

Techniques of Humor in Das'ad Latif Preaching

Fithriyah Inda Nur Abida¹, Diana Budi Darma²

^{1,2}Universitas Negeri Surabaya

e-mail: ¹fithriyahabida@unesa.ac.id, ²dianabd@unesa.ac.id

Abstracts: Humor serves primarily as a vehicle to convey religious teachings and therefore humor has become an inseparable part of religious practices in Indonesia. The relation between humor and religion holds particularly vital instrument to bridge communication and understanding between diverse religious groups including fundamentalists. In the Muslim community, humor prominently found in preachers, recitations, and other religious activities. The tradition of Islamic preaching in Indonesia cannot be separated from humor. The preaching task invites and even demands the use of humor. One of the famous Da'i who use humor in his preaching is Ustadz Das'ad Latif. This paper analyses the techniques used in Das'ad Latif preaching. The method used in this paper is descriptive method with a qualitative approach. The most widely used humor technique dimension is language followed by the second most widely used dimension is logic. The third dimension is action and the last is identity. This is because verbal strength, where the language category is humor that is conveyed verbally, can represent other categories such as logic (humor that comes from ideas or thoughts), action (humor that comes from non-verbal communication), identity (humor that comes from one's identity or existence).

Keywords: *techniques of humor, preaching, religious practices.*

INTRODUCTION

In the field of religious sermon, it is undeniable that humor is exist during the preaching events. Humor serves primarily as a vehicle to convey religious teachings and therefore humor has become an inseparable part of religious practices in Indonesia. In the Muslim community, humor prominently found in preachers, recitations, and other religious activities. The tradition of Islamic preaching in Indonesia cannot be separated from humor. The preaching task invites and even demands the use of humor. The use of humor in Islamic dakwah has specific functions. For example, humor is used to entertain audiences to make the content of sermons easier to be understood and to provide the feeling of relief. (Muniruddin, 2019:95), (Mulder, 2002). The use of humor in the preaching, create a relaxing atmosphere and make the teaching process not too rigid. People expect and need more entertainment if you want to keep their attention. Education alone can tempt them to sleep, education plus entertainment gives you the opportunity to reach out listener. Therefore, humor in dakwah can be an alternative instrument to attract the audience to listen for the Islamic teaching (Abdullah, et.al, 2020: 216). Nowadays, the activity of Islamic preaching or dakwah using humor is increasingly prevalent in Indonesia. Many Islamic scholars prefer to have humor and use it in the preaching process. One of the famous figures who's often used humor in his sermon is Ustadz Das'ad Latif. The name of Ustadz Das'ad Latif, recently emerged among millennial Muslims, especially those who are actively surfing in cyberspace. He is known for his characteristics of delivering Islamic preaching interspersed with laughter and humor. This makes people love to listen to his religious teaching and do not want to leave from their seat. This paper analyzed the techniques of humor used by Ustadz Das'ad Latif in his dakwah. Researcher wants to know what humor techniques are used by Ustadz Das'ad Latif that makes him famous as a humorous Da'i (the religious preacher) in Indonesia.

LITERATURE REVIEW

Theory of Humor

A theory of humor is an attempt to say what, if anything, makes something funny. The most common sense of humor is something funny that causes amusement or laughter (Rahmanadji, 2007: 213). Therefore, humor can be defined as a feeling or symptom that stimulates us to laugh and the stimulus generated must also be a mental stimulus, not a physical stimulus such as being tickled. According to Allison Ross (2005:2) humor is something that makes a person laugh or smile which make the response is an important factor in counting something as humour. Humor is "something closely related to the laugh response" (Provine, 2000, p.2). Traditionally, theories of humor have been divided into three sorts of view: incongruity theories, superiority theories, and relief theories. Although there are various theories of humor studies conducted from philosophical,

psychological, sociological, anthropological and linguistic perspectives, perhaps the most influential approach to humor at present is that represented by the semantic theories of Victor Raskin (1985) and Salvatore Attardo (2001). These theories seek the source of humorousness in the structure of jokes and longer comic texts, and they explicitly eschew any interest in specific performances in favor of proposing a theory of speakers' competence at producing and interpreting humor. Attardo highlights the aggression theories (for which every humorous experience arises as an expression of a superiority feeling of a human being towards another human being), the release theories (for which humor is the effect resulting from a release of accumulated energy) and the incongruity theories (according to which humor is based on the discovery of a reality or a thought that turns out to be inconsistent with what was expected). In order to bring laughter to individuals requires several techniques. According to Berger (2017: 12) there are 4 basic categories of humor techniques: language (humor is created or raised through words, the way of speaking, the meaning of words, or the consequences of words), logic (The humor is ideational; humor is created or raised through the results of thinking), identity (The humor is existential, humor is created or raised through the speaker's identity.), and action (humor is raised or evoked through physical actions / nonverbal communication such as hand or foot movements, actions, or expressions). In line with this, Rakhmat (1992: 127-134) describes that the types of humor based on the technique is divided into satire, exaggeration, parody, irony, burlesque, sudden turns, pun (wordplay), strange behavior of characters, and behavior of strange people.

Humor and Dakwah

Da'wah has the meaning as an activity invitation which is done consciously and planned in efforts to influence others, both individually and as a group so that there arises in him an understanding, awareness, appreciation and experience to religious teachings as the message conveyed to him without any elements of coercion. Da'wah is often described as practical activities in the form of lectures delivery of Islamic teachings. It is delivered in the form of verbal activities and carried out on the pulpit (Japarudin, 2017:1). The existence of da'wah is very important in Islam. Da'wah and Islam cannot be separated from one another. Da'wah is an attempt to invites, calls, and influences people to always hold on to the teachings of Allah in order to obtain happiness in life the world and the hereafter (Munir 2009: 50). The purpose of da'wah is to guide humans to achieve goodness, to make people submit to Allah SWT, draw closer to Him in order to introspect on what has been done and realize happiness (Pimay, 2006). Historically speaking, the usage of humor in delivering religious sermon can be traced back to the life of Prophet Muhammad. In Indonesia context, humor is intrinsic to the religious experience and in preachers, dai (the religious preacher) always inserts the element of humor. For religion always insinuates good humor, it has the provision to become an effective tool in mediation and conflict resolution. The relation between humor and religion holds particularly vital instrument to bridge communication and understanding between diverse religious groups including fundamentalists. Therefore, the use of humor in delivering Islamic teachings must be educational, motivational, and informative humor. One of the things we know is that a religious faith is about the well-being of its followers. And through humor people found relief from pain and found healing. Humor can act as a release of restrained instincts and inner tension. As well as being a medium of entertainment and learning. Thus, humor in da'wah is very effective in delivering the Islamic messages to Indonesian people.

METHODOLOGY

In this research, the researcher used descriptive qualitative method. Based on Fraenkel and Wallen (2009: 422), qualitative research is research studies that investigate the quality of relationships, activities, situations, or materials. The concept used are the da'wah, humor, and humor techniques. In collecting the data, the researcher used documentation analysis for collecting the data. The process of collecting the data consisted of the following steps. First, the researcher watched the preaching program by Ustadz Das'ad Latif. Second, the researcher transcribed the preaching into papers. The last, the researcher classified and transferred the humor used by the speakers into the data sheet. After data was collected, the researcher analyzed the humor techniques used by the preacher. In analyzing the data, there were some steps were used by the researcher, they were identification, classification, reduction, description and conclusion.

RESULT AND DISCUSSION

During the sermon, preacher mostly did not prepare the script of the da'wah, it is spontaneously delivered according to the situation at the present time. Therefore, each of the preacher has his/her own style. Ustadz Das'ad Latif often delivers funny, witty, but meaningful lectures. The language of humor in Ustadz

Das'ad Latif preaching is communicated through the distribution of some language element or elements relative to some social/cultural situations. He often uses some particular words from his own local language in his preaching. When delivering lectures, he often uses satire in the form of rhetorical language, namely deviations from ordinary constructions to achieve certain effects so that verbal acts or performances that take place in special situations at a certain time can be understood by the audiences. The most widely used humor technique dimension is language, with the most widely used indicators being ridicule, satire, puns, and word play. The second most widely used dimension is logic. The third dimension is action and the last is identity. This is because verbal strength, where the language category is humor that is conveyed verbally, can represent other categories such as logic (humor that comes from ideas or thoughts), action (humor that comes from non-verbal communication), identity (humor that comes from one's identity or existence). To perform these indicators, one would need to use verbal messages. As is known verbal messages have several strengths such as rarely misunderstanding when used with communicants who have cultural similarities and are often used to discuss and solve problems. However, verbal messages are also used to convey thoughts or ideas. The material and context of the lecture also have a close relationship with the audience. Therefore, the language category is widely used to make it easier for the audience to understand the message. Meanwhile, verbal messages themselves have weaknesses such as limited vocabulary which can also lead to misunderstandings, especially if the communicant has a different culture. While the misunderstanding itself is also part of the source of humor. Misunderstanding itself is a deviation in communication because the speaker and the interlocutor have differences and knowledge. This misunderstanding can attract the attention of the audience to laugh. Therefore, it can also be seen that the category of humor language techniques is widely used because of the functions mentioned above.

CONCLUSION

The results showed that the most widely used dimension of humor technique was language. The most widely used humor technique dimension is language, with the most widely used indicators being ridicule, satire, puns, and word play. The second most widely used dimension is logic. The third dimension is action and the last is identity. This is because verbal strength, where the language category is humor that is conveyed verbally, can represent other categories such as logic (humor that comes from ideas or thoughts), action (humor that comes from non-verbal communication), identity (humor that comes from one's identity or existence). These indicators are widely used because it is suitable with the characteristic and situation of the Indonesian people.

REFERENCES

- Asep Abbas Abdullah, et.al. "Humor in Da'wah: Socio-linguistic Analytic of Kyai Ishaq Latif Da'wah from Pesantren Tebuireng Jombang" dalam jurnal Ilmu Dakwah: Academic Journal for Homiletic Studies Volume 14 Nomor 2 tahun 2020.
- Attardo, Salvatore. 2001. *Humorous Texts: A Semantic and Pragmatic Analysis*. Berlin and New York: Mouton de Gruyter.
- Berger, Arthur Asa. 2012. *An Anatomy of Humor*. United States of America: Transaction Publishers.
- Bergson, H. 1980. *Laughter: An Essay on the Meaning of the Comic*. Comedy, BA: Johns Hopkins University Press.
- Fraenkel, Jack. R., and Norman E. Wallen. 2012. *How to Design and Evaluate Research in Education* 8th Edition. Boston: McGraw-Hill Higher Education.
- Japarudin. "Humor dalam Aktivitas Tabligh" dalam Jurnal Ilmiah Syi'ar Vol. 17 No. 2 tahun 2017.
- Listya Istingtyas, "Humor dalam Kajian Psikologi Islam" dalam *Jurnal Ilmu Agama Vol. 15 No. 1 tahun 2014*.
- M.P. Mulder and A. Nijholt. 2002. *Humour Research: State of the Art*. Netherlands: Centre for Telematics and Information Technology
- Muniruddin, M. "Humor Dan Komunikasi Dakwah Pengembangan Masyarakat Islam" dalam *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi Dan Kajian Islam*, Volume 5 (2), tahun 2018.
- Peter, Dr. Laurence J., and Bill Dana. 1982. *The Laughter Prescription: How To Achieve Health, Happiness, and Peace of Mind Through Humor*. New York: Ballantine Books.
- Provine, Robert R. 2000. *Laughter: A Scientific Investigation*. New York: Viking.
- Rahmanadji. 2007. *Sejarah, teori, jenis, dan fungsi humor*. Jakarta: FS UM
- Raskin, Victor. 1985. *Semantic Mechanisms of Humor*. Dordrecht: Reidel.
- Ross, Alison. 2005. *The Language of Humour*. London: Routledge