

## Black Comedy Alike, How Indonesian Middle Low Citizens Communication Model Teasing about Lockdown

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### Abstract

This paper aims to describe how the form of communication is used by middle and lower class civil society in Indonesia to respond to the government's call when it was first ordered to lock down when the COVID-19 pandemic first hit in 2020 ago. This research was designed qualitatively and conducted through several stages of research. They were observation, data collection, data display and analysis, and conclusion. At the observation stage, researchers observed the linguistic phenomena appearing in various villages in Yogyakarta Special Region (DIY). DIY was independently performing a lockdown although the Indonesian government did not instruct to do that as what other regions did. The second step was data collection. The main source of the data was banners consisting of language content themed the lockdown as the main data. From the documented banners and transcription, the research came into the next stage of method that was data display and analysis. The language contents were classified into some categorizations of illocutionary acts through pragmatics approach.

**Keywords:** Black Comedy; Middle Low Citizen; Communication Model; Lockdown

### 1. Introduction

Covid-19 Pandemic caused by the Corona Virus gives people the same impact impression of sadness in the entire the world. The impact of the pandemic does not consider the social status or economical level of communities. The impression yields almost the same as the impact of it has and brings people into a panic condition because of death, shortage of sources of foods and medicine, and criminality raising daily (Ngonso & Chukwu, 2021).

Yet, how people respond to the condition differ from one community to others. Guided by their own governments, every community shares how the procedure to decrease the spread corona virus is. It is since there is no vaccine yet for Covid-19 (Untari Salsabila & KN, 2021). Some of the communities hold a lockdown condition for their territories to control the spread the virus. Yet, some other communities stay at the same condition as what they have before the pandemic with some modification of interaction such as having mask, doing physical distancing, and washing their hand regularly (Supriyadi et al., 2021).

Noted since February 2020, the virus came into Indonesia. This directly changes the atmosphere in the community (Lestari & Sularso, 2020). The people are going to massive panic because they do not know what to do. Coupled by the online media, they get all information swallowed without any confirmation because they do not know to whom they ask for confirmation about the news they get from their gadget.

Slowly but surely, the Indonesian government install their strategy to fight with the spread of the virus. The government choose to have the second option. They did not implement a lockdown to ensure the economical circle to be alive. People are still having permission to move from one place to another with some health protocols defined by the government. They are not identified by their names and origins but by their temperature and the place they go for and from (Lestari & Sularso, 2020). Social education in handling the spread by disseminating the #stayathome or #dirumahaja is massively conducted by government with the cooperation with some local government, non-profit organizations, voluntary services, and local people with their awareness (Nuryana et al., 2022).

The awareness of local people invites much attention from the citizens. They accommodate and create local lockdowns although the Indonesian government do not instruct to have lockdown. The place installing the lockdown is Special Region of Yogyakarta (DIY). The local people inform and instruct people inside or outside of the territories to pay

attention on the announcement of lockdown by creating banners consisting of creative, even funny, sayings:



Figure 1. Example of Sayings in banner

The figure 1 is the one example of sayings expressing the people's mind about lockdown that asks them to stay at home, "*Ojo mlebu metu, ndak positif*" (don't go in and out, causing you positive). This saying deliberately concerns on asking people to stay at home but through creative, ambiguous meaning (Tur, Munandar, Winarti, 2023). At a glance, the saying will bear in mind that people are forbidden to go to and fro around the village because people will never know that they meet others with the virus or not that possibly make them positive having Covid-19.

However, this saying is also able to mean as a joke in the miserable condition (Sari & Tur, 2019). It is since people must stay at home for quite long period, even they do not know how long it will be, they absolutely lost their daily activities. Satirically, what they see every single-second is their husband or wife. This indicates, desirably, that the chance to have sex is intense because they do not have other activities. This saying jokes them gently about it. "don't go to and fro" is interpreted as the picture of penetration during having sex, for men, while "causing you positive" is taken to mean having pregnancy, for women.

It reminds us to the one of genres in comedy, that is black comedy. Commonly, black comedy is brought from people who are experiencing a miserable condition such as soldiers in a war or in colony, people in harsh situation or pandemic. What they must do is maintain their mental health in order to keep their body and mind are healthy to face the condition. The black comedy offers a way to laugh at the condition through a different point of view rather than to dive into the misery (Mariátegui, 2022).

One major, important thing in this pandemic period people must do is keeping their good immune system. To have it, people must be happy and fit to run their daily routines different from what they usually had and did before. This adaptation process is not easy. To support the process, in the eye of psychology, people commonly express what they feel to relieve their loads in mind. One ways people have is expressing it through written or oral language.

Focus of the research in this article is about the language content of the banners covering the theme of lockdown. People express their feeling of how lockdown will burden their activities including education, economy, and other daily interactions they had before. The banners with the sayings commonly are stretched out covering the roads, isles, paths, or other streets in the villages equipped with bamboo to support them.

In the eye of Pragmatics, the language contents will be analyzed through speech acts, especially Illocutionary act (Sari & Tur, 2019). As the concept of illocutionary act, people are asking someone to do something through language. By having this in mind, saying in the banners, in one side, are straightforwardly demanding people either insiders or outsiders to do what have been written. The researchers do not focus on the reactions of people in responding the sayings because it will be difficult to monitor the outsiders one by one and ensure their reaction is driven by the sayings.

On the other side, the sayings in the banners are not merely meant to be a way of people to ask someone to do something in the real meaning (Delani, 2019). As in the figure 1, the sayings indicate another meaning the outsiders can interpret. As a matter of fact, the insiders are also deliberately creating these sayings by showing the ambiguity to jokes themselves about the lockdown condition that directly brings them the adaptation of a new environment.

## 2. Method

This research was designed qualitatively and conducted through several stages of research. They were observation, data collection, data display and analysis, and conclusion (Hikmah, 2019). At the observation stage, researchers observed the linguistic phenomena appearing in various villages in Yogyakarta Special Region (DIY). DIY was independently performing a lockdown although the Indonesian government did not instruct to do that as what other regions did. This did not mean that the local government of DIY were disobedient against the Indonesian government. This initiative was purely

from local people to participate in supporting the goals of the Indonesian government in tackling the spread of the virus. Around 53 villages in the main zones of the spread of the virus locked their area by stretching out the banners instructing people inside and outside the area to pay attention on the condition. Those villages were officially from 3 districts, namely Kabupaten Sleman, Yogyakarta Municipality, and Kabupaten Bantul.

The second step was data collection. The main source of the data was banners consisting of language content themed the lockdown as the main data. The data would be in the form of word, phrase, clause, and sentence. The banners were documented by using camera. Then, the language contents of the banners were transcribed into a descriptive primary data. Since the data in the form of Bahasa Indonesia and Javanese, the data had to be transcribed into English in order to make it publicly understood.

From the documented banners and transcription, the research came into the next stage of method that was data display and analysis. The language contents were classified into some categorizations of illocutionary acts through pragmatics approach. By having the outsider perspective, the data were interpreted by the knowledge of the researchers and some interviews with other people categorized as outsiders as well. Then, the last part of the method was conclusion. It was derived from the analysis of the data confirming the validity and generalization of the phenomenon.

### 3. Results

In expressing lockdown, the people in 50 villages in Yogyakarta Special Region create banners to inform other people that their areas are prohibited to be visited and people of the villages are banned to go out of their areas. From 48 banners the researchers got from the villages, the language content can be pictured as 12.5% for Acknowledgement, 4.2% for Commisive, 31.25% for Constantive, and 52.05% for Directive.

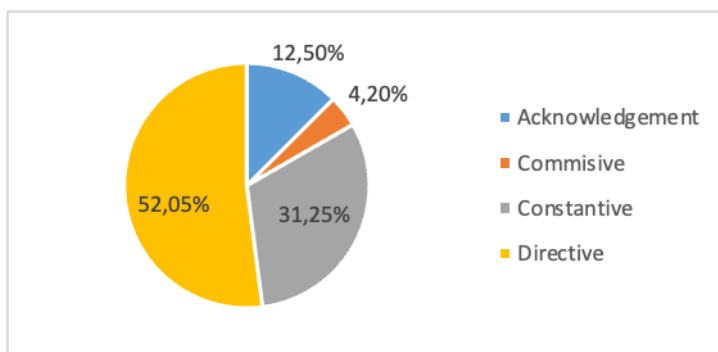


Figure 2. The amount of language content found in the banners

It can be seen from the figure 1 that the frequency of the language content in using Directive is the majority comparing to other types such as Commisive, Constantive, and Acknowledgement. However, that categorization must face the more detail information for each category.

#### 1) Acknowledgement

In the category of acknowledgement, the expression of language content in the banners can be capsuled into two, namely apologizing and condoling. The apologizing is indicated by the expression of “sorry” uttered in Javanese “*ngapurane*” and Bahasa Indonesia “*maaf*” and “*mohon maaf*” to have more good-mannered.

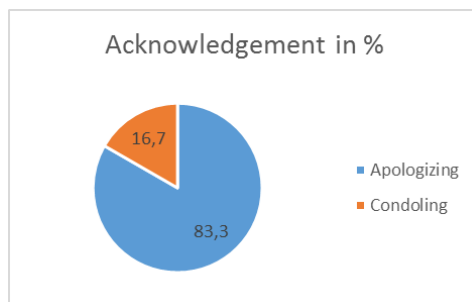


Figure 3. The amount of the Acknowledgment category

Data example of apologizing:

*Ngapurane mak, anakmu ra sido rabi taun iki mergo corona*

**Sorry** mom, your son fails to get married this year because of corona

*Maaf sayang, kalo kangen VC aja*

**Sorry** darling, if you miss me, video-call me!

*Maaf, Sementara di London, Anda Masuk Wilayah yang di Argentina*

**Sorry**, temporarily in London, you come in the region of Argentina

Those three data show that the expressions of apologizing are signposted to the meaning of sorry. However, the referents of those expressions are different. The first is for mom voicing the regret of the failure to get married because of the corona virus. The second is uttering the message to her/his darling to have video-call during the lockdown to fulfil their desire to meet face-to-face. The last is conveying a situation to everybody in which people satire some similar vocabulary articulation such as “lockdown” to be “London” and “quarantine” to be Argentina”.

The examples aforementioned is the common expression of apologizing. Yet, people created the banner with more good-mannered expression as follows.

Data example of apologizing:

*Mohon maaf, untuk sementara Masjid Suciati Saliman ditutup untuk umum*

**Sorry**, lately, Masjid Suciati Saliman is not for public

“*mohon maaf*” in Bahasa Indonesia is having higher value than “*maaf*” and stated in more formal situation. In this context, “*mohon maaf*” is chosen by people because it represents the Masjid, a place for Muslims to pray. The language content is also quite formal comparing to those three examples above. This content intends to everybody around the Masjid or other people who would like to pray in the masjid that lately the Masjid is close for anybody, either for praying or other activities.

The example of condoling in the acknowledgement category is represented by the data below.

Data example of condoling:

*Atiku wae seng ambyar, desoku ojo*

Let my heart be **broken**, not my village

To identify the category of acknowledgement in this condoling expression, the word “*ambyar*” can be representation meaning “broken”. The word is actually very common in the Javanese society to say something bad about people’s experience. Yet, it is recently viral or booming resembling the Indonesian singer, Didi Kempot who is popular with the name of “The Godfather of Broken Heart” because his songs are mostly talking about it. The choice of “*ambyar*” is the way to mingle with the “*Sobat Ambyar*”, fans of him, to feel the same feeling in the lockdown.

## 2) Commissive

This category is closely related to an agreement in the language content. Basically, the agreement must consist of two parties in the interaction. In the context of the expression in the banners, the language content is scarcely sent as personal messages, but public.

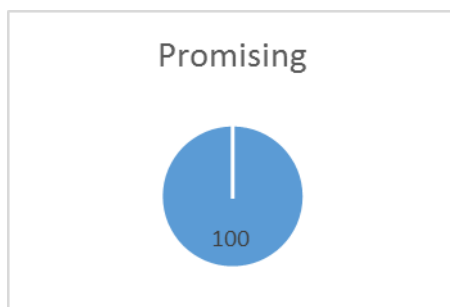


Figure 4. The amount of the Commissive category

All the data found in the category is capsuled as the promising expression.

Data example of promising:

*LDR dulu, Kangen Vidiocall. Aku bisa jaga hati, kamu jaga nyawamu di rumah*

LDR first, miss then Video-call. I can keep my heart; you stay safe your soul at home.

*Kalok kangen, entar aku **PAP, TT***

If you miss me, I will send you my **PAP, TT**

All the data is talking about relationship. People use the banner to convey their personal messages to someone they love that must be separated, difficult to meet each other, by the lockdown. The first data states the vow of couples to keep their own life during the lockdown. By emphasizing LDR (Long Distance Relationship), the couple take a vow to have video-call when they miss each other to meet online. Then, “**I can keep my heart, you stay safe your soul** at home” expresses a promise to their partner that they will be ok; no cheating, no frustrating, and other bad condition, during the lockdown.

Different from the previous one, the other data shows a strong and direct message, for some people it is embarrassing, through what people call ‘slang word’. “I will send you my **PAP, TT**” is a promise from one to another who links closely each other. “PAP, TT” consists of two different languages, the first is English and the second one is Javanese. In the social media platform, PAP stands for “Post A Picture” in which people must post a current picture of theirs in their chats. “TT” is Javanese articulation-based abbreviation of “*tetek*” means breast, boob, or bust. Therefore, the data would like to tell you that when you miss your girl, she will send you a photo of her naked boob to relieve your lonesome circle.

3) Constatative

In general, constative has 31.25% of the use of language content in the banner indicating lockdown. However, in detail constative consists of various specific expressions such as announcing, claiming, affirming, concurring, and informing with the percentage of theirs can be seen in the figure 4.

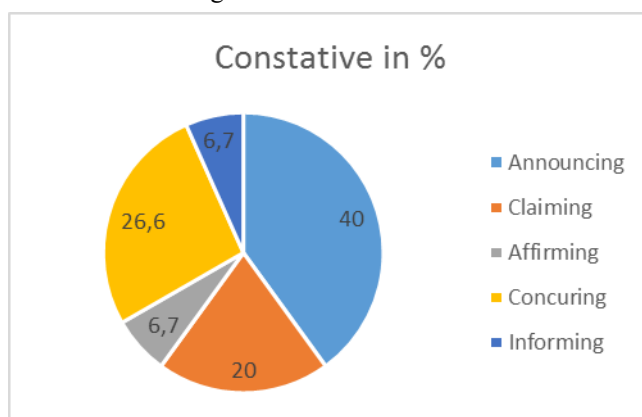


Figure 5. The amount of Constatative category

Announcing is to make known publicly or to show that something is going to happen (Cambridge Dictionary 3<sup>rd</sup>). It can be the subject has already had a certain condition, then the subject promote the condition to other in a neutral statement.

Data example of announcing:

*Tamu Wajib Lapo: **Anda Memasuki Wilayah Wahing Diantemi***

Guests have to report. **Sneezing must be beaten in this region.**

This announcement gives people around statement that the area creates a regulation that is no sneezing. Yet, the word choice of the expression is rather sarcastic and too strict. It is impossible for men living without sneezing. Looking at the context of certain situation that one indication of Covid-19 is sneezing, it makes sense. Other referent of this expression is guests that means they are living in the area. According to health protocol, they are in moving having the higher possibility in affected the virus.

*Untuk sementara tidak menerima tamu dari luar daerah. Ngeyel cium*

**Of late, no guests permitted from other regions.** Contend to it, you will get a kiss!

*Ora nampo dayoh, opo meneh undangan rabi*

**Guest not permitted,** wedding invitation not allowed more

Different from the first data, the second and third data of announcing is more general. They say that no guest permitted with any condition. However, these are stricter than the first one.

*Gamping Tengah, **kunci stang***

Gamping Tengah, **the handlebar locked**

The expression “the handlebar locked” does not mean that all vehicles in the area are locked. Yet, this is a metaphor to express that there is no moving go in or go out from the area. The second categorization of constative is claiming. It is indicated by the expression of judgement about something or someone highlighted by stereotype or common value in the society.

Data example of claiming:

*Virus Ini Lebih Berbahaya dari Congornya Tonggo*

This virus is **more harmful** than the neighbor’s mouth

*Corona, kalo lu datang cuman nyakitin doang, cewe Indonesia juga bisa!*

Corona, if you come just to hurt, **Indonesian girls do it as well.**

All of the data have similar keywords in expressing claiming, “more harmful”, “Indonesian girls do it as well”, and “your life must not be better than a cocoon”. What differs the decisive values of the keywords is information in their circle. The keywords must be investigated scientifically or credibly proven to compare one thing to another. Even, the comparison must be appropriate. Yet, in this data, the keywords compare the Corona virus with the neighbor’s mouth and what Indonesian girls do. It does not give any correlation at a glance. However, take a look at deeper understanding.

The perspective of the presence of corona virus is bringing something bad for health and financial, making people insecure, and even making people desperate to live their life. This perspective is actually compared to the neighbor’s mouth and what Indonesian girls do. The first, the neighbor’s mouth means that people are talking about other(s) with (an)other. It spreads fast in the society. The more the talk invites the people’s sympathy and judgment, the faster it spreads although without any confirmation whether the topic of talk is correct or not (Basit, 2020). The second is about relationship. Actually, this is a stereotype happening in the whole society of the world but in Indonesia, this is more popular. The stereotype says that men always get difficulty in breaking up the relationship but women can do that smoothly. Break up gives an impact of sadness, discourage, frustration, and other feeling indicating that the life must not go on without her. Both men and women may feel that condition but the men feel more than the women (Arifatin, 2019).

Another claim can be found in the next data. Claim on the value of life is expressed by comparing the man coming from other regions with cocoon.

*Barang siapa pulang kembali ke dusun dari perantauan membawa penyakit, niscaya **hidupmu tidak lebih mulia dari seekor enthung***

For those who come back to home from foreign regions bringing virus, **your life must not be better than a cocoon**

Two major definitions must be explained, “home” and “foreign regions”. The “home” is defined as the place where people were born. This place is identical to villages, remote areas, or poor regions. Often, adults, especially after graduating from senior high school, from the place go out for working or continuing their study to “foreign regions”. They are a better place, based on their perspective, in term of education, economic status, and modern. Commonly, they are big cities, metropolitans, or municipalities. During the pandemic, the people in the foreign regions mostly come back home because of various reasons such losing a job or free from college then having long distance learning through internet connection. This stimulates the spread of the virus to their home because the statistic says that the foreign regions are the most infectious areas because the high intensity of moving and interaction.

People in their home of course do not want to have the virus in their area, in one hand, but on the other hand, they cannot stop the flow of people coming back home to save their life because no income in the foreign regions or no family there to accompany them having long distance learning. The expression “your life must not be better than a cocoon” by comparing them and cocoon is reflecting the condition in which they are in a difficult situation to choose. Culturally, cocoon is a period of dormancy of metamorphosis. In this period, it has no power to choose even to save its life. It reflects to the people in the foreign regions, they have no much option. Staying there will make them jobless and poor while coming back to home will have no permission from the people. The difficult condition of losing their jobs triggers people to express affirmation that they must ask their parent or parent-in-law for food.

Data example of affirming:

*Madep mantep mangan melu moro tuo*

**So sure**, having meals from parent-in-law

In the eye of categorization, people would like to say that it is true the condition demand them to depend their life on their parents. “so sure” lays the emphasize on fostering their condition. Yet, “parent-in-law” becomes a sensitive issue in marriage life. For those who just get married, sometimes parent or parent-in-law offer to live with them to make sure the new couple’s adaptation running smoothly. They provide all daily needs. They share comfortable atmosphere to live. By

the time the couple are ready to live independently, they give permission to live apart from them. Yet, while the adaptation does not work properly, the couple will have bad-deep attention from society that the man is not able to build the marriage life well.

Affirming that tells the truth to other people triggers them to say so. They feel the same experience and then share the same notion to public. It is called concurring.

Data example of concurring:

*Jalan ditutup, ben podho kancane*

Road closed, **like the others.**

The datum aforementioned says about what happens during the lockdown. Almost all villages close their main and sub road to come in and out. No interaction between insiders of the villages and outsiders for certain times. That is what happens in some villages in Yogyakarta Special Region. People feel the same idea to do that without any instruction from their government. This is the sake of their awareness to keep their circle healthy. "like the others" means that people create the language content in the banner to express their thought about closing the roads like what the others do in their villages. They share the same idea.

*Corona Marai prei remi*

Corona causing us **free from playing remi** (playing cards in a group)

Playing *remi* is a habit of people to spend their time together, often they play it during the night in a public space like *Pos Ronda* (village security spot). In the past, this activity was forbidden because officers suspected money gambling done in it. Yet, nowadays playing *remi* can be viewed as the way people mingle with others to know and to care each other in their circle.

Corona Virus demands people not to mingle in a crowd and asks people for keeping physical distancing to diminish the spread of the virus. That is the main reason why they cannot play *remi* anymore. This idea is accepted by others, either in their group or not. They share the same experience and express their feeling in a banner to gain additional support from others.

The banner containing the language expression of lockdown often aimed to certain people. Different from the previous datum above, the datum here tells us that the language content in banners can be strongly express their view and even hope in order to those who have the same experience accept the statement.

*COVID 19, penghalang bertemu mertua*

COVID 19, **the barrier to meet parent-in-law**

In this difficult situation, of course, financial matter must be the main factor to consider to survive especially for those who live in foreign regions to work or study. They have no relations. They have no farms to plan food. What they have is job and daily/monthly income. Once those aspects disappear, what they can do is going back home to their family. Unfortunately, the fact says that in majority people in their homes reject their return. This is just because people would like to keep their homes healthy, far from the spread of corona virus.

The last categorization of constative is informing. It indicates how people tell others about a particular fact happens in a certain area. By telling the place of situation, the datum informs others the situation.

Data example of informing:

Tangkilan, *Ngaso banget*

Tangkilan, **totally rest**

Tangkilan is a village in Kabupaten Sleman. It is a lovely area with high intense of interaction because it is located in a strategic area for economical aspect. Yet, the status of lockdown changes the situation. By mirroring of the previous interaction, people express their feeling of emptiness during lockdown by informing others that "Tangkilan, totally rest". The "totally rest" indicates that there is no activity, interaction during the lockdown.

#### 4) Directive

The last categorization found in the language content is directive. It explains the speech act in form of order someone to do something in various types such as advising, forbidding, warning, urging, and instructing.



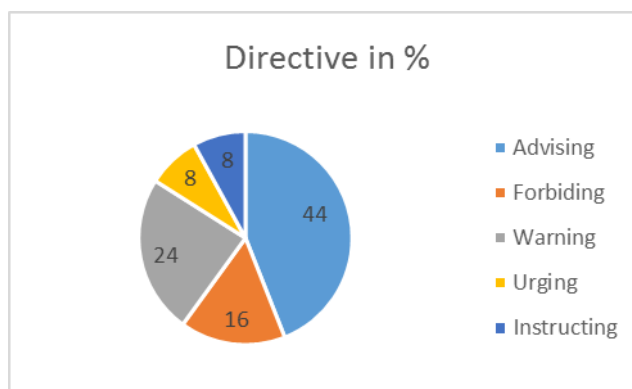


Figure 6. The amount of Directive category

The advising means that people offer others an opinion, statement, or advice about how they should do or how they should act in a particular situation. This is not a compulsory to complete but an option to choose.

Data example of advising:

*Jauhi Corona, Dekati Orang Tua*

**Stay away from Corona, keep in touch with parents**

Two keywords in the datum tell us the advice given to people who read this language content in banners. “Stay away from” and “keep in touch with” are extremely opposed but once they are attached to proper context, they must be meaningful. This suggests people to care about their parents’ condition. The data says that those who are in danger to death of inflected by corona virus is elderly or people above 50 years old. Therefore, it is an option for people to choose either caring of their parents or caring of themselves by neglecting the presence of corona virus.

One of the health protocols to stop the spread of corona virus is avoiding the crowd by staying at home. These data would like to show the advising expression to ask people to stay at home.

*Boleh Keluar tapi di dalam “Kampung”*

**May be out but still inside “the village”**

*Leren neng Omah! Nurut ya Beb. Love U*

**Stay at home! Hear me, Beb. Love you**

Those data suggest people to stay at home in a different scale. The first one is village scale. People ask others to hand-in-hand keep their area healthy. Staying at their area and having activities in small community will have high strength to maintain their health, physically and mentally. Meanwhile, the second datum tells the suggestion in smaller scale, it is at home.

Suggestions directly will impact on the directive of forbidding to do something. Data example of forbidding:

*Tamu Dilarang Masuk, kecuali Membawa Sembako dan Duit*

Guests **prohibited**, except bringing basic food and money

Nagih utang, **ojo mlebu sik**

Debt collectors, **do not come in**

Orang asing **dilarang masuk**

Foreigners **forbidden to come in**

The indicators of forbidding are clear and decisive, “prohibited”, “forbidden”, “do not come in”. Those three keywords will automatically direct people to obey with no need to negotiate.

This would be different from warning. The notion of both categories are similar but the warning will be more diplomatic than the forbidding.

Data example of warning:

*Bali Lelungan langsung adus. Adus dhewe po diadusi nang Sardjito*

**Coming home from travel, taking a bath then.** Taking a bath by your own or at Sardjito

*Dongane bareng2 kabeh sehat, rasah nekat rasah sok kuat timbang nyawamu njepat*



Pray for all of us, **no need to rush, to be strong**, in spite of losing your soul.

*Kalian di rumah aja atau saya **tunggu di sini** ... (Tukang gali kubur)*

You stay at home or I **wait you here** (grave expert)

*Mlebu, **Santet***

Come in, **got voodoo**

Those data above tell us how warning gives people a space to negotiate although it will not happen because it is stated in the banners. To whom people who come to the area will ask for permission. However, people may think of themselves and people around them once they choose to neglect the warning. The process of negotiation is not between people to people but between people and themselves to obey the warning or to disregard it with consequences looking after it.

The next category is urging that is closely related to the warning. Yet, the urging has specific and significant keyword to emphasize the value of warning. People are negotiating in the warning but they will be controlled in their negotiation through the urging.

Data example of urging:

***Ra sah ngeyel.** Keluar boleh asal di dalam*

**Do not insist.** May come out but inside

Lockdown. ***Ngeyel plintheng***

Lockdown. **Contend to it, get slingshots**

Taking a look at the data above the language contents have specific keywords to foster the messages such as “do not insist”. This is actually followed by a warning not to something and ask people to stay at their area. People may negotiate it with the impact they will get in their decision. Yet, the urging pushes their mind with strong persuasion to see at the worst effect on them. It also happens on the second example. The information is actually telling people about the condition of “lockdown”. Yet, it is supported by the next language content to urge that condition. Culturally, in Javanese, “get slingshot” is the expression of threats once people break the warning.

The last category of directive is instructing. The sense of this category is formal. Commonly, this kind of expression is derived from people with high social level to those with lower status such government to resident, parent to children, and public figure to fans.

Data example of instructing:

*Pendatang Wajib **Lapor, isolasi 14 hari.** COVID-19 jahat, mantan juga jahat.*

Outsiders must **report**, 14 days of **isolation**. COVID-19 is evil, the ex-boy/girl is also evil.

***Thenguk o** ngomah ra sah lunga, resikan, **nanggo masker***

**Stay at home, keep clean, use face shield**

Both data instruct people to follow the rule of preventing the spread of corona virus by reporting and isolating themselves for traveler, having a face mask/shield, washing hands, and keeping clean.

#### 4. Discussion

Altikriti have analyzed the text of President Barack Obama's speech from the perspective of transitivity and modality to review the ideology and power hidden in the text of the speech. Altikriti using Halliday's Systemic Functional approach to analyze words that simple and short sentences found in the text of President Barack Obama's speech (Febriansyah, 2020). Analysis transitivity aims to see material processes and manufacturing processes are widely used in his speech. Wang explained from this process, Obama showed the audience what the government has achieved, what they are doing and what they will do. In addition, Barack Obama's speech tried to raise the confidence of the American people in the president and his government within four years (Anggraini, 2020). Through modality analysis, it was found that Obama made it easier for the audience to understand and accept his political speeches with the use of auxiliary verbs, auxiliary verbs of aspect and pronouns. He using auxiliary words to present the domestic and world situation from a political aspect, economy and culture today. In that way the objectives of the government are shown and at the same time the confidence of the audience is built. Also, use personal pronouns in sowing religious beliefs succeeded in reducing the distance between him and the audience. Therefore, this can help him convince people to accept and support his policy.

Analysis of political critical discourse has also been conducted by Sarfo and. Researchers assert that political discourse is generally characterized or supported by linguistic expressions carefully chosen by the (Prakoso & Daulay, 2020). This is intended to affect the listener. Researchers analyzed six speeches from Bush and Obama as data and using a qualitative

content analysis approach according to Van Dijk's (1998) concept of Critical Discourse. The study revealed that Bush and Obama explain terrorism negatively while they explain anti-terrorism positively with care in choosing the vocabulary as under the banner of political union domestic and international, avoiding once again this cancer spreading in the country as well hunting domestic and international enemies Prasoko & Daulay (2020). While facial expressions and movements the body is stressed emotionally. The researcher found that these two leaders use language carefully and deliberately choose forms, words and expressions specifically to make a specific impact on their listeners. Therefore, researchers suggest that further research should be done to find out about the concept of terrorism, especially from a language point of view.

The study of speech acts was done by Arroyo (2021) by discussing the frequency of use of speech acts in the language event of the meeting. In this context, the meeting is a medium communication for the speaker to suggest, agree, confirm, reject, advise, make a decision, express a position, present a view and resolve problems faced by an organization (Arroyo, 2021). Analysis was done on five meetings the management of the Teacher Education Institute (IPG) to see the frequency of use of behavior speech based on the speech act theory of Bach and Harnish (1979) (Aziz, 2021). Result shows that there are various types of speech acts in the meetings studied below the four main types of speech acts outlined by Bach and Harnish, which are announcements, instructions, statements and agreements.

According to Yusuf et al (2022), the use of speech acts that are clear and accurate to the meaning can save meeting time and at the same time can meet the speaker's goals (Yusuf et al., 2022). While Sameer (2017), looked at the use of speech acts illocution presented by Leech (1983) in the Principles of Politeness through the utterance that spoken by the teacher during the teaching process (Ong et al., 2022). According to him, the act of illocution is treatment of a person's speech intention. The findings of the study show that teachers use three types of illocutionary acts, namely assertion, directive, commissive and expressive in their teaching. As a result of the illocutionary act, the teacher uses various grammatical acts such as claim, declare, request, advise, plead, urge, order, recommend, motivate, tell, beg, promise, invite and persuade which is built with specific goals and functions. Effects of the use of behavior This grammar clearly shows that teachers use it with three functions main, which is to compete, be friendly with the purpose of understanding students based on the difference in students' cognitive levels. The teacher's ability to shape behavior appropriate and rational illocution and grammatical behavior can indirectly attract interest students towards Malay language teaching (Alzahrani, 2022). Even their speech during the process teaching and learning will become more meaningful and authoritative.

Comedy can indeed be an effective communication strategy in various contexts. Here are a few reasons why comedy is often used as a communication tool: (1) Capturing Attention: Comedy has a unique ability to grab people's attention and engage them. When delivered effectively, humor can pique interest and make the message more memorable. By injecting humor into communication, whether it's through presentations, advertisements, or social media content, you can create a positive and engaging experience for your audience; (2) Relatability and Connection: Comedy often relies on shared experiences and common observations, making it relatable to a wide range of people. By using humor, you can establish a sense of connection and create a bond with your audience. When people find something funny, they are more likely to feel connected to the source of that humor, which can help foster a positive relationship between the communicator and the audience; (3) Breaking Barriers: Humor can break down barriers and alleviate tension. It has the power to address sensitive or complex topics in a lighthearted way, making them more approachable. By using comedy, you can create a safe space for discussing difficult subjects, allowing people to engage in conversations that they might otherwise avoid; (4) Enhancing Memorability: People tend to remember humorous content more easily than dry or serious information. When a message is delivered in a comedic manner, it stands out and leaves a lasting impression. By associating the message with positive emotions, humor increases the likelihood of retention and recall; (5) Diffusing Conflict: Comedy can be used as a tool to diffuse conflicts and defuse tense situations. By injecting humor into a potentially contentious conversation, it can help reduce hostility and foster better understanding. Comedy allows individuals to see the lighter side of a situation, encouraging them to approach it with a more open mind.

However, it's essential to use comedy judiciously and consider the context and audience. Different people have varying senses of humor, and what may be funny to one person could be offensive to another. It's important to be mindful of cultural sensitivities, avoid derogatory or harmful humor, and ensure that the comedic elements align with the overall message and objectives of communication. Comedy can be a valuable communication strategy in addressing the COVID-19 pandemic. Here are some ways in which comedy can be used effectively: (1) Spreading Awareness: Comedy can be used to disseminate important information about COVID-19 in a more engaging and memorable way. By using humor, you can grab people's attention and encourage them to listen to the message. Comedy sketches, videos, or social media posts that convey essential guidelines, safety measures, or vaccination information in a humorous manner can help ensure the information is understood and retained by the audience; (2) Encouraging Compliance: Comedy can play a role in encouraging people to follow recommended guidelines and safety measures. By using relatable and entertaining content, you can convey the importance of actions like wearing masks, practicing social distancing, and washing hands without

sounding overly preachy. Humor can help make these messages more palatable and increase compliance by making them seem less burdensome; (3) Addressing Misinformation: Comedy can be used to counteract misinformation and conspiracy theories surrounding COVID-19. By using humor to debunk myths and misconceptions, you can engage the audience and provide accurate information in an accessible and entertaining way. Satirical content or comedic skits that expose the absurdity of misinformation can help people critically evaluate the information they encounter; (4) Boosting Morale: The pandemic has taken a toll on people's mental health and overall morale. Comedy can serve as a means to uplift spirits and provide much-needed relief during challenging times. Sharing humorous content, jokes, or light-hearted videos can help alleviate stress and create a sense of unity and solidarity, fostering a more positive outlook; (5) Fostering Community Engagement: Comedy can be used to build a sense of community and encourage people to come together in the fight against the pandemic. Creating and sharing comedic content that encourages responsible behavior, highlights acts of kindness, or showcases resilience and perseverance can help unite individuals, foster empathy, and strengthen community bonds.

However, it's important to strike a balance and be sensitive to the gravity of the situation. Comedy should not undermine the severity of the pandemic or trivialize the experiences of those affected. It's crucial to avoid offensive or insensitive humor and ensure that the comedic content supports public health efforts rather than undermining them. Black comedy, also known as dark comedy or gallows humor, can indeed be a special and unique way to deliver a message. Black comedy uses humor to address taboo subjects, tragic events, or morbid themes that are typically considered serious or sensitive. Here are some ways black comedy can be effective in delivering a message: (1) Shock Value: Black comedy often utilizes elements of surprise or shock to jolt the audience out of their comfort zones. By confronting taboo subjects or making light of dark situations, it grabs the audience's attention and forces them to confront uncomfortable truths. This can make the message more memorable and impactful; (2) Satire and Critique: Black comedy can serve as a powerful tool for social and political commentary. By using humor to mock and satirize societal norms, institutions, or cultural practices, it can draw attention to flaws or hypocrisies. The absurdity or irony inherent in black comedy can make the audience reflect on the underlying issues being addressed; (3) Catharsis: Black comedy allows people to explore and process their emotions surrounding dark or tragic events. It provides an outlet for laughter and release in the face of difficult circumstances, offering a form of catharsis. By combining comedy with the serious subject matter, black comedy can help individuals cope with complex emotions; (4) Challenging Perspectives: Black comedy can challenge societal norms and provoke critical thinking. By presenting taboo or uncomfortable subjects in a humorous way, it encourages the audience to question their preconceived notions and reconsider their perspectives. This can lead to a deeper understanding of complex issues and foster dialogue; (5) Subverting Expectations: Black comedy often plays with audience expectations and uses irony to subvert common narratives or stereotypes. By defying conventional storytelling, it can bring attention to overlooked or marginalized voices and challenge dominant narratives. This can be particularly effective in addressing sensitive or controversial topics. However, it's important to exercise caution and sensitivity when using black comedy as a communication tool. Not all audiences may appreciate or understand this type of humor, and it can potentially be offensive or hurtful if not handled carefully. It's crucial to consider the context, audience, and cultural sensitivities when employing black comedy as a means of delivering a message.

## 5. Conclusion

While comedy can be an effective way to send a message, it is important to note that its effectiveness may vary depending on the audience, context, and the nature of the message itself. Here are some reasons why comedy can be an effective communication tool: (1) Attention-Grabbing: Humor has the power to capture people's attention and make them more receptive to the message being conveyed. A well-crafted comedic approach can engage the audience and stand out amidst the sea of information and messages they encounter daily; (2) Memorable: Humorous content tends to be more memorable than serious or dry information. When people find something funny, it creates a positive emotional response that enhances memory retention. By using comedy, you increase the likelihood that your message will stick with the audience; (3) Emotional Connection: Comedy can create a positive emotional connection between the communicator and the audience. Laughter triggers the release of endorphins, which can lead to feelings of happiness and goodwill. When people associate positive emotions with a message or a communicator, they are more likely to engage with and remember that message; (4) Relatability: Humor often relies on shared experiences, observations, or common stereotypes, making it relatable to a wide range of people. By tapping into these shared experiences, comedy can create a sense of connection and resonate with the audience, helping the message to be more relatable and accessible; (5) Lowering Resistance: Comedy has the potential to lower resistance to difficult or controversial topics. By presenting a serious message in a lighthearted manner, comedy can help break down barriers, defuse tension, and make the message more approachable. This can be particularly useful when dealing with sensitive issues where resistance or defensiveness might otherwise be encountered. However, it is important to consider the appropriateness and cultural sensitivity of the comedic approach. What is humorous to one person may be offensive to another, so it's crucial to understand the audience and tailor the comedy to match their

preferences and sensibilities. Additionally, not all messages lend themselves well to comedic delivery. Some topics may require a more serious and empathetic approach to effectively convey the intended message.

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