

## ABSTRAK

Mitang, Marius Peng. 2016. “Wacana Humor Kritik Sosial dalam *Stand Up Comedy Indonesia Season 4* di *Kompas TV*: Tinjauan Pragmatik”. Skripsi Strata Satu (S-1). Program Studi Sastra Indonesia, Fakultas Sastra, Universitas Sanata Dharma.

Skripsi ini membahas wacana humor kritik sosial (WHKS) dalam acara *Stand Up Comedy Indonesia Season 4* (SUCI 4) di *Kompas TV*. Dua masalah yang dibahas: (a) siapa sasaran kritik dan apa hal yang dikritik dalam WHKS SUCI 4; serta (b) bagaimana kepatuhan dan ketidakpatuhan tuturan dalam WHKS SUCI 4 pada prinsip kerja sama? Kajian dilakukan dengan pendekatan pragmatik.

Data penelitian ini berupa WHKS yang diperoleh dari situs *YouTube* yang menayangkan pertunjukan SUCI 4. Data dikumpulkan dengan metode simak, lalu ditranskrip sebagai bahasa tulis. Data kemudian dianalisis menggunakan metode padan dengan submetode padan pragmatik. Hasil penelitian disajikan dengan metode informal dan formal.

Hasil penelitian ialah sebagai berikut. Pertama, pihak yang dikritik dan hal yang dikritik adalah: (a) pemerintah (kebijakan diskriminatif, kinerja, dan kegagalan penegakan aturan); (b) anggota DPR (kinerja, kebiasaan tidur saat rapat, dan perilaku korupsi); (c) anggota ormas (sikap munafik dan sikap intoleransi); (d) perempuan Indonesia (kesalahpahaman atas konsepsi kesetaraan gender, profesi perempuan, kecemburuan yang berlebihan, dan kesadaran wanita muslim untuk berkerudung); (e) pertelevisian Indonesia (kualitas program, jam tayang iklan, diskriminasi peran keaktoran); (f) pedangdut wanita (musikalitas); (g) orangtua (pola asuh terhadap anak); (h) masyarakat lokal (sikap apatis pemuda Betawi pada tanjidor, kesadaran masyarakat Jakarta dalam penanganan banjir, perilaku penonton dangdut, tingkah laku pelajar Bintaro, stigma masyarakat terhadap orang kurus); (i) masyarakat luas (sikap politik dalam Pileg dan Pilpres 2014, minimnya penghargaan terhadap dokter, sikap individualistis akibat penggunaan *handphone*); (j) persepakbolaan (kualitas permainan tim nasional Indonesia, kualitas wasit Indonesia, tindakan provokasi); (k) institusi pendidikan (implementasi metode pembelajaran kontekstual, ketiadaan pembelajaran sasando, pelaksanaan MOS, kualitas gizi di pesantren); (l) tokoh (pemilihan lokasi pendeklarasian sebagai capres, dan tindakan kekerasan fisik).

Kedua, humor pada WHKS dalam SUCI 4 diciptakan dengan mematuhi dan/atau tidak mematuhi prinsip kerja sama. Kepatuhan dan ketidakpatuhan tersebut dapat diklasifikasikan menjadi tiga tipe, yaitu: (a) tuturan yang mematuhi tiga maksim, tetapi tidak mematuhi satu maksim (Tipe I); (b) tuturan yang mematuhi dua maksim, tetapi tidak mematuhi dua maksim (Tipe II); (c) tuturan yang mematuhi satu maksim, tetapi tidak mematuhi tiga maksim (Tipe III).

Kata kunci: humor, kritik sosial, SUCI 4, prinsip kerja sama, pragmatik

## ABSTRACT

Mitang, Marius Peng. 2016. "The Social Criticism Humor Discourse in *Stand Up Comedy Indonesia Season 4* on *Kompas TV*: Pragmatics Study". An Undergraduate Thesis. Study Program of Indonesian Letters, Faculty of Letters, Sanata Dharma University.

This research discusses the social criticism humor discourse (TSCHD) in *Stand Up Comedy Indonesia Season 4* (SUCI 4) show on *Kompas TV*. There are two matters to be observed: (a) who are the targets of criticism and what are the criticisms of humor in SUCI 4; and (b) how does the obedience and disobedience utterance of TSCHD in SUCI 4 to cooperative principle? The main problems were analyzed with pragmatics approach.

The data are TSCHD that collected from *YouTube* contains SUCI 4 show. The method that be used to collect data is *simak* method, and then the data were transcribed into written language. The data were analyzed using *padan* method and *padan* pragmatics sub-method. The researcher served informal method and formal method to present the analytic result.

The researcher finds out two results of this research. First, the targets of criticism and the criticisms in SUCI 4 humor discourse are (a) the government (discriminatory policy, achievement, and regulation established); (b) the People's Representative Council Members (achievement, sleep in the meeting, and corruption); (c) the mass organization members (the hypocrisy and intolerant behavior); (d) the Indonesian women (misunderstanding of gender equality concept, occupation, excessive jealousy in relationship, and awareness to wear a *hijab*); (e) Indonesian television (the program quality, the time of commercial break, and discrimination on role play scenarios); (f) the women *dangdut* musician (musicality); (g) the parents (parenting), (h) the local society (Betawi youth is apathy toward *tanjidor*, awareness to beating the Jakarta floods, the behavior of Bintaro's student, and stigma of being naturally skinny); (i) the general society (political preference in Indonesian Legislative Election and Presidential Election in 2014, unappreciated for the doctor's kindness, and individualistic disposition caused by cellphone usage); (j) football (Indonesian national team quality, Indonesian referee quality, the provocation); (k) the educational institutions (implementation of contextual learning method, lack of *sasando* learning, implementation of orientation programs, and nutritional quality of food in *pesantren*); (l) the public figure (the place where to declaration as a presidential candidate, and the violent behavior).

Second, humor of TSCHD in SUCI 4 are created by obeying and/or disobeying cooperative principle. The obedience and disobedience are classified to three types, which include: (a) the utterance that obeys three maxims, but disobeys one maxim (Type I); (b) the utterance that obeys two maxims, but disobeys two maxims (Type II); (c) the utterance that obeys one maxim, but disobeys three maxims (Type III).

Keywords: humor, social criticism, SUCI 4, cooperative principle, pragmatics