing ikan. Mama saya larang dia itu karena takut dia hitam. Akhirnya mama saya itu bakar dia punya alat-alat pancing semua. Begitu teman-temannya panggil begitu kan, "Jones, Jones, ayo sudah air laut ada tenang ini!", itu saya punya mama keluar dari dalam rumah. "Hey kalian **muka-muka terumbu karang**, Kalian kalau mau hitam jangan ajak saya punya anak, **beri ajak aspal jalan sana!**"*

In this example, the speaker's mother addresses Jones' friends with *muka-muka terumbu karang* (coral reef faces). Coral reefs are diverse underwater ecosystems that consists of a group of corals. One of coral reefs' characteristics is that they live in sea shore or in underwater area exposed to the sun. Coral has physical appearance like a stone with perforated surface.

To understand the metaphor used by the speaker, we need to understand the context first. The speaker come from a small village near a beach. In the previous sentences, he has already explained to the audience that

his brother always go fishing with his friends after school. His mother does not really like it because she did not want his son to become dark. The speaker's mother said that Jones' friends face was like coral reef because she wants to scold them for playing in the sea with his son too often. She compares them with coral reefs probably because they always play together in a group, like coral reefs which consist of a group of corals. Another reason why the speaker's mother called them as coral reefs face is that she wants to tell them that since they are playing in the beach and exposed to the sun too much, their skin face looks like the surface of coral. It is not smooth and dull.

The sentence "*Kalian kalau mau hitam jangan ajak saya punya anak, beri ajak aspal jalan sana!*." The speaker's mother does not literally say that Jones' friend should ask "the road asphalt" to go with them. She is a bit upset because her son goes fishing with them everyday. She probably does not like if her son playing outside too often, besides it also makes his skin dark. she wants to tell Jones' friends that she forbids Jones to play with them, but if she says that directly, it will be too rude. So instead of saying "don't play with my son, I hate it when his skin becomes dark", she said to them to ask an inanimate black object to replace Jones' spot to go with them. She does not suggest them to bring another person because she knows that other parents would do the same as her. They would not allow their kids to go fishing in the sea too often.

In some Indonesian culture, the things that Abdur's mother said can be ruder rather than say "don't play with my son", but when we see the social

context that her mother is from East Nusa Tenggara where the people usually talk in a rude style like Batak people, then we can understand why his mother talks that way. His mother may also think that it is okay to talk like that to Jones's friends because she is older than them.

Another example of metaphor in his stand-up comedy can also be seen from his material entitled *Orasi OrangTimur*:

Ada enam ribu enam ratus delapan orang yang berebut kursi di DPR RI, lima ratus enam puluh kursi, ini berarti satu orang cuma punya peluang menang delapan persen, delapan persen, memang tidak semua orang menghabiskan uang banyak untuk mendapatkan posisi ini.

The words *kursi* in the sentence *Ada enam ribu enam ratus delapan orang yang berebut kursi di DPR RI* does not literally mean that 6.608 people are fighting over a chair in Indonesian representative house. In this context, "chair" is a metaphor for the position in the house of representative. Chair is a piece of furniture that is used to sit by a person. It is commonly used to seat a single person. Chair is compared with the positions in a work because it has similar function; it is only used by one person. Thus, it makes a sense when the speaker explain the condition in the house of representative during the election season. The people fight one another and some use dirty ways to claim the position that only one person could have.

b. Simile

Simile is rarely found in Abdur's stand-up comedy material. It is only found once or twice in every material. The example of simile can be seen in Abdur's material entitled *Jaya Indonesia*:

*Jaya Indonesia!. Sebagai anak nelayan dari Lamakera, saya melihat **Indonesia itu seperti kapal tua, yang berlayar tak tahu arah**. Arahnya ada, hanya nahkoda kita yang tidak bisa membaca. Mungkin dia bisa membaca, tapi tertutup hasrat membabi buta. Hasrat hidupi keluarga, saudara, kolega, dan mungkin istri muda.*

In the sentence *saya melihat Indonesia itu seperti kapal tua* (I see Indonesia is like an old ship), the speaker uses words “*seperti*” that has meaning “like” in English. He compares Indonesia with “*kapal tua*” (old ship) to describe to the audience that Indonesian condition right now is like an old ship. Old ship is identical with fragile conditions and it can be destroyed by a big wave anytime. The speaker states that Indonesia is a weak country because of its poor infrastructure.

There is a reason why the speaker compares Indonesia with old ship. The speaker was born in Laratunka. It is a village in Flores, East Nusa Tenggara. The village is located near the sea, so the speaker is familiar with everything related to the sea. He may notice a lot of ship travels around. Perhaps it gives him an idea that somehow the ship is similar with a country. In order to stay balance, it needs a good captain.

Another example of simile is in Abdur's stand-up comedy material bellow:

Saya bilang seperti ini teman-teman, karena bapak saya itu jadi caleg di 2014. Kemarin beliau buat kartu nama. Bagus sekali lengkap dengan foto seperti ursula potong poni begitu. Kemudian beliau bagi ke seluruh masyarakat kampung, beliau bagi, beliau bagi, begitu KPU datang untuk sosialisasi ternyata di surat suara tahun ini itu tidak ada foto caleg. Tidak ada, bapak saya langsung stress karena kalau tidak ada foto caleg, itu bagaimana masyarakat di sana bisa memilih? Masyarakat di sana kan rata-rata masih buta huruf. Jangankan mau memilih, huruf A besar macam gunung Krakatau saja mereka pikir huruf lam alif

In the sentence *Jangankan mau memilih, huruf A besar macam gunung Krakatau saja mereka pikir huruf lam alif* the speaker compares the letter A with Krakatau Mountain using word *macam* that means like or similar to. He uses this statements to describe that the people in his village are illiterate. They even can not recognize the common alphabet such as A. This statement can be considered as hyperbole because the speaker sounds like exaggerating his statement in order to make it more interesting and funny, but the use of word *macam* to compare the letter A with mountain make this statement belongs to simile.

c. Personification

Personification is a type of figures of speech that is rarely found in Abdur's stand-up comedy material. The example of the occurrence of personification can be seen from the utterance from the example of simile in Abdur's stand-up material entitled Jaya Indonesia. There is a sentence *kapal tua, yang berlayar tak tahu arah*. The speaker compares the ship to a human

being who doesn't know any direction. Another example also can be seen from Abdur's stand-up comedy material *Orasi Orang Timur*:

Ada enam ribu enam ratus delapan orang yang berebut kursi di DPR RI, lima ratus enam puluh kursi, ini berarti satu orang cuma punya peluang menang delapan persen, delapan persen, memang tidak semua orang menghabiskan uang banyak untuk mendapatkan posisi ini.

Pertanyaannya sekarang adalah, orang gila mana yang mau menghabiskan uang banyak untuk investasi yang peluang kalahnya sembilan puluh dua persen? Orang gila mana?, makanya kalau ada yang bilang ah anggota DPR itu gila, hey mereka itu sudah gila dari awal, dari awal!.

*Sembilan puluh dua persen kalau dalam balapan kuda, itu kita bertaruh pada **kuda yang giting**. Kuda yang lain itu kan jalannya tuk tuk tuk...tuk tuk tuk...tuk tuk tuk, kalau kuda yang giting itu tuktuktuk...awww...tiba-tiba sudah di laut saja.*

Giting is a slang words in Indonesia that means someone is drunk or high because of drugs. In this sentence, horses are likened to human being who is drunk after consuming drugs. Someone with drunken conditions mean that he will behave uncontrollably. It can be implied that drunken horses will act uncontrollably and will be hard to handle. The words *giting* is used to give humorous effects in the sentence

d. Synecdoche

Synecdoche is also mostly found in Abdur's stand-up comedy material *Jaya Indonesia*. Here is an example of the occurrence of synecdoche in Abdur's stand-up comedy material *Jaya Indonesia*:

*Nahkoda kelima, nahkoda pertama seorang wanita, **dari tangan ibunya bendera pusaka tercipta**. Kata bapaknya*

berikan aku sepuluh pemuda tapi apa daya itu diluar kemampuan ibu beranak tiga. Kalau mau sepuluh pemuda ambil saja dari followersnya Raditya Dika. Cemungut ya kakak.

In this sentence “*Nahkoda kelima, nahkoda pertama seorang wanita*” refers to fifth Indonesia president, Megawati Soekarnoputri. She is the first woman president in Indonesia. She is also the daughter of the first president, Ir. Soekarno. Megawati’s mother, Fatmawati, is the third wife of Soekarno. She is known for her services in making Indonesia flag *Sang Saka Merah Putih* that was used in the first ceremony of Indonesian independence day in Jakarta, 17 August 1945. Instead of saying her mother made the first Indonesian flag, the speaker says from her mother hands to represent the whole person.

Another example of synecdoche can be seen as bellow:

*Nahkoda ketiga sang wakil yang naik tahta, mewarisi pecah belahnya masa orba, belum sempat menjelajah samudra ia terhenti di tahun pertama. Dibanggakan di Eropa, dipertunjukkan di Indonesia. **Jerman dapat ilmunya**, kita dapat apa? Antrian panjang nonton filmnya.*

The speaker mentions the country German to represent some people who learn from BJ. Habibie. BJ. Habibie famous with his competence in designing airplane. He is a technical engineering graduate especially in designing airplanes. In Indonesia, his expertise is not really developed because Indonesia is lack of sources. After he retired from his position as Indonesian president, he moves to German. In German, he develops his competence in making airplanes.

e. **Metonymy**

Similar to synecdoche, metonymy is mostly found in Abdur's stand-up comedy material *Jaya Indonesia*. When we talk about metonymy, there is a kind of metonymy in which an epithet or phrase takes the place of a proper name. That is called "atonomasia". The examples:

*Nahkoda pertama **Sang Proklamator** bersama Hatta. Membangun dengan semangat Pancasila, dan terkenal di kalangan wanita. Ia pernah berkata mampu guncangkan dunia dengan sepuluh pemuda, tapi kan itu kurang satu untuk tim sepak bola. Kalau begini baru kapan kita ikut piala dunia?.*

"*Sang Proklamator*" is a title that refers to Indonesian first president, Ir. Soekarno or Bung Karno. In the historical context of Indonesia, *sang proklamator* is the only title that was given to a person who are very meritorius in fighting for Indonesian independence. Bung Karno took a lot of important role in pursuing Indonesian independence. He was famous for his courage against the invader. He managed to make the people of Indonesia united and they fight colonialism together. Bung Karno got the title *sang proklamator* after he declare Indonesian independence and become the first president of Indonesia.

Another example of metonymy can also be seen from the piece of Abdur's stand-up comedy material bellow:

*Dua pemilu mengungguli perolehan suara, dua kali disumpah atas nama Garuda, tapi itu hanya awal cerita. Cerita panjangnya terpampang di banyak media. **Lapindo, Munir, Century, Hambalang, kami menolak lupa**. Kini ia telah hadir di sosial media mungkin bermaksud*

mengalahkan Raditya Dika. Setelah empat album yang entah seperti apa mungkin dia akan membuat film Malam Minggu Istana.

In this part, the speaker uses metonymy in different form. He refers the thing by the name of something closely associated with that thing. He said *Lapindo* to represent the case of mudflow flood in Sidoarjo on 2006. The mudflow flood was the effect of drilling wells by *PT. Lapindo*. Munir represents the case of Munir Said Thalib, a human rights activist who was poisoned in 2004. Century represents the corruption case in Century bank which involves Indonesian minister of finance, Sri Mulyani. Meanwhile Hambalang represents the cases of corruption of athlete home stay project. The home stay is located in Hambalang village in Bogor, West Java. The entire case remains unsolved.

f. Allegory

The occurrence of allegory is mostly found in Abdur's stand-up comedy *Jaya Indonesia*. Allegory is a complete narrative that stands for an abstract idea or an event. It is used to tell a story with a purpose of explaining an idea. In Abdur's stand-up comedy material entitled *Jaya Indonesia*, the speaker describes his point of view about Indonesia condition in the way that the audience should not take the meaning literally. Here is one of the examples of allegory from Abdur's stand-up comedy material entitled *Jaya Indonesia*:

Jaya Indonesia!. Sebagai anak nelayan dari Lamakera, saya melihat Indonesia itu seperti kapal tua, yang berlayar tak tahu arah. Arahnya ada, hanya nahkoda kita yang

tidak bisa membaca. Mungkin dia bisa membaca, tapi tertutup hasrat membabi buta. Hasrat hidupi keluarga, saudara, kolega, dan mungkin istri muda.

From the example above, the speaker wanted to tell the audience about the condition and the government's attitude towards their country. This stand-up comedy material was made based on the theme of problems in Indonesia that the jury gave to the comics. At the time of this material was made, Indonesia was in during a presidential election. The speaker wanted to talk about political issues that happened around that time.

The speaker, Abdur, was born in Lamakera. Lamakera is a village near the sea in Flores, East Nusa Tenggara. He probably spend most of his life seeing the activities near the sea, for example he often sees the ship activity. This may be the reason why the speaker compares a country with a ship. He knows well what an old ship looks like, so he uses "ship" to describe Indonesia, and he compares the captain as the leader of the ship with Indonesian presidents. He describes Indonesia as a country that has an unpredictable future. The speaker compare that condition with the statement "*Kapal tua yang berlayar tak tahu arah*". A ship that has no certain rute can be end up in various possibilities. It can end up in a good place and find a nice place to land or it can end up drowning in the middle of the sea because of bad weather or storm. The fate of the ship can be depend on its captain. The capable captain can predict various possibilities that may happen. He can manage everything well when he faces good and bad conditions. It is similar

with a country, it can be better or worse depending on the person who will lead the country. From what the speaker observed all this time, he concluded that Indonesia was able to become a better country if the presidents are aware with their responsibilities for the country. In fact, based on the speaker's opinion, those people who should take the responsibility was too busy to take care their personal matter.

Another example of allegory from different material entitled *Orasi Orang Timur* can be seen as bellow:

Teman-teman, sudah enambelas tahun kita tertatih dalam reformasi. Ditipu oleh para politisi yang katanya berikan bukti bukan janji. Tapi begitu ada tangis seorang minor di pelosok negeri, mereka sibuk mencari koalisi bukan solusi.

This stand-up comedy material is also made in the time of presidential election. While in *Jaya Indonesia* material, the speaker focuses on the issues of Indonesian presidents, in *Orasi Orang Timur* the speaker discusses about the other issue, such as members of the House of Representatives and legislative candidates.

From the example above, the speaker describes the politician's attitude in the election season. The speaker shows to the audience about the stereotypes of Indonesian politicians. When the election season has come, they are busy making good impressions in the public, so people will vote them in the election. Mostly those politicians just make promises, but in the end, after

they are chosen in the election, they will not fulfill their promises. They also do not really care when the people have problem. *Tangis seorang minor di pelosok negeri* (a cry from the marginalized in the country) may refer to the speaker's experience as a person who comes from a small village, far from Jakarta. He sees a lot of people that need help from the government, but the government only cares about the election. This thing has never changed for sixteen years:

Enam kali sudah kita ganti nahkoda, tapi masih jauh dari kata sejahtera. Dari dulu teman-teman, dari teriakan kata merdeka sampai sekarang folbek dong kakak.

Another allegory from Abdur's stand-up comedy material *Jaya Indonesia* is also found in the example above. The speaker expresses his disappointment about the stagnant condition of the country. The speaker is not satisfied with Indonesia's condition. He is not satisfied with the government or about the law in Indonesia. In his opinion, he does not feel that Indonesia is making good progress. He emphasizes his description by saying that all of the previous presidents could not change the condition of the country. As a lay person in Indonesia, the speaker may experience the unfair government policy towards the people.

When we see from the speaker's background, in one of his stand-up comedy, he told the audience about his family. His mother is a teacher in Junior High School. As a teacher, his mother gets certification allowance, a

president's program to raise the standard of living for the teachers who have taught for more than ten years. The speaker appreciates the program, but in the area that is far from the capital city, it is a little bit difficult to claim the allowance. The teachers, who cannot claim the allowance, need to go to Jakarta, which is far from Laratunka.

From this case, the speaker starts to criticize about how the government manages their program. The president and government should be more concerned with the people like his mother. If they really want to make a prosperous country, maybe they have to start something simple like that. The teachers, especially who works in remote areas for many years, have a right to get the allowance, so the president and government should put more attention to them.

This experience contributes to the speaker's negative attitude toward the government because he never or rarely finds that the government pays attention for the people of Indonesia.

g. Hyperbole

Hyperbole is the type of figure of speech with the highest percentage in Abdur's stand-up comedy material. The example of hyperbole can be seen from stand-up comedy *Nonton Sinetron ala Mama*:

*Saya punya mama itu layak mendapatkan piala citra dalam kategori **penonton garis keras** di Indonesia. Beliau kalau sudah nonton sinetron, itu **semua penghuni rumah wajib diam dan tenang, hukumnya itu fardu'ain. Ada yang ribut itu berarti langsung menjadi batu.***

In this example, the speaker exaggerate his description about his mother who loves watching Indonesian soap opera by using sentence such as “*saya punya mama itu layak mendapatkan piala citra dalam kategori penonton garis keras di Indonesia*”. He wants to show to the audience that her mother is really a big fan of Indonesian soap operas. Another hyperbole can also be seen in the next sentence, he exaggerates his mother’s habit when she watches her favorite soap opera. In the sentence “*Ada yang ribut itu berarti langsung menjadi batu*” refers to Indonesia famous folklore from West Sumatra, the legend of Malin Kundang. Malin Kundang is a man who was cursed into a stone by his mother because he was so rude to her. The speaker uses hyperbole to make his story interesting and to add funny effect in his stand-up comedy material.

Another example of hyperbole is:

*Sebagai anak nelayan dari Lamakera, saya melihat Indonesia itu seperti kapal tua, yang berlayar tak tahu arah. Arahnya ada, hanya nahkoda kita yang tidak bisa membaca. Mungkin dia bisa membaca, tapi tertutup **hasrat membabi buta**.*

In this example, the sentence is exaggerated by the phrase “*hasrat membabi buta*” which meanings having very powerful desires. The speaker wants to show that a person with very powerful desire will not care whether what they do is right or wrong. They only think they way they fullfil their wish.

Another example of hyperbole from Abdur’s stand-up comedy *Orasi Orang Timur* is as follows:

*Nahkoda pertama Sang Proklamator bersama Hatta. Membangun dengan semangat Pancasila, dan terkenal dikalangan wanita. Ia pernah berkata **mampu guncangkan dunia dengan sepuluh pemuda**, tapi kan itu kurang satu untuk tim sepak bola. Kalau begini baru kapan kita ikut piala dunia?.*

In this example, the speaker quoted the famous speech of Bung Karno: “*Ia pernah berkata mampu guncangkan dunia dengan sepuluh pemuda.*” The phrase *guncangkan dunia* means that there is something great and powerful that can impress other countries in the world. This is an exaggerated statement because it is not possible that a country only needs ten man to impress other countries. Besides when we see Indonesian condition at the time Bung Karno make the speech, it was almost impossible to happen.

If we trace the history of Indonesia at the time Bung Karno delivered the speech, we will understand why Bung Karno made the speech using hyperbolic statement. At that time, Indonesians still overcame their fear from the effect of Dutch colonialism that lasted for decades. Their nationalism were not strong enough even after they got their independence. As a president, Bung Karno had important role to increase the strength and unity of the nation. Bung Karno was famous for his speech and oration. In every events or ceremonies, he gave speech or oration to raise the soul of nationalism of Indonesian. He encouraged the people to be brave and to show to the world that Indonesia was a great country. Bung Karno always reminded the people to respect the hero of the country because without them it was impossible to get the independence.

h. Paradox

Paradox is the types of figures of speech that occurs only in Abdur's stand-up comedy material *Orasi Orang Timur*. This is the example of the paradox:

*dan teman-teman yang lebih gila lagi adalah tim sukses di posko pemenangan. Ketika kalah mereka bisa stres hanya gara-gara nama. **Tim sukses tapi gagal, posko pemenangan tapi kalah.***

Paradox is an opinion, argument, or statement that contradicts with common truth. For someone who does not know the context or the situation that the speaker refers to, they may find it strange and does not make a sense. In this case, the phrase *Tim sukses tapi gagal, posko kemenangan tapi kalah* might confuse some people who do not know the context or situation. It does not make a sense, why it is called success team while in facts it is failed or why it is called post of winner while in fact it is a loss. The paradox will be understood if that person knows the situation or the context. Success team is a team that was made by the candidates of election to help their campaign, while post of winner is a place or base camp for the candidates and their success team. They will not always win or success, it depends on many factors.

i. Verbal Irony

Verbal irony is one type of figures of speech that can be found in Abdur's stand-up comedy material. The example of the occurrence of verbal irony can be seen in Abdur's stand-up comedy entitled *Jaya Indonesia*:

*Dua pemilu mengungguli perolehan suara, dua kali disumpah atas nama Garuda, tapi itu hanya awal cerita. Cerita panjangnya terpampang dibanyak media. Lapindo, Munir, Century, Hambalang, kami menolak lupa. Kini ia telah hadir di sosial media mungkin bermaksud mengalahkan Raditya Dika. **Setelah empat album yang entah seperti apa, mungkin dia akan membuat film Malam Minggu Istana.***

Verbal irony occurs when a speaker speaks something contradictory to what he intends to. The speaker uses statements with different meanings contrasting with its literal meanings. The speaker's ironic statements can be seen from the sentence *Setelah empat album yang entah seperti apa mungkin dia akan membuat film Malam Minggu Istana*. He called the status of the albums that were made by president "unknown". When we see from the context or the situation around the speaker, he just wants to say that the president produce four failed albums.

During his service as a president, Susilo Bambang Yudhoyono or SBY produced four music albums with pop genre. He has a singing talent and when he was young, he was the member of music band *Gaya Teruna*. SBY also collaborates with some Indonesian famous singers in his albums to attract people's attention. However, his hardworking in making the albums could not attract people's attention. His albums were not famous.

The speaker's irony also can be seen from his statements *mungkin dia akan membuat film Malam Minggu Istana*. There is nothing wrong from this statement, but when we understand the context, this statement is in contrast with its literal meaning. The speaker knows that the president will not produce

Malam Minggu Istana the movie. The speaker says that to mock the president that seems too busy to take care of his celebrity images rather than his image as a president. There is a stereotype of celebrity in Indonesia: after they get famous as a singer, they will change their career into an actor or vice versa. The speaker compares SBY with that stereotype. The speaker mocks him, comparing him with Raditya Dika. Raditya Dika is a famous stand-up comedian and writer. At that time of the speaker made his stand-up comedy material, Raditya Dika's *Malam Minggu Miko* series were very famous.

Another example of irony that can be seen is from Abdur's stand-up comedy material entitled *Orasi Orang Timur*:

Teman-teman yang lebih gila lagi adalah tim sukses di posko pemenangan. Ketika kalah mereka bisa stres hanya gara-gara nama. Tim sukses tapi gagal, posko pemenangan tapi kalah. Aduh mama sayange....Ini seperti berzina tapi halal. Zina apa yang halal?. "Wey bro, kemarin saya habis berzina di lokalisasi." "Astaghfirullah, cepat shalat tobat sana". "Eh, tenang kemarin waktu bayar saya sudah potong dua setengah persen untuk anak yatim". Saya Abdur, terima kasih selamat malam.

The speaker gives description about his irony towards adultery. He makes contradictive statement such as *Ini seperti berzina tapi halal. Zina apa yang halal?*

When we see the background of the speaker, as a Muslim, the speaker must know that adultery is prohibited in his religion, even in every religion. But, he states that there is adultery that is permitted by the religion. In this

point, what the speaker says is different from the facts that every person know. Therefore, we need to know the context. The speaker might say that there was adultery that permitted by the religion, but this does not the actual meaning. He knows that adultery is wrong, but he saw a condition where a person does wrong thing even though he knows that it is not right. That person maybe has unreasonable reason, such as it is okay to do that kind of thing, but the most important thing is “I still do something good.”

The speaker makes an ironic jokes about people like that by saying *Eh, tenang kemarin waktu bayar saya sudah potong dua setengah persen untuk anak yatim*. The speaker tells a fictional story to the audience that he has faced the condition where he wants to do wrong thing but he still thinks about sin. He made jokes that the win-win solution is he still does adultery things but as a Muslim, he donates two and a half percent of the payment to the orphanage. He states ironical example to the audience that what the speaker did consider as permitted adultery.

CHAPTER V

CONCLUSION

A. Conclusion

Based on the findings and discussion in Chapter IV, some conclusion can be drawn related to the formulations of the problem of the study stated in chapter I. I formulate the conclusions as mentioned below:

Figures of speech that found in three samples of stand-up comedy material entitled *Jaya Indonesia*, *Orasi dari timur*, and *Nonton Sinetron Ala Mama* are metaphor, simile, personification, synecdoche, metonymy, allegory, hyperbole, paradox, and irony. In the first material, the speaker talks about political conditions in Indonesia. he criticize the president of Indonesia using some metaphor and allegory to describe his opinion. In the second material, *Orasi Orang Timur*, the speaker also talks about politics in election seasons. In this material he talks about Indonesia condition while the election seasons has come In the third material, the speaker disscusses about his mothers habit when she watches her favorite Indonesian soap opera. Hyperbole has the highest precentage, 23% out of 100%, while paradox only has 1% occurance in the material.

Abdur is one of the smart comica in Indonesia. He talks about serious problems related to Indonesian condition and presidential election in a

humorous way. On his material, he criticizes the government and describes how people who come from small city is treated differently by the government.

Stand-up comedy as popular culture have possitive and negative effects. The possitive effect is it contributes variation in Indonesia culture. The negative effect of stand-up comedy is people will imitate the comics utterance, especially young person and it makes them easy to mock other people using bad language.

B. Suggestions

Based the findings of the research, some suggestion are proposed as follows;

1. It is sugested for the academic society, particularly those from English Department majoring in linguistics to learn and conduct research on stylistics, especially in the topic of stylistic devices.
2. It is also sugested for the other researchers to analyze stand-up comedy material as a contemporary culture work. By analyzing the material, people will find out how to make a good material.
3. It is suggested for other researchers who are interested in conducting research focusing on stylistics to find more sources. It is essential in order to make the upcoming researchbetter both theoritically and analytically.

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