



# LINGUISTIK EDUKASIONAL

## TELAAH MASALAH PENDIDIKAN BAHASA

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Novita Dewi | Septina Krismawati  
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Editor

B. Widharyanto



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# Linguistik Edukasional

Telaah Masalah Pendidikan Bahasa

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Fakultas Keguruan dan Ilmu Pendidikan Universitas Sanata Dharma

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hingga purnakarya di Prodi Pendidikan Bahasa  
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## ON INDONESIAN WITTY BANTERS: A CYBERPRAGMATIC PERSPECTIVE

R. Kunjana Rahardi

**R**esearch on witty banter is rarely carried out either in an academic context or in a research project. There is a paucity of adequate literature on this humorous conversation (Sunday & Bangbose, 2021; Yeo et al., 2018). Although several journal articles discussing the problem of witty banter can be found in several references, the quantitative aspect is still not very significant. Limitations in this kind of research attract the attention of researchers to immediately conduct research with this theme so that the results can be utilized by the public, especially for those who are interested in cases of language related to humor.

This paper pays attention to one of the pragmatic phenomena from a cyberpragmatic perspective in the interplay with the theory and practice of humor in Indonesia. Pragmatic learning that is currently taking place in various tertiary institutions in Indonesia usually focuses on general pragmatic phenomena such as politeness, implicature, deixis, and phatic (Kartika et al., 2023; Rahardi et al., 2023) and rarely reaches topics about humor which can actually arise because of the role of pragmatic interpretation. Furthermore, the article also discusses the pluralistic aspect of language use in the context of humor. Humor has been long used to mediate cross cultural communication to avoid conflict. Humor might be used to express various human emotional states to avoid conflict among humans. The substance of this paper will contribute significantly to the development of pragmatic teaching materials in tertiary institutions so that pragmatic learning (Rahmat et al., 2022) will be able to reach aspects of humor as an integral part of the practice of communication and interaction.

Based on the background and identification of the problem in front of it, the research problem is formulated as follows: What are the functions of witty banter in everyday communication from a cyberpragmatics perspective? In line with the formulation of the problem, this study aims to describe the functions of witty banter in everyday communication from a cyberpragmatics perspective. This research has a high urgency to respond and close the gap, as stated earlier. Theoretically, the results of this study will contribute significantly to the development of humor theory, especially witty banter, in pragmatic studies. Practically, this research will be useful in terms of providing theoretical concepts for witty banter researchers from a pragmatic perspective. In learning, the results of this research will also be very useful as actual learning materials.

Witty banter is a style of witty joke used to describe relaxed, fluid, and non-serious social interactions between individuals or groups (Putra et al., 2021). This style involves the use of jokes, taunts, or puns that are not meant to be taken seriously (Bhattacharyya, 2013). The main purpose of witty banter is to create a relaxed, entertaining atmosphere and strengthen social bonds between the individuals involved in the communication. Witty banter often occurs in a variety of relationship contexts, such as between playmates, co-workers, or within certain social groups (Wilson, 2017). Witty banter can occur in many forms of communication, whether in person in a face-to-face conversation, via text message, or even via social media (Wincana et al., 2022). Witty banter can also be used as a means of showing concern and intimacy between individuals or groups (Buglass et al., 2021). However, it is important to remember that the use of witty banter must maintain an aspect of fun without involving insults.

While witty banter is generally not meant to hurt other people's feelings, it is important to remain careful and sensitive to individual boundaries and maintain an attitude of respect and respect for others. Some sources also describe witty banter as a type of witty joke involving deep understanding or special knowledge of a particular subject (Buglass et al., 2021). Witty banter emphasizes the clever use of critical thinking, wordplay, irony, or contradiction to create a humorous effect. They often challenge thinking and encourage listeners or readers to make connections or recognize more complex patterns in communication (Rahmat, Tiawati,

et al., 2023). Witty banter is often appreciated by knowledgeable individuals or those who enjoy puzzles or intellectual challenges (Pitters, 2022; Raphael & Lam, 2016). They can stimulate creative thinking and generate deeper laughter through the use of intellectual intelligence. Theoretically, witty banter is closely related to the theory of humor in a pragmatic context. The theory of humor seeks to explain why something is considered funny and how humor is understood and enjoyed by humans.

Several theories of humor have been put forward to explain this phenomenon, including (Lau et al., 2022; Shoda & Yamanaka, 2022): (1) Superiority Theory. This theory states that humor appears when someone feels superior or superior compared to other people in a situation. Jokes that depict someone else's incompetence or stupidity can trigger laughter. (2) Theory of Incongruity (discrepancy). According to this theory, humor arises when there is an unexpected incompatibility or contradiction between two ideas or elements. Witty banter often involves the use of surprising or unexpected mismatches. (3) Context Theory. Humor is often very context or situation dependent. Witty banter can rely on specialized knowledge of a particular subject or a deep understanding of context to be valued. (4) Theory of Abuse. This theory argues that humor appears when someone violates norms or expectations in a safe or non-serious way. Witty banter can manipulate words, concepts, or logic to create a humorous effect. (5) Stress Relief Theory. According to this theory, humor emerges when emotional stress or tension is released through laughter. Witty banter that startles or changes expectations can help release the tension.

Witty banter often makes use of several of the theories above to create complex humorous effects. They can combine elements such as incompatibility, superiority, abuse, and understanding context to create witty and entertaining jokes (Attardo, 2003; Piata, 2019). In the field of pragmatics, several theories and approaches view humor as a communicative phenomenon involving pragmatic aspects. Several theories of humor in the study of pragmatics include (Attardo, 2003; Eisend, 2022): (1) Gricean Cooperative Theory. Based on Grice's cooperative principle, humor can be seen as a violation of the cooperative principle in conversation. Witty banter often involves violating principles of quantity, quality, relevance, or expected manner of conversation to comical effect. (2) Relevance Implicature Theory. In this theory, witty banter can be understood as

relevant implicatures of a statement. Jokes often involve understanding deeper implicatures or making unexpected pragmatic decisions to create a humor effect. (3) Conventional Pragmatic Approach. This approach views humor as a pragmatic phenomenon that involves understanding the difference between literal intent and the intended intent behind a statement. Witty banter often use ambiguity or a clever twist of a convention to create a humor effect. (4) Activity Theory. In this theory, witty banter can be understood in the context of communicative actions and social interactions. Witty banter often involve specific communicative acts, such as teasing, bullying or teasing, which require a pragmatic understanding of the relationship between participants and social context. (5) Theory of Relevance Revision. According to this theory, witty banter involves revising or restructuring the listener's understanding of a statement. Witty banter often change or distort listeners' expectations through pragmatic manipulation, such as changing references, assumptions, or the meaning of words, to create a humorous effect. In pragmatic studies, humor is understood as a pragmatic phenomenon that involves understanding context, implicature, convention, communicative action, and social relations. These theories help explain the pragmatic mechanisms behind humor and how it influences and is understood in communicative interactions.

Humor in modern society often reflects the dynamics and social changes that occur. Here are some characteristics of humor in modern society (Norrick & Spitz, 2008; Şahin, 2021): (1) Internet humor. With the development of technology and the internet, humor in modern society is often produced and consumed through online platforms. Memes, funny videos, humorous captions and other viral content are becoming popular on social media and content-sharing platforms. (2) Irony and Sarcasm: Humor in modern society often uses irony and sarcasm to convey a message or comment on a particular situation. There is often a shared understanding of social conventions that are criticized in humorous and satirical ways. (3) Pop Culture Reference. Humor in modern society is often based on references to popular cultures, such as movies, music, celebrities, TV shows and current trends. Modern society has an extensive knowledge of popular culture and humor often uses it to create bonds and commonalities in online communities. (4) Political and Social Humor: In modern society, humor is often used as a tool to comment on political and social issues. Political jokes and parodies often appear to criticize or

celebrate political figures, policies, or social movements. (5) Self-Deprecating Humor: Modern society tends to accept humor that is self-deprecating or shows the funny sides of everyday life. Self-deprecating humor is often used to deal with stress, failure, or mistakes entertainingly. (6) Multicultural Humor. Modern societies are often more culturally and ethnically diverse. Therefore, humor in modern society often incorporates elements from different cultures and different life experiences, creating a broader cultural understanding and intelligence. (7) One-Way Humor and Interaction. Humor in modern society often involves a two-way interaction between the humorist and the audience. Stand-up comedy, humor podcasts, or interactive television shows allow live participation and audience feedback. Humor in modern society continues to evolve with social, technological and cultural changes. It reflects the way humans interact, share stories, and respond to the world around them in ways that are entertaining and provide new perspectives.

Humor is closely related to the context of communication situations (Kinasih & Marsella, 2023). Context includes aspects such as culture, social background, interpersonal relationships, and situations that influence the understanding and appreciation of humor. Here are some contexts that influence the presence of humor (Habib, 2008; Hay, 2000): (1) Cultural Context. Humor is often dependent on certain cultural knowledge and norms. Understanding of humor can vary between different cultures because of differences in cultural references, jokes, or certain humor that is specific to a particular group of people. (2) Social and Situational Context. Humor can change depending on the social and situational context in which it is placed. What is cute in an informal conversation between friends might not be appropriate in a formal or professional context. Context also affects the boundaries or sensitivity to certain topics. (3) Interpersonal Relations. The relationship that exists between the humorist and the listener also plays a role in the understanding of humor. Some jokes are more appropriate in close or intimate relationships, while others can work better in more formal contexts. Knowledge of certain individuals or groups can also influence how humor is received and understood. (4) Linguistic and Understanding Aspects. Humor often involves the use of particular puns, connotations, or pragmatic effects. Understanding linguistic nuances or creative use of language can greatly influence whether humor is understood and perceived as funny. (5) Individual Differences. Each



individual has a unique preference for humor and a different understanding of certain situations. What is funny to one person may not be funny to another. Differences in life experience, knowledge, and personality can also influence the appreciation of humor in certain contexts.

Context plays an important role in the understanding and appreciation of humor. The presence of context can affect how jokes are understood, received, and interpreted by listeners. Therefore, understanding humor often requires understanding a wide context in order to appreciate jokes in the way the humorists intended. Humor in cyberpragmatics, namely the study of the use of language in online communication, has unique characteristics and dynamics (Faisol et al., 2022). Here are some aspects of humor in cyberpragmatics (Rahardi, 2020b, 2020c, 2021): (1) Memes and emojis. Memes and emoji are important elements of online humor. A meme is an image or video with a funny caption that entertainingly expresses an idea or situation. Emojis are used to express emotions or comments creatively and funnily. (2) Visual Humor. In online communication, humor often relies on visual aspects, such as images, short videos, or animated GIFs. Visual humor makes use of visual conventions to produce humorous and attention-grabbing effects quickly. (3) Word Games and Language Creativity: The Internet provides a platform for wordplay and language creativity more broadly. The use of shortened words, slang words, or distorted spellings is used to create humor that relies on linguistic aspects and understanding. (4) Parody and Satire: The Internet provides ample space for parody and satire in the form of videos, articles or fake social media accounts. Parody and satirical humor are often used to comment on public figures, popular trends, or social issues in a humorous and satirical way. (5) Humor in Online Interactions. Humor in online communication often involves quick responses, witty responses, or making jokes based on interactions with other people. Forums, chat groups, or social networks are often places to share humor in person. (6) Virality. The internet allows jokes or funny content to spread quickly and widely through sharing, retweeting, or messaging. Jokes or content that go viral often reflects humor that is popular and gets mass attention. (7) Paralanguage in Writing. In online communication, where intonation and facial expressions are not immediately apparent, the use of paralanguage in writing, such as using capital letters, excessive exclamation points, or unusual punctuation, is used to send humorous or satirical signals.

In cyberpragmatics, humor makes use of digital media and platforms to quickly create humorous effects and share comedy. It involves using visual elements, wordplay, language creativity, online interaction, and connecting with trends and content that are popular in cyberspace. Witty banter is a form of verbal interaction that is witty and playful and includes wordplay or an entertaining exchange of jokes between two or more people (Rahardi, 2020a, 2020d; Yus, 2011). Witty at best involves being able to respond quickly and respond with witty, incisive, and entertaining comments. In witty banter, participants seek to outsmart one another with comments that contain wit, foresight, and a keen sense of the situation. This can involve the use of wordplay, irony, double connotations, referential humor, or even creative comparisons to humorous effect. The goal of witty banter is to create an atmosphere that is relaxed, entertaining, and evokes laughter in social interactions. Usually, this takes place in an informal setting, such as a conversation between close friends, romantic partners, or groups that are intimate with one another. Witty banter is often used as a form of social intelligence and can strengthen bonds between individuals through mutually entertaining humor. Witty, at best, requires a sense of context, a knowledge of the power of words, and an understanding of humor and wit. The ability to respond spontaneously with witty and cutting remarks plays a critical role in creating and maintaining witty banter that is fun and entertaining (Bhattacharyya, 2013; Pitters, 2022).

In the Indonesian context, witty banter often reflects the characteristics of culture, language and everyday life in Indonesia. Some of the characteristics of witty banter in the Indonesian context are as follows (Brooks et al., 2021; Pang & Samp, 2022): (1) Slang. Witty banter in the Indonesian context often uses slang, slang, or popular words commonly used in Indonesia. The use of words such as "*ngeh*" (understand), "*jomblo*" (without a partner), or "*kepo*" (curious) often appears in witty banter to create a humorous effect. (2) Local Humor and Culture. Witty banter in the Indonesian context often makes use of local humor and references to the Indonesian culture. Jokes about eating habits, traditions, famous personalities, or even current political events can appear witty in turn to create a humorous effect that is entertaining. (2) Word Game in Indonesian. Wordplay in Indonesian is also often used in witty banter. The use of jokes, puns, or the use of words with multiple meanings is often used to create clever and entertaining jokes. (3) Use of Regional Languages. Indonesia

has many varieties of regional languages that are rich in unique expressions and vocabulary. Witty banter in the Indonesian context can use the use of regional languages or local words as part of a joke or play on words. (4) Self-Deprecation. Self-deprecating humor can also appear in witty banter in an Indonesian context. Self-deprecation humorously and entertainingly is often used to deal with weaknesses or failures in a positive and comforting manner. (5) Popular References. Witty banter in the Indonesian context can also take advantage of popular cultural references that are currently trending in Indonesia, such as songs, TV shows, celebrities or memes that are popular among Indonesians. Witty banter in the Indonesian context reflects the unique characteristics of culture, language and daily life in Indonesia. Humor in witty banter often combines the use of slang, wordplay, cultural references, and local elements that create a humorous effect that is entertaining and reflects Indonesianness (Hickey & Roderick, 2022; Penelope Wardman, 2021).

## **METHOD**

This study applies a qualitative descriptive approach. This research approach is applied because the main objective of this research is to describe the rules related to the witty banter functions in Indonesian, which do not require quantitative computations in their presentation (Bowen, 2009; Guba et al., 1994; Johnson, 2001). The object of this research is the functions of witty banter in everyday Indonesian. Thus, the data of this study are snippets of text on social media on various platforms which contain the functions of witty banter in daily communication. Sources of substantive data for this research are various kinds of texts on social media with various platforms which contain research data as described above. The data collection method used in this study is the method of examining texts on social media. The technique applied in the context of implementing the above data collection method is the note-taking technique. The data that has been collected properly is then carefully identified (Rahmat, Putra, et al., 2023), sorted and classified in detail to obtain relevant types of data.

The next step is to determine the data types of the data that have been grouped and classified in detail. The data that has been well collected and is in the form of data outtypes is then triangulated to experts to get the

validity of the data to be analyzed qualitatively. The analytical method applied in this research is the contextual type analysis method. What is used as a device of comparison is a virtual extralinguistic context, considering that this research applies a cyberpragmatics perspective. The technique used in the context of applying the equivalent analysis method above is the comparative linking technique, especially the equating comparative linking. The steps that are applied in the context of carrying out the analysis are the steps of carrying out the analysis and carrying out the interpretation. The results of the analysis and interpretation of the data are then reported and presented using an informal presentation method. The procedure is depicted in the following figure.

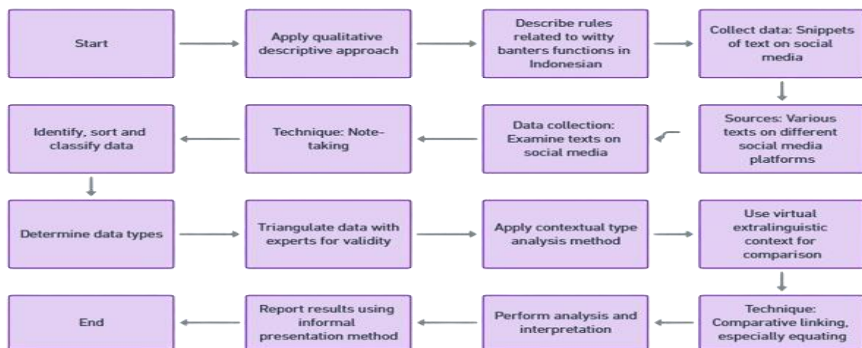


Figure 1. *Research Procedure*

## RESEARCH FINDINGS AND DISCUSSION

This research has produced seven pragmatic meanings and purposes of witty banter in Indonesian. In succession, the findings of the pragmatic meaning and function of witty banter are presented as follows: (1) The use of witty banter for self-entertaining purposes; (2) The use of witty banter for the purpose of expressing surprise; (3) The use of witty banter for the purpose of expressing cynicism; (4) The use of witty banter for the purpose of expressing satire; (5) The use of witty banter for the purpose of expressing irony; (6) The use of witty banter for teasing; (7) The use of witty banter for the purpose of conveying enigmatic intent. In the following sections, each of these findings of the pragmatic meaning and function of witty banter is explained one by one.

### The use of witty banter for self-entertaining purposes

Witty banter is usually conveyed by speakers to speech partners in daily communication for the purpose of conveying antics. However, the antics are not intended for the sole purpose of creating humor but to create an atmosphere of scientific or intelligent humor. Therefore, understanding witty banter is not as easy as understanding common jokes. Understanding the meaning of witty banter requires a broad and deep understanding of the context. People who have a broad background of knowledge, good insight, and good thinking will easily win over the witty banter intentions conveyed by someone.

Conversely, people who have limited knowledge and insight cannot think and make good and fast associations. Usually, it will not be easy to catch and understand the meaning of witty banter. An indication of the slowness one perceives witty as a clever joke is a belated laughing response. Other people have laughed heartily at the witty banter they have heard. However, certain people who are slow in association thinking and intelligence have yet to understand why so many people laugh at them.

Data 1: WBTMD1, which is presented below, shows witty banter data which requires fast association as a form of intelligence, as stated earlier. The form "*Saya selalu salak di matamu*" contains aspects of witty banter, and the word "salak" actually distorts the word "salah", which means "false" or "fault". This utterance might very well have been conveyed in a conversation between lovers who were fighting. However, in that fight, there were still intentions to be funny as a manifestation of his skill in acting as witty banter. To understand the intention of witty banter for the purpose of entertaining themselves, as exemplified in data 1, can be seen in the following Figure 2.



**Figure 2.** Data 1: WBTMD1

Source: Facebook <https://www.facebook.com/photo/?fbid=566200937193863&set=ecnf.100070425362120>

### The use of witty banter for the purpose of expressing surprise

Witty banter, which one person conveys to another, often invites surprise or astonishment because the humor that the speech partner wants to convey is often unpredictable by the said partner. The state of not being ready to accept the antics is what sometimes creates a feeling of astonishment, stupefiedness, and shock to the speech partner, especially when the information conveyed actually contains serious information that should not be conveyed in a witty manner. However, people who communicate are often full of unintentional and unpreparedness because natural communication between speakers and speech partners occurs in various unspontaneous ways.

In Data 2: WBTYMK1 below, actually the main information is related to the news that someone is "*sakit*", which means "sick", whether he is a close friend or even a family member. Of course, such important information should not be conveyed humorously by using witty banter that twist "*sakit*", meaning "sickness", into "*rumah sakit*", which means "hospital". The reasoning of the interlocutor is still very good because even though the information about a person's illness is conveyed in a joking manner, he spontaneously captures that meaning by responding, "Get well

soon". So, it's obvious that the witty banter in Data 2 below is meant to convey shock. In daily communication, this, of course, cannot be denied. If it has to happen, these spontaneous things must also be responded to with good awareness so that the response is intelligent, as intelligent as the humor that was built intelligently by the creator of the witty banter. The speech in Data 2 below can be examined further to clarify this.



**Figure 3.** *Data 2: WBTMK1*

Sumber: Instagram <https://www.instagram.com/p/CsFYsGfyWvm/?igshid=MzRIODBiNWFIZA==>

### **The use of witty banter for the purpose of expressing cynicism**

Cynicism refers to an attitude that tends to question the motivations, intentions, or integrity of other people and is often accompanied by distrust of their kindness or honesty. Cynics usually assume that others have ulterior motives or are dishonest in their actions or attitudes. They are often sceptical of the goals or results announced by others and are likely to display a cynical attitude in commenting on or responding to situations or events. Cynicism can also refer to a view or philosophy of life that emphasizes distrust of the motives or actions of others, often seen as the opposite of optimism. People with cynical views often view the world with scepticism and assume that human motivation is driven by selfishness, self-interest, or even dishonesty. It is important to remember that cynicism is not an attitude or view that is always correct or accurate. While healthy, critical scepticism of certain information or actions can be beneficial, overly cynicism can produce unconstructive distrust and can even be detrimental to interpersonal relationships.

In Data 3: WBTMS1 below, distrust and cynicism towards someone is shown by the phrase "PDKT", which is a twist to "*Pernah Deket Kemudian Tereliminasi*", which means "Once Was Close Then Eliminated." Relationships that occur between young people are often inseparable from this fact. At first, they become close friends and even act as companions or boyfriends. However, as soon as there is a slight problem, or there is another relationship that is closer to them, the relationship that has been built is good as close friends or as a girlfriend. It can just disappear. In data 3 below, it is termed "eliminated", which means being eliminated or defeated by a new replacement. So, it is very clear that the utterance contains a witty banter dimension, and people need to be a little stunned to understand it before getting the real meaning. Witty banter is not always easy to understand. To understand them requires an understanding of the contextual background shared by speakers and speech partners.



Figure 4. Data 3: WBTMS1

Source: Instagram

<https://www.instagram.com/p/CYaeuvxBQxg/?igshid=MzRIODBiNWFIZA==>

### The use of witty banter for the purpose of expressing satire

Satire is an expression that uses ridicule, satire, or irony to criticize or make fun of certain people, institutions, or circumstances. The main purpose of satire is to express dissatisfaction or disillusionment with a social, political, cultural, or moral issue in a humorous, incisive, and sometimes provocative way. A hallmark of satire is the use of excess, hyperbole, and idiosyncratic to highlight the weakness or stupidity of society or individuals. Typically, satire depicts a situation or character in a way that exaggerates or deviates from reality in order to highlight the irony or discrepancy involved. Apart from that, satire can also be found in the form of political cartoons, comedy shows, sketches, or even jokes



containing social criticism. In this context, satire is often used as a tool to voice views or inspire thought in an entertaining and thought-provoking way. Speakers express many witty banter to express criticism, disapproval, and even protest against certain circumstances.

In Data 4: WB TMSN1 below, expressions of disapproval are expressed in written language but accompanied by certain emojis to clarify the meaning of witty banter, which are conveyed in writing. The form “*Malu bertanya sesat di jalan*”, which means “Shame to ask astray on the road”, is a common proverb that all people in this country have widely understood. Next, the meaning of the witty banter was continued with, “*Ini di kelas bukan di jalan. Jadi gausah nanya ga bakalan tersesat.*” That means, “This is in class, not on the street. So, don’t ask, don’t be naughty, get lost.” The linguistic form above is intended to convey satire or disciplinary provisions in the classroom when learning is in progress. Of course, in the learning process, question-and-answer activities between students and teachers are commonplace. It is the unusualness that is taken as the truth that brings humor. In relation to Grice’s cooperative maxim, there is a cooperation maxim that is violated so that humor breaks out through witty banter, as mentioned above. It can be seen in the following Figure.

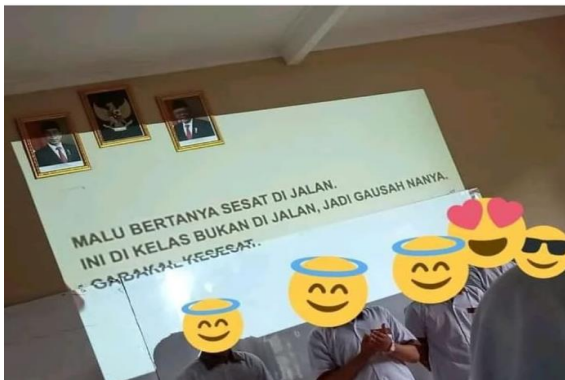


Figure 5. Data 4: WB TMSN1

Source: Instagram

<https://www.instagram.com/p/CZd9diivq3p/?igshid=MzRIODBiNWFIZA==>

### The use of witty banter for the purpose of expressing irony

Irony refers to expressions where there is a difference between what actually happened and something that is expected or hoped for. Something

is said to be ironic if what happens is a surprising or contradictory discrepancy between what is expected or expressed and what actually happened. In daily communication and interaction with others, something ironic like this often appears. From several sources that can be reached, several types of irony can arise, including Verbal Irony. This type of irony occurs when someone says something that is contrary to their true intentions or what they think. Situational Irony. This type of irony occurs when there is a discrepancy between what is expected to happen in a situation and what actually happened. Dramatic Irony. This type of irony occurs when the audience or reader knows something that the characters in the story or drama don't know. For example, when the audience knows that a character in a film is walking into danger, but the character himself is not aware of it.

The various types of irony above are often used in literature, film, and other arts as tools to express discrepancies, highlight contradictions, or provide sharp commentary on situations or life. Such ironies can be used to amuse, criticize, or convey a deeper message about complex realities. Much irony is also conveyed by means of witty banter, as shown in Data 5: WBTMI1 below. "The form "*Saya sdh d dpn Allah*", which means "I'm already in front of Allah", is a form of irony. In this case, it is verbal irony. People who do not quickly grasp the meaning of witty banter will be confused about the form 'Allah' which means "God" in the speech. The form of language above is actually intended to satirize someone. It is almost similar to a form of language that praises by saying, "Wow, what a great job, everything is correct !!" whereas in reality, what is done is contrary to the actual reality, namely "everything that is done is totally wrong". Ironic forms, as mentioned before, are very common in everyday communication. Witty banter that contain ironical charges can be used to criticize by saying something to the contrary.



**Figure 6.** Data 5: WBTM11

Source: Instagram

<https://www.instagram.com/p/CUET5iVvPL4/?igshid=MzRIODBiNWFIZA==>

### **The use of witty banters for teasing**

Teasing is an act or behavior that aims to make fun of someone or make fun of someone. This act of teasing involves teasing or making jokes that belittle or belittle another person, often with the intent to annoy or hurt someone's feelings. Teasing can be done verbally by using certain words or expressions that mean demeaning or insulting, or teasing can also be done by actions that ridicule or belittle someone. The main purpose of teasing is to achieve personal satisfaction or joy by making the other person laugh or feel inferior. However, it is also important to distinguish between teasing that is nasty and mean and jokes that are humorous or harmless. In a milder context, teasing can be used as a form of humor or friendly teasing as long as it is done with respect and mutual agreement between the two parties. However, if the act of teasing is done with the intention of hurting, belittling, or embarrassing someone, it could be inappropriate and could have a negative impact on someone.

In data 8: WBTK1 below, the act of teasing in the witty banter vehicle is manifested in utterances that read, "They say sea games. How come they don't play in the sea?" There is a humorous dimension to the delivery of the information above, even though the level may not be very significant. However, this utterance can be considered a clever joke, which is commonly referred to as witty banter, because it contains satire to be reflected through the seductive taunts conveyed. In daily communication, witty banter in the form of seductive taunts often occurs. Sometimes, there

really is a specific purpose carried out in teasing teasing like that, but sometimes, such teasing can knock the partner's mentality down.



**Figure 7.** Data 6: WBTMK1

Source: Instagram

[https://www.instagram.com/p/CsBFohDSPa\\_/?igshid=MzRIODBiNWFIZA==](https://www.instagram.com/p/CsBFohDSPa_/?igshid=MzRIODBiNWFIZA==)

### **Utilization of witty banter for the purpose of conveying enigmatic intent**

Something enigmatic refers to things that are mysterious, difficult to understand, or difficult to explain because they contain riddles of life which are sometimes "puzzling" in nature. Something enigmatic often causes confusion or strangeness because there is no clear understanding or explanation for it. Enigmatic property can refer to the existence of something intangible, vague, ambiguous, or cannot be understood easily. Such things can apply to people who are difficult to read, predict, to understand their motivations and thoughts. Often, those characteristics that are enigmatic catch the eye and spark the interest of others because of the mystery that surrounds them. They can have a uniqueness or complexity that makes others interested in digging deeper and trying to understand them. However, it is important to remember that enigmatic traits can also elicit uncertainty or distrust from others. When something or someone is not well understood, it can be not easy to build trust or a strong relationship with them.

Witty banter containing enigmatical humor are found in Data 7: WBTMR1 below. The utterance which reads, "*Aku pergi ke Jatim karena perasaanku tidak dapat dijabarkan*", that means "I went to East Java because my feelings cannot be explained" certainly contains an enigmatic aspect because to understand it one needs to solve a kind of 'puzzle'. The

linguistic form "to East Java" needs to be contrasted with the linguistic form "elaborated", which, of course, the meaning is not explained or specified because actually "East Java" is a contrasting form of "West Java". Thus, it is clear that witty, at best, is meant to serve an enigmatic goal, and of course, it is not easy for people to understand. It takes a certain context and a certain intelligence to be able to interpret that form of language.



Figure 8. Data 7: WBTMR1

Sumber: Instagram

<https://www.instagram.com/p/CpFTqr3yfao/?igshid=MzRIODBiNWFIZA==>

An in-depth examination of linguistic phenomena in the form of humor, including witty banters in the data presented earlier, emphasizes that humor is very important to be explored more deeply to use as pragmatic learning materials in tertiary institutions that the substance of pragmatic learning materials can reach a wider phenomenon. Humor, especially witty banters, is not found in various pragmatics and cyberpragmatics reference books so far. Meanwhile, witty banter is very important to be studied more extensively and deeply so that people are able to communicate and interact with various parties in the area of global communication. The results of this study also hint that humor, especially witty banters, can be posited as a new pragmatic phenomenon such as language politeness, language impoliteness, phatic communication, implicature, and the like. It is hoped that in the future, humor will be more widely known and studied so that increasingly complex communication and interactions as an impact of the developments of information technology can be gradually overcome. Conflicts between humans and between citizens of the nations in this universe, which sometimes occur for a very long time, can be resolved

when the essence of humor, especially witty banter, is properly understood.

The discussion underscores the pivotal role of this research, which delves into the cyberpragmatic perspective surrounding Indonesian witty banter. The study brings attention to a critical gap in pragmatic learning, shedding light on the often-neglected aspect of pragmatic interpretation in humor within tertiary education. It emphasizes the profound significance of humor, particularly witty banter, as a tool for mediating cross-cultural communication and preventing conflicts.

Despite its crucial role, the existing body of research on witty banter is scant, necessitating further exploration in both academic and practical spheres. The research goes beyond acknowledging the importance of witty banter and takes a significant step by delineating its functions in daily communication from a cyberpragmatics viewpoint. The study drawing on snippets from social media platforms as a rich source of data, the study identifies seven distinct functions: self-entertainment, expression of surprise, cynicism, satire, irony, teasing, and conveying enigmatic intent. While the study successfully classifies these functions, it conscientiously recognizes its limitations, particularly the reliance on a restricted amount of social media data.

To amplify the impact of the research, the author advocates for future investigations that transcend these limitations. The expansion of the dataset from various substantive sources is proposed, promising a more robust and nuanced understanding of witty banter. The call is extended to fellow researchers, urging them to explore similar themes and contribute to the comprehensive comprehension of witty banter and its broader implications. In essence, this research not only fills a critical void but also sets the stage for forthcoming inquiries into the intricate facets of witty banter, providing invaluable insights for scholars and researchers intrigued by the intricate dynamics of humor-related language cases.

## **CONCLUSION**

In summary, the cyberpragmatic investigation into Indonesian witty banter has provided a nuanced understanding of its seven distinct functions, ranging from self-entertainment to conveying enigmatic intent.

These findings shed light on the multifaceted roles witty banter plays in everyday communication within the cyber context. However, it is crucial to acknowledge the study's constraints, primarily its reliance on a limited dataset sourced from social media platforms. To address this limitation, the researcher expresses a dedicated commitment to broadening the scope of future inquiries by incorporating more diverse and substantive data sources. This expansion aims to enhance the robustness and comprehensiveness of outcomes, ensuring a more representative understanding of witty banter's functions. Moreover, the study extends an invitation to fellow researchers interested in similar themes to undertake additional investigations. This collaborative effort holds the promise of unravelling the intricate layers of witty banter, contributing to a more profound comprehension and wider applicability in scholarly pursuits. The envisioned future involves a scholarly landscape enriched by a deeper understanding of the intricate dynamics of witty banter in communication.

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**CATATAN PEMBACA**

<b>No.</b>	<b>Keterangan</b>