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Muhammad Yunal Sholahudz Dzihni, Ideology Behind Implicature Meaning of Gus Dur's Humor to Social, Political and Religious Critics

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to Social, Political and Religious Critics

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Abstract

This research investigates implicature on Gus Dur's humor about social, political, and religion condition in Indonesia. This research was aimed to analyze implicature, especially focus on flouting maxim and the ideology of Gus Dur. This research used qualitative approach. Research design of this research is Critical Discourse Analysis (CDA). This research used Fairclough's three models of CDA, those are textual analysis, discursive practice and social practice. The result showed that all types of floating maxim were found in Gus Dur's humor speech about social, political and religious in Indonesia, those are floating maxim of quantity, quality, relevance and manner. Gus Dur expressed his critics through humor to show his concern about the social, political, and religion condition of indonesia. It showed that Gus Dur intended to show his critics by humor to create condition more relax and all of this formed by their family, social, and education environment that forms his idelogy.

Keywords: *Implicature, pragmatic, ideology, CDA, fairclough.*

Intisari

Penelitian ini menyelidiki implikatur pada humor Gus Dur tentang kondisi sosial, politik, dan agama di Indonesia. Penelitian ini bertujuan untuk menganalisis implikasi, terutama berfokus pada ideologi Gus Dur dibalik pelanggaran maxim. Penelitian ini menggunakan pendekatan kualitatif. Desain penelitian dari penelitian ini adalah Analisis Wacana Kritis (CDA). Penelitian ini menggunakan tiga model CDA dari Fairclough, yaitu analisis tekstual, praktik diskursif, dan praktik sosial. Hasil penelitian menunjukkan bahwa semua jenis pelanggaran maxim ditemukan dalam humor Gus Dur tentang sosial, politik dan agama di Indonesia, yaitu pelanggaran maxim kuantitas, kualitas, relevansi dan cara *(manner)*. Gus Dur mengungkapkan kritiknya melalui humor untuk menunjukkan kepeduliannya tentang kondisi sosial, politik, dan agama di Indonesia. Itu menunjukkan bahwa Gus Dur bermaksud menunjukkan pada kritiknya dengan humor untuk menciptakan kondisi yang lebih santai dan semua itu dibentuk oleh lingkungan keluarga, sosial, dan pendidikan dan membentuk ideology dari Gus Dur.

Kata kunci: implikatur, pragmatik, ideology, analisis wacana kritis, Fairclough,

Introduction

Every person has a different variation of strategy in interacting with each other. Humor as one of type of speech act is one of the communicative strategies. In communication, humor can provide us with enjoyment that sometimes we do not consider what humor is accomplishing in our conversation. For example, we easily understand the meaning of a humor, but we rarely investigate what communicative function of the humor in the conversation itself. Consequently, we miss the important clues that humor can offer. Thus, when humor can be viewed as an interactional strategy, it becomes possible to explore some function and the implicit meaning in the humor. Based on this background, the writer is interested in analyzing the background of ideology from the implicit meaning in the humor utterances.

Humor, laugh and joke are known since language has been found by human. Humor is also part of people's life and it also comes with people's feelings, such as happiness, enjoy and fun. The clear definition about humor itself is difficult to be clarified since every person has their own funny experiences which make them laugh (Rahmanadji, 2007). Humor and joke as language tools can function to deliver serious and taboo messages become more relaxed and less serious.

Furthermore, humor and laughter are delivered with certainly different purposes and functions which depend on its context. It is because the major functions of humor and joke are for entertaining and relaxing people's mind from hectic activity. Humor always has meaning or we called massage in this term that conveys directly or indirectly. James Danandjaya (in Suhadi 1989) says that the mostly used function of humor is for canalizing our depressed feeling, which is caused by social and political unfair, or the suspense between ethnic and religion. Nowadays, social and politic critics commonly cenvey through humor and joke. This function is considered as the intellectual and modern way to criticize government policy or social phenomena instead of doing useless demonstration (Suhadi 1989).

As we know that Gus Dur is fourth precident of Indonesia and also one of big Indonesian islamic schoolar. Abdurrahman had visionary and critical views, besides that he did have intelligence of humor, in accordance with the cultural basis of the pesantren environment. language in general, that is how language units are used in communication. Gus Dur was smart

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at packaging words, so that those who were advised did not feel patronized or hurt. Similarly, when criticizing, often using humor as media that makes the situation melts and more relaxes.

Meanwhile, Jatiman (in Suhadi 1989) also claims another function of joke except social critics is as tools of self-actualization when some people are being powerless for telling direct critics and hence creating humor for their concern. Furthermore, Kartono Muhammad (1979) states that good humor is about laughing at our own self or our own group; which is called as auto critic.

Many study have already conducted in the field of pragmatic especially study on Gus Dur humor books. The first study was conducted by Nurkesi E (2017) with title *Implicatures Revealed in the Book of Eccentric Humor Gus Dur*. Based on her analysis the study found some of implicature data which reveals in the Humor such as conversational implicature and conventional implicature and function of implicature itself. Here the function of Nurkesi's study about the function of implicature. First, the implicative function of expressing is used to express an assessment of one's intelligence, expressing decisions, stating explanations or information, providing information, giving advice with humorous humorous words, criticizing, insinuating, and educating. Second, the implicative function of governing, in the form of a prohibition, refusal, and agree with the words of humor to educate, insinuate, and convince. Third, the implicature function of asking what is used asks for reasons and asks for information with humorous words of educating and criticizing. Fourth, the implicative function of criticizing is used to mention the ugliness, mistakes, and shortcomings of a person with humorous insults, educating, and criticizing. However, the linguistic findings focused on analyzing implicature on conversational and the function of implicature only while current research analyzed the floating maxim in text as the linguistic findings.

Second study conducted by Putri (2018) with title *"Argumentation in Political Interview: Critical Discourse Analysis of Abdurrahman Wahid's Controversial regime".* This article observes the microstructure of the interview by providing the reader with illocutionary act analysis as well to support the 'Action' of the discourse (Wahid's utterances). Humanism thought, which underlies his positive actions towards his dismissal, is used. Six values of Wahid are divinity, humanity, justice, equality, liberty, and local wisdom**.** Then, his leadership is worth

appreciating as a charismatic leadership due to his positive (humanism) actions. Findings show that Wahid uses the positive acts toward his dismissal and people who against him. The analysis of the data has shown that the four main functions of Illocutionary Act were demonstrated in the interview, consisting of mainly *'Representative Illocutionary Acts'* which were demonstrated fifteen times, *'Directive Illocutionary Acts'* (once), *'Commissive Illocutionary Acts'* (seven times), and *'Expressive Illocutionary Acts'* (once). Wahid did not use any *Declarative Illocutionary Acts* in his political interview. Wahid's actions that some people perceive as controversial were based on his humanist thoughts. It showed that the research analyzed one of the speech interview and focus on microstructuring text using illocutionary act analysis while current research that is Gus Dur's humor speech while criticizing Indonesia political, social, and religious condition by using Fairclough's CDA. It showed that the research analyzed one of the speech interview and focus on microstructuring text using illocutionary act analysis while current research that is Gus Dur's humor speech while criticizing Indonesia political, social, and religious condition by using Fairclough's CDA.

The focus of this research is the examination of Gus Dur's humor relating to the ssocial, political, and religious condition. This gave birth to various perceptions and opinions in the community because at that time Gus Dur delivered this speech in funny ways. Theoretically, perceptions and opinions are born from phenomena that occur. In Gus Dur's humor utterances in this way also gives several views, relating to the meaning if critics especially can reflected his ideology. Therefore the humor speech in the book of Gus Dur's humor attract researcher to investigate from the implicative point of view ideology and power. Based on the background, the purpose of this study is to find the discourse analysis elements related to ideology, power, and implicatures contained in Gus Dur's humor.

This research conducted to find what kind of floating maxim are expressed by Gus Dur to construct his humor in criticizing social, political, and religious issues to the readers? And Why Gus Dur uses humor in representing her ideology in criticizing Indonesia phenomenon to the readers? This research is important to be conducted because most of previous research related to the topic is investigate in Pragmatics area especially on the Implicature meaning. The researcher tries to investigate the ideology of Gus Dur behind the implicature meaning of Humor Gus Dur because not many studies related to the topic studies about ideology in speech.

Implicature

Implicature is the component of pragmatic. For the meaning of implicature, there are some linguists who propose the meaning of implicature. According to Yule (1996:31), implicature is described as what the speaker said is different of what the speaker is actually meant. Agreeing with that opinion, Grice shows that implicature is an intent that is implicated by an utterance with notice the context. In other words, then implicature studies about the intention of an utterance that is suited with the context. From those estimations, it can be concluded that there is an implicit meaning by saying an utterance. Furthermore, the meaning that is intended by the speaker is different literally with the speaker's utterance.

This research used implicature theory because implicature especially focus on implicature in coorperative principle because, sometimes the meaning of the implicature can create a humorous effect. Thats why researcher tried to investigate this phenomenon using implicature theory.

Cooperative Principle

Cooperative principle is usually applied in conversation in order to make a cooperative conversation. To analyze the strategy used by the speaker, Grice (1975) mentioned four maxims of cooperative principle, i.e. maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner (Grice in Yule, 1996:37). Grice said that the speaker always intends to be cooperative while speaking. However, sometime the speaker is not bound by any maxims in producing an utterance. In this case, the implicature can be found, because the speaker tries to be cooperative in delivering his/her intend by violating the maxim. On the other hand, the implicature in an utterance can be identified by violating the maxim. Here kinds of of violoting maxim or usually we called as floating.

Maxim of Quantity

The maxim of quality insists the speaker to give information that is needed and not to give uncompleted information. In this case, the speaker should avoid the information that is not needed and exaggerate. It means that the participant is hoped to state utterances that are required. According to Grice, the speaker is expected to give adequate information as informative as is

required and hope to not give the more informative information (Yule, 1996: 37). In case the given information contains more than is required, it is called as the violation of maxim.

Maxim of Quality

The maxim of quality requires the speaker to provide information that can be justified the truth. The speaker is expected to not utter a false case; even the case cannot be proven the truth. In the maxim of quality, the speaker is required to give the utterances that have a factual truth. In uttering something, the speaker is insisted to say the fact based on the real situation which happened. The fact must be supported by the adequate evidence. The speaker is expected to not say the utterance that are the false and cannot prove the truth (Grice in Yule, 1996: 37).

Maxim of Relation

The maxim of relation shows that the speakers try to make their utterances in order to be related with the context. Besides, the hearer should be cooperative with the context of the speaker. Therefore, both the speaker and the hearer are expected to give the relevant contribution about something which is uttered.

Maxim of Manner

The maxim of manner is connected with the problems in using language. By using the language, the speaker must utter something directly, clearly, and unambiguously. According to Grice, the speaker provides the perspicuous and orderly utterances, and avoiding the ambiguity and obscurity expression (Yule, 1996: 37).

Floating Maxim

A floating maxim is a conversational implicature based on an addressee's assumption that the speaker is deliberately breaking (flouting) a conversational maxim while still being cooperative. Flouting of maxims also happens in humor. Flouting maxim can be found in drama, short story, movie, talkshow and stand-up comedy. The researcher choose humor which is utter by Gus Dur and documented into written text and publish in online media.

CDA

Critical Discourse Analysts (CDA) strives to make an understanding the social state to the main aim is the rejection of social inequality. In other case, Fairclough distinguish CDA from other conventional approaches of discourse analysis, because of its dialectical relations with other elements of social life (social relations, power, beliefs and values, institutions and rituals, material practice). It is known as Dialectical-Relational Approach, which asserts that language internalizes and is internalized by these elements of social life. Fairclough presented a three-layered framework wherein he identified the relationship between three interrelated dimensions of discourse (sociocultural practice, discourse practice, text) and three interrelated processes of analysis (description, interpretation, explanation). Ideology and domination may be seen as the main aspects of investigation within his framework. Following Fairclough's framework proposed in 1999 and analytical strategies, which he put forth in 1992, the language, especially of mass media and politics, can be scrutinized as a site of power and struggle. His framework advocates the idea that the dialectic relation between language and social reality can be realized through social events, social practices, and social structure (Fairclough, 1989 & 1992). The ideology is the meaning that serves power (Fairclough, 1995, p.14). In this case Fairclough interprets ideology as a tool that constructs values that contribute to the relationship of dominance over power. The relationship of domination is born of a society that has the same ideology, meaning that ideology contributes greatly to the hegemony of power and power relations.

Ideology can contribute to the maintenance of power and transform power relations. Not much different from the ideological concepts put forward by Fairclough, Thompson also said that ideology as a practice operates in the process of producing meaning in daily life, while meaning is mobilized in order to maintain power relations (Jorgensen & Phillips, 2007, p.140). The similarity of concepts between Fairclough and Thompson appears in the ideological relation to efforts to maintain power. Furthermore, the implicature is one of the external elements of the discourse. Implications are very helpful in terms of understanding a discourse. Discourse consists from written discourse and oral discourse. In written discourse, in this case humor speech of one of big islamic schoolar, surely contains implicature. Implicature, in a linguistic dictionary is divided into three, namely pragmatic implicature, conversational implicature and conventional implicature (Kridalaksana, 2008, p.91). Still quoting from the linguistic dictionary Kridalaksana,

that pragmatic implicature is what is logically the conclusion of an utterance, as well as the background of what is known together by the speaker and listener in a particular context. Furthermore, the implicature of a conversation is a meaning that is understood but not or is less captured in what is expressed.

Method

This research used qualitative approach to get a deeper understanding. As qualitative research, the design of this research is descriptive that analyzed the data in the form of pragmatics meanings . The data sources of the study were books of humor Gus Dur then compared to the www.gusdur.net to triangulate the data. This Website was selected because this website covers all of Gus Dur's humor which is related to the data that wants to be analyzed by the researcher. In collecting the data, the documentation and note-taking methods were applied. In this study, the used of websites refers to public documents that are accessible for everyone (Cresswell, 2009). The data were gathered by using the purposive sampling, with regards to the need of the topic discussed in the study. It is conducted by selecting data of humor that represents the implicature especially floating maxim and ideological impositions as data. The data that is considered or indicated implication and imposition of ideology is writen in Italian highlithed by the researcher so that it is easy to do the analysis. Those data are important in this study to uncover the ideologies behind the implicature of Gus Dur's Humor.

Those data will be analyzed using two theories. First, theory of implicature especially in coorporeative princple and focus on floating maxim and second theory is the Fairclough theory of CDA. Based on Fairclough theory there are 3 elements which may be considered during research. Those are text (linguistically), discursive strategies, and social practice. With those three basic theories by Fairclough the researcher tries to find the ideology of Gus Dur behind the implicature of the meaning of his humor. Firstly, the data is analyzed and categorized into floating maxim based on Implicature theory thus are to answer the first research question. Secondly, researchers try to investigate the discursive practice which focus to the how discourse of humors are produced, distributed and consumpt by the society. Thirdly, the researcher is interpreting and explaining the social practice to find the ideology od the Gus Dur to answer the second research question. And the last, is drawing conclusion.

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Finding and Discussion

a. Flouting Maxim Quantity

Datum 1

Kaum Almarhum

Mungkinkah Gus Dur benar-benar percaya pada isyarat dari makam-makam leluhur?Kelihatannya beliau memang percaya, sebab Gus Dur selalu siap dengan gigih dan sungguh-sungguh membela "ideologi"nya itu. Padahal hal tersebut sering membuat repot para koleganya. Tapi, ini mungkin jawaban yang benar, ketika ditanya kenapa Gus Dur sering berziarah ke makam para ulama dan leluhur. *"Saya datang ke makam, karena saya tahu. Mereka yang mati itu sudah tidak punya kepentingan lagi."* Katanya

In the linguistic analysis of the discourse above it can be seen that Gusdur made excessive contribution and was not in accordance with what was needed from the question. This can be seen from the lingual unit that is shaped, *"Saya datang ke makam, karena saya tahu. Mereka yang mati itu sudah tidak punya kepentingan lagi."*. Everyone actually knows that inhabitants of the grave (died) can no longer do anything because indeed they have died, including they no longer have an interest. The contribution made by Gus Dur clearly did not meet the information needs of interlocutors. However, by distorting the maxim of quantity it turns out to be able to provide two things at once, namely the effect of humor and indirect social criticism on condition of the nation which is filled with many pragmatic interest.

b. Flouting Maxim Quality

Datum 2

Suharto pilih NU "discount"

Suatu hari, di bulan Ramadan,Gus Dur bersama seorang kyai lain (kiai Asrowi) pernah diundang ke kediaman mantan presiden Soeharto untuk buka bersama. Setelah buka kemudian salat Maghrib berjamaah. Setelah minum kopi, teh dan makan, terjadilah dialog antara Soeharto dan Gus Dur.

Soeharto: "Gus Dur sampai malam disini?"

Gus Dur: "Engga Pak! Saya harus segera pergi ke 'tempat lain'."

Soeharto: "Oh iya ya ya... silaken. Tapi kiainya kan ditinggal di sini ya?"

Gus Dur: "Oh, iya Pak! Tapi harus ada penjelasan."

Soeharto: "Penjelasan apa?"

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Gus Dur: "Salat Tarawihnya nanti itu 'ngikutin' NU lama atau NU baru?" Soeharto jadi bingung, baru kali ini dia mendengar ada NU lama dan NU baru. Kemudian dia bertanya.

Soeharto: "Lho NU lama dan NU baru apa bedanya?"

Gus Dur: "Kalau NU lama, Tarawih dan Witirnya itu 23 rakaat."

Soeharto: "Oh iya iya ya ya... ga apa- apa...." Gus Dur sementara diam.

Soeharto: "Lha kalau NU baru?"

Gus Dur: "Diskon 60% !" Hahaha....

(Gus Dur, Soeharto, dan orang-orang yang mendengar dialog tersebut pun tertawa.)

Gus Dur: "Ya, jadi salat tarawih dan witirnya cuma tinggal 11 rakaat."

Soeharto: "Ya sudah, saya ikut NU baru aja, pinggang saya sakit."

The above discourse violetes the quality of maxim because it is considered illogical. There is no evidence to support the existence of the old NU and ne NU in real society, especially if the standard is the number of raka'ahs of tarawih prayer. This possible have a differences usually occurs between NU organization and muhammadiyah organization, not between new NU and old NU. Subsequent staging was carried out by stating that the NU had only given 60% discount from the old NU tarawih prayer which is usually have 23 raka'ah in total. The lingual unit that shows this is as follows.

Gus Dur: "Kalau NU lama, Tarawih dan Witirnya itu 23 rakaat."

Soeharto: "Oh iya iya ya ya... ga apa- apa...." Gus Dur sementara diam.

Soeharto: "Lha kalau NU baru?"

Gus Dur: "Diskon 60% !" Hahaha....

This piece of discourse has a humor effect. While other lingual units become contexts that support people to understand the lingual units above. Understanding of this context will strengthen the perception of Abdurrahman's humorists that has a good humorous effect. The lingual units above are supported by the next livelihood unit in the form of a contribution from Suharto, which is *"Ya sudah, saya ikut NU baru aja, pinggang saya sakit*."

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c. Flouting Maxim of Relevance

Datum 3

Tiga Polisi jujur

Gus Dur sering terang-terangan ketika mengkritik. Tidak terkecuali ketika mengkritik dan menyindir polisi. Menurut Gus Dur di negeri ini hanya ada tiga polisi yang jujur. *"Pertama, polisi Hoegeng (mantan Kapolri). Kedua, patung polisi. Ketiga, polisi tidur."* Kata Gus Dur sambil tersenyum.

Based on the above fragment of the humorous discourse it can be seen that what caused the comic was Gus Dur's statement in the form of: *"Pertama, polisi Hoegeng (mantan Kapolri). Kedua, patung polisi. Ketiga, polisi tidur."* "The speech is a contribution that violates the maxim of relevance. Indeed, among the three things above (Hoegeng, police statues, and speed bumps) have links with the police. It's just that based on the context of the discourse about the honesty of the police, the understanding that makes it possible is that humans have honest qualities and they must work as police officers. However, Abdurrahman's speech was a contribution that violated the maxim of relevance. To bring about ridiculousness, humor, and at the same time sharp criticism of the integrity of the police, Abdurrahman linked his struggle with a statue of a police officer and a speed bump.

Here, name of Hoegeng was mention in the beginning is logically acceptable. This means that mention of the name Hoegeng as one of the police officers who possesses honesty integrity can be accepted by many people. However, the *"patung polisi"* and *"polisi tidur"* officers in the speech had a ridiculous effect as well as sharp social criticism of the police institution. The step taken is to create language through deviations of the maxim of relevance.

d. Flouting Maxim of Manner

Datum 4

Peluru pun habis

Ini cerita Gus Dur tentang situasi Rusia, tidak lama setelah bubarnya Uni Soviet. sosialisme hancur, dan para birokrat tidak punya pengalaman mengelola sistem ekonomi pasar bebas. Pada masa sosialisme, memang rakyat sering antre untuk mendapatkan macam-macamkebutuhan pokok, tapi manajemennya rapi, sehingga semua orang kebagian jatah. Sekarang, masyarakat tetap harus antre, tapi karena manejemennya jelek, antrean umumnya sangat panjang, dan banyak orang yang tidak kebagian jatah.

Begitulah, seorang aktivis sosial berkeliling kota Moskow untuk mengamati bagaimana sistem baru itu bekerja. di sebuah antrean roti, setelah melihat banyaknya orang yang tidak kebagian, aktivis itu menulis di buku catatannya, "rotihabis."

Lalu dia pergi ke antrean bahan bakar. lebih banyak lagi yang tak kebagian. Dia mencatat "bahan bakar habis!", kemudian dia menuju ke antrean sabun. Wah pemerintah kapitalis baru ini betul-betul brengsek, banyak sekali masyarakat yang tidak mendapat jatah sabun. Dia menulis besar-besar "sabun habis!"Tanpa dia sadari, dia diikuti oleh seorang intel KGB. Ketika akan meninggalkan antrean sabun itu, si intel menegur, "Hei bung! Dari tadi kamu sibuk mencatat-catat terus, apa sih yang kamu catat?" Sang aktivis menceritakan bahwa dia sedang melakukan penelitian tentang kemampuan pemerintah dalam mendistribusikan barang bagi rakyat. *"Untung kamu ya, sekarang sudah zaman reformasi", ujar sang intel, "Kalau dulu, kamu sudah ditembak". Sambil melangkah pergi, aktivis itu mencatat, "peluru juga habis!"*

The activist experienced the inability to understand the contribution of the KGB intelligence, *"Untung kamu ya, sekarang sudah zaman reformasi", ujar sang intel, "Kalau dulu, kamu sudah ditembak".* The meaning of this contribution actually states that the intelligence will not question the social activist's research activities, let alone shoot him, as was done in the authoritarian period because now it is a reformation period. However, the two lingual units are understood differently by social activists with another lingual one, which is *"peluru juga habis!"* This deviation of the maxims of implementation can create a humorous effect.

It will discuses the data through Fairclough's three models of CDA, those are textual analysis, discursive practice and social practice.

a. Textual Analysis

The result of the finding showed that all types of floating maxim were found. Those are floating maxim of quality, quantity, relevance, and manner. Floating maxim of quantity was shown by datum 1, which it can be seen that Gusdur made excessive contribution and was not in accordance with what was needed from the question. This data also confirm the study of Nurkesi (2017), which stated about the floating maxim of quantity happen because of the adressee answer the question with the excessive answer. In datum 1, Gus Dur said the reasons going to the schoolar cemetery because one of the practices he usually did to pray for them, but also here Gus Dur gave an exaggerated answer because it continued with the next sentence, which stated that many people were close to him but have intentions, espesially because Gus Dur is the precident.

Floating maxim of quality was expressed by datum 2, which it can be seen that Gusdur made something that not true, that in NU there are an old NU and new NU.. This data also confirm the study of Nurkesi (2017), which stated about the floating maxim of quality happen because of the addressee answer the question with the illogical phenomenon and can be prooven.

Floating maxim of relevance was expressed in datum 3. It confirmed Nurkesi (2017) that speakers try to make their utterence in order to be related with the context but here the speaker make a something to likened does not have same correlation, because the real police *(Hoegeng ex chief of police)* likened with police statue and speed bump *(polisi tidur)*.

Floating maxim of manner was expressed in datum 4. It confirmed Nurkesi (2017) maxim of relevance is happened when speaker have to utter something directly, clearly, and unambiguously. According to Datum 4, the speaker provides unclear utterances, that make the activist missunderstanding with what the speakers want to say.

b. *Discursive practice*

In discursive practice, this chapter analyzed how and when the text or discourses are produced, text distribution, and consumption by the readers or hearer.

Production deals with who delivers the speech. In this research, the discourse was delivered by Gus Dur. As the one of the ex president of Indonesia, he showed his critic of indonesia phenomenon by expressing humor utterenace that have an implicature meaning. The discourse was distributed through oral, media, book and internet. The speech was consumed by the audiences who attends or in a circle of Gus Dur itself, especially such as when Gus Dur delivered speech. Nowadays, through media, the audience can receive the message easily. Through internet, the speech is easily received by all people over the world. The message received by reader is limited. It might depend on the readers or hearers itself. The Gus Dur's humor can be found in media, book, and websites.

c. *Social Practice*

Social practice deals with the social condition reflected on Gus Dur humor about social, political, and religious condition on Indonesia. Through his Humor Gus Dur stated how corrupt and cruel Indonesia from datum 1,3, and 4. Datum 1 was shown that many people approach someone who are in power because they have their desire. As said by Said Didu *(ex of secretary BUMN minister)* suggestion to the new of *Minister of BUMN* Erick Thohir in two of discussion forum in TV, that Erick Thohir must deleted the name of candidate of president directur of BUMN major if they suddenly care or give a memo to Erick Thohir it can be related to the Gus Dur statement that "he came to the tomb, because he know. Those who die have no interests anymore". In datum 3, we can see that Gus Dur gave harsh criticism to all of the member of Indonesia Police with statement that "just 3 Police are honest in Indonesia, first Hoegeng as ex of

chief Indonesia Police, second is Police statue, and third is speed bump *(polisi tidur)*". He also described how the authoritarian government of the *"orde baru"* era to the society before *"reformasi"* era in datum 4.

However, Gus Dur also illustrates how many NU people are lazy in carrying out worship so as to reduce the number of rak'ah tarawih to 11 rak'ahs, while Gus Dur illustrated with making a new category of NU which called by New NU which is unreal in Indonesia by datum 2. As we know there is only one NU, there is no old NU or new NU.

d. Ideology

Based on the explanation above, the ideology of Gus Dur on his humor speech can be discovered. He showed his idealism, by critics on what has been experienced by Gus Dur as representative of indonesian society. (critical thinking) He illustrated the corruption and disintegrity condition of many members of Indonesian police by describing and making correlation with inanimate object such as, police statue and speed bumps (*polisi tidur)*. Gus Dur expressed his regime is not like previous regime which was authoratirian, Gus Dur's show the differences through humor. In conclusion researcher can see that Gus Dur was a clever and polite person that can make a critics through humor, by playing with the words that can make a condition more relax. Therefore, through his humor speech, he intended to show his wishes as the president of Indonesia, schoolar and also representative of society to be better person with the high integrity, honest, and hard worker. All the characters that exist in Gus Dur, formed by the family, social, and educational environment that has been received by him.

Conclusion

Based on the finding and discussion above, all types of floating maxim were found in Gus Dur's humor speech about social, political and religious in indonesia, those are floating maxim of quantity, quality, relevance and manner. There is one data of each category that is found. From those data we can see that all of Gus Dur critics are represent in humor. Gus Dur was smart at packaging words, so that those who were advised did not feel patronized or being hurt. Similarly, when criticizing, often using humor as media that makes the situation melts and more relaxes.

In discursive practice, Gus Dur expressed his critics through humor to show his concern about the social, political, and religion condition of indonesia. In social practice, Gus Dur illustrated the social, political, and religion condition in Indonesia. Gus Dur was a smart person because he know how to create sentence and meaning depends on society. It also showed that Gus Dur intended to show his critics by humor to avoid feeling of being hurt and patronized. In short. researcher can see that Gus Dur was a clever and polite person that can make a critics through humor, by playing with the words that can make a condition more relax. Therefore, through his humor speech, he intended to show his wishes as the president of Indonesia, schoolar and also representative of society to be better person with the high integrity, honest, and hard worker. All the characters that exist in Gus Dur, formed by the family, social, and educational environment that has been received by him.

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Sumber Data;

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