



Language Variations in Stand Up Comedy Indonesia

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Abstract

Society and language are two aspects that have a very close relationship. The heterogeneous and growing nature of society gives rise to the emergence of new language variations. Register is a variation of language that appears related to the profession. There has been a lot of research on registers. But new registers are constantly emerging as new areas of life emerge. This study examines the forms of registers used by the Indonesian *Stand-up Comedy community* and their objectives with qualitative research methods. A total of 20 videos were carefully observed to get accurate data. The findings say the register form exists in a hierarchy of words, phrases, and shortenings. There are three types of registers, namely: technical registers, appraisal registers, and naming registers. These registers are used because they represent the context and situation in society, said *Stand-up Comedy Indonesia*.

Keywords: Language variation, Register, Stand up comedy indonesia

Introduction

One of the characteristics of language as a communication tool is *productivity* where humans can create new speech to describe something new by manipulating linguistic aspects (Yule, 2006:10). In a society that is experiencing rapid development like today, there are many sectors of life that have certain disciplinary references. The development of the life sector is then followed by the emergence of new forms of thought patterns and speeches that refer to that sector of life. These new utterances also have many variations based on the speaker's interests in the sector of life he lives to describe something specific. For example, in the world of sports, certain terms that specifically refer to the field have developed. Likewise with other areas of life. This gives birth to a language phenomenon, namely speech that has the same form does not necessarily have the same meaning when used in different fields. For example, the term *guest* which generally means people who visit the house has a different meaning from the word *guest* in the field of *guiding* or tour guide which means *tourists* or

tourists who use the services of a tour guide (Widodo, 2000). The development of new terms or speech that is special will continue to develop in every area of life. In sociolinguistic studies, the terms as described above are referred to as language variations.

Language variations exist due to various factors. It could be due to the diversity of speakers, it could also be due to the diversity of fields or activities undertaken. This is in line with Halliday (1994:56) who distinguishes language variations based on the user, and language variations based on their use. Language variations based on usage are born because of the heterogeneity of speakers, for example, idiolects, Tegal Javanese dialects, East Javanese dialects, and so on. Meanwhile, variations in language based on usage are born due to certain fields or activities, for example, the language used by politicians, the language used by football commentators, the language used by news presenters and so on. The use of language in certain fields or activities is known as registers. *Stand-up Comedy Indonesia* is a competition program that emphasizes humor to

entertain people. Participants in this program display humorous discourse, which is one of the products of language games so that it creates a laughable effect and stimulates listeners or readers to laugh (Wijana, 2004:2). Language in the context of humor is used to convey ideas based on topics that aim to be funny. In the *Stand-up Comedy* Indonesia competition, there are 3 judges who are tasked with providing comments and input to the participants. The judges of *Stand Up Comedy* Indonesia also have a certain speech to say something in order to achieve the desired essence. This triggered the birth of a register in the Indonesian *Stand-up Comedy community*. For example, the word *gas stove* is often used in *Stand-up Comedy* Indonesia to say *extraordinary*. The word *gas stove* is preferred to describe the extraordinary performance of the participants because it is considered more able to represent the essence of a condition in *Stand-up Comedy* Indonesia.

Stand-up Comedy Indonesia is a competition that only emerged at the beginning of this decade, so research that refers to *Stand-up Comedy* Indonesia as the object of research is still very rare. There is at least one research register in *Stand-up Comedy* Indonesia. As was done by Turnip (2014) who examined registers in the *Stand-up Comedy* Indo Malang community and found as many as 18 registers and the role of register variables themselves to gain an understanding of the topics discussed. This study is intended to examine language variations, especially registers in *Stand-up Comedy* Indonesia, focusing on the form, meaning and reasons for using these registers.

Based on the background of the problem above, this research can be formulated as follows: 1) what are the forms of registers used in *Stand-up Comedy* Indonesia?; what are the reasons people in *Stand-up Comedy* Indonesia uses the register?

Research on registers in speech communities or other areas of life has been widely carried out. Widodo (2000) examined the register of the field of tour guides in the community of tour guides in Yogyakarta. Researchers classify registers into two forms, namely general and special registers. These forms are dominated by words from English. The registers found occur at the level of words, phrases, and shortening. Lestari (2006) found that the register forms used by the Surakarta buskers group were taken from vocabulary from

other professional fields such as military, medicine, and legal vocabulary. From the two studies above, it can be seen the diversity of registers in each field. Therefore, this study examines Indonesian *Stand-up Comedy* as an object of research to find the diversity of languages used considering that there are still few studies found on Indonesian *Stand-up Comedy*.

Speech Society

Humans can gather together for various reasons (Wardhaugh, 2015: 63). It could be for social reasons, religion, politics, culture, family ties, work, and so on. In the study of sociolinguistics, people who gather in a similarity is what is called a speech community. This speech community can be temporary or permanent. Wardhaugh also says that members of these speech communities may come and go. This means that members of the speech community are not fixed, can decrease and increase because of the many and changing nature of human interests. Members of the speech community are also not fixated on having a speech community. Their various conditions and interests allow a member of the speech community to have two or more speech communities.

Literature Review

Speech Situation

Speech situation is a situation that gives birth to speech. This statement is in line with the view that speech is the result, while the speech situation is the cause. In communication there is no speech without a speech situation. In other words, the true meaning of speech can only be identified through the speech situation that supports it. It can also be said that an utterance is not always a direct representation of the meaning of its elements (Sperber & Wilson, 1989).

Register

Language variations are usually influenced by two main factors, namely geography which gives rise to geographic dialects, social factors related to social class, status and educational background. This then gave rise to social dialects and registers. The register is a unit of language items related to positions or professions or social groups (Wardhaugh, 2015: 53). Biber and Conrad in Wardhaugh (2015: 53) add that the benchmark register is the situation when communicating in a social group. The essence of the

meaning represented by the register makes certain community groups use the register.

Materials and Method

This research uses descriptive qualitative method. There are three stages used to solve problems in this research, namely providing data, analyzing data, and presenting the results of data analysis (Sudaryanto, 1993: 5). The data in this study are in the form of comments from the judges in Stand Up Comedy Indonesia which are downloaded from www.youtube.com. The method used in providing data is a free-to-conversation listening technique by (i) listening repeatedly in order to obtain the registers used in the Stand Up Comedy Indonesia accurately, (ii) recording and sorting data based on the classification of register forms, and (iii) analyzing data obtained based on register theory

Results and Discussion

Stand-up Comedy Indonesia is a new comedy culture that has emerged in Indonesia. However, although still new, this culture has attracted many people to cultivate it. As a speech community, *Stand-up Comedy* Indonesia has terms used only internally. These terms include registers, namely the language used only within the scope of a particular field, or profession. The forms, types, and characteristics of these registers will be discussed in the discussion below.

Stand-up Comedy Indonesia as a Speech Community

Referring to Wardhaugh's opinion that speech communities are those who gather in a group because of similarities, both cultural similarities, occupations, languages, and so on. *Stand-up Comedy* Indonesia is a group of people because of the same profession, namely comedians. Initially *Stand-up Comedy* appeared in Indonesia in early 2011 as a talent search event. However, there are more and more people who are involved in this field and because of the similarity of these professions they often get together. So, based on Wardhaugh's opinion, a group of people in *Stand-up Comedy* Indonesia is called a speech community.

Indonesian Stand-up Comedy Jury Register Form

The register in *Stand-up Comedy* Indonesia

is divided into two forms, namely words and phrases. These three forms will be described in detail in the discussion below:

1. Words

The words that make up the register in *Stand-up Comedy* Indonesia are basic words consisting of one morpheme, such as *joke*, *pattern*, *beat*, *season*, *comic*, *broken*, *crazy*, *suci*, and *solid*. There are morphemes that come from acronyms such as *sacred* (*Stand-up Comedy* Indonesia). The register in *Stand-up Comedy* Indonesia is also made up of words consisting of two morphemes, such as *roasting* <*roast* + *ing*>, *breaking* <*patah*+*an*>, *comedian* <*comedy* + *an*>, *ending* <*end* + *ing*>, and *bursting* <*me* + *explosive*.>. Registers included at the word level are divided into two word classes, namely nouns such as *joke*, *pattern*, *beat*, *roasting*, *fracture*, *comic*, *comedian*, *ending*, *season*, *suci*, and adjectives such as *shatter*, *crazy*, *explode*, and *solid*.

2. Phrases

Phrases in the register found are formed from a combination of nouns + attributes. Attributes can be nouns such as *punch line* and *gas stove*, and prepositions such as *call back*.

3. Classification and Meaning of Indonesian Stand Up Comedy Judge Register

In its use, the registers recorded in the data can be divided into 3, namely: 1) technical

Table 1. Technical Register in Stand-up Comedy Indonesia

No	Register	Literal Meaning	Context Meaning
1	<i>Callback</i>	Redial	Using a joke that refers to the previous joke.
2	<i>punch line</i>	punch line	The funny part is in the joke material delivered by the comic.
3	<i>Beat</i>	Hit	The unit of material in which there is a joke.
4	<i>Roasting</i>	Baking	Ridicule by praising or saying the good side of someone being ridiculed, then cursing with words that make the person being ridiculed embarrassed.

registers, 2) assessment registers, and 3) naming registers.

a. Technical register

Technical registers are the terms used by the judges of *Stand-up Comedy* Indonesia to describe the techniques used by comedians in delivering humorous material. Table 1 shows technical register in stand-up comedy Indonesia

b. Rating Register

In judging, the judges of *Stand-up Comedy* Indonesia used special vocabulary as Table 2.

c. Naming Register

The Indonesian *Stand-up Comedy* community uses special terms to name each element in it. Table 3 shows naming register in Indonesian stand up comedy. From the findings presented in the table above, it can be seen that the registers used in the Indonesian *Stand-up Comedy* speech community, especially the jury, are vocabulary taken from English, for example: *roasting, call back, punch line, season*, and so on. Some of the other fields of life outside the scope of *Stand-up Comedy* which tend to be general in nature, for example to express the jury's admiration for comic performances, they use vocabulary such as *gas stove, explode, crazy, and broke*. In general, this vocabulary does not express admiration for something at all, but in *Stand-up Comedy* Indonesia, the vocabulary can mean *great, extraordinary*, and other meanings that refer to the meaning of admiration.

Table 2. Assessment Register in Stand-up Comedy Indonesia

No	Register	Literal Meaning	Context Meaning
1	<i>Broken</i>	Items that are damaged and split into several pieces	Very good
2	<i>Crazy</i>	Mental illness	Very good
3	<i>Explode</i>	Breaks and makes a very loud sound	Very good
4	<i>Gas stove</i>	Fireplaces for cooking that use gas as fuel	Very good
5	<i>Solid</i>	Congested	Good

Table 3. Naming Register in Indonesian Stand Up Comedy

No	Register	Literal Meaning	Context Meaning
1	<i>Joke</i>	Joke	Consisting of certain elements in <i>stand up comedy</i> indonesia such as <i>beat, roasting, punch line, etc.</i>
2	<i>Fault</i>	Broken part	The parts in the joke material.
3	<i>Comics</i>	-	A special name for comedians in <i>stand up comedy</i> indonesia.
4	<i>Comedian</i>	Comedian	Comedian in the broadest sense.
5	<i>Ending</i>	End	The last part in the unit joke material.
6	<i>Season</i>	Season	Sessions in <i>Stand Up Comedy</i> Indonesia, which changes once a year.
8	<i>Suci</i>	Clean (in a religious context)	Short for <i>Stand Up Comedy</i> Indonesia.
9	<i>Pattern</i>	Shape / pattern in the picture	The form/ uniqueness of the <i>comics</i> in the material presented.

d. Registers Used More Represent the Essence and Situation

Many of the vocabularies in *Stand-up Comedy* Indonesia are adopted from other fields of life and languages. This is because the speech community considers the register or vocabulary they use is considered more representative of the essence and situation in their group. For example, the word *roasting* is considered to represent the essence more than its *mocking equivalent*. Because *mocking* in *Stand-up Comedy* Indonesia is different from the meaning of *mocking* in general. *Roasting* is a comedian's way of ridiculing friends, or even the jury, by telling the good side of someone who was ridiculed before finally telling the bad side. This is in line with the theory of speech situations where speech is the result, while the speech situation is the cause.

Practicality is also the reason why speech communities use these registers. *Beat*, for example, community members say *Stand-up Comedy* Indonesia or even people in general will find it easier to say the word than its equivalent (unit of joke material). Because the word has

only one syllable, it is much shorter than its equivalent.

Conclusion

From the results of the research and discussion above, it can be concluded that: a) registers used by speech communities. Stand-up Comedy Indonesia is found at the lingual unit level of words and phrases. b) registers can be classified into 3 forms, namely: 1) technical registers, 2) appraisal registers, and 3) naming registers. c) The registers found in the study were mostly taken from English vocabulary and other areas of life. The Indonesian Stand-up Comedy speaking community uses these registers because they better represent the essence and conditions in the speech community.

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