

**SARCASM ANALYSIS ON MEGAWATI SOEKARNOPUTRI'S  
AND SUKMAWATI SOEKARNOPUTRI'S SPEECH**

**SKRIPSI**

*Submitted in Partial Fulfillment of The Requirement  
for The Degree of Sarjana Pendidikan (S.Pd)  
English Education Program*

**By**

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UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA**

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# LEMBAR PENGESAHAN SKRIPSI



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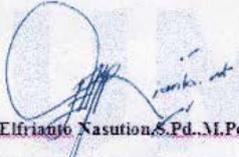
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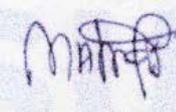
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Dengan ini menyatakan bahwa skripsi saya yang berjudul "**Sarcasm Analysis on Megawati Soekarnoputri's and Sukmawati Soekarnoputri's Speech**" adalah benar bersifat asli (*original*), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara

Demikian pernyataan ini dengan sesungguhnya dan dengan sebenar-benarnya.

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Dengan ini saya menyatakan bahwa :

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Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

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Hormat saya  
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## ABSTRACT

**Ari Tantra Zuhri. 1602050068. “Sarcasm Analysis on Megawati Soekarnoputri’s and Sukmawati Soekarnoputri’s Speech”. Skripsi. English Departement of Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara (UMSU), Medan. 2020**

This study discusses the detection of sarcasm found in several speeches. The objectivity of this study is the speech of Megawati and Sukmawati Soekarnoputri and the to explain why? How? and what kinds of sarcasm do sarcasm performers use. This study uses 4 video samples, 3 printed (written) samples which are used as explanatory data. In this study, 7 types of sarcasm from Mike Lamb are used as the foundation for the objective resolution of this study. This study was carried out by cross-checking the analysis which resulted in sarcasm that is no longer a detection but a solid sarcasm. Method used in this study is literature review and video based analysis that analyzed with 7 types of sarcasm by Mike Lamb that is self-deprecating, brooding, deadpan, polite, obnoxious, manic, and raging sarcasm. The results got from this study is the speakers detected 3 of 7 types of sarcasm of Mike Lamb

**Keywords: Sarcasm, Language, Speech, Megawati and Sukmawati Soekarnoputri's**

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Finally researcher hopes this study will be beneficial for those who read and experiences in the field of education. May Allah SWT blessed us in order to get His mercy in carrying out of our activities in this world

Medan, 21 Oktober 2020

The Researcher

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# CHAPTER I

## INTRODUCTION

### **Background of the Study**

Sarcasm detection, despite being a well-studied phenomenon in cognitive science and linguistics (Gibbs and Clark, 1992; gib, 2007; Kreuz and Glucksberg, 1989; Utsumi, 2000), In linguistics there is figurative language, which has several branches, among which are methapor, irony, and sarcasm. Sarcasm is a figurative language that has been used for a long time. Sarcasm is a figurative language used to convey meaning or messages verbally and in writing with the delivery of loud meanings, the hard meaning in sarcasm is the delivery of satire directly and openly to an object, person or certain group. In general, the literal meaning is different from what the speaker wants to convey through sarcasm. Sarcasm is a literary and rhetorical tool intended to mock, often with satirical or ironic remarks, with the aim of entertaining and hurting someone, or some part of society, simultaneously.

Sarcasm is usually found in the world of language, such as politics, education, and in social life it is not difficult to find sarcasm. In linguistics sarcasm is used with a positive purpose, depending on which perspective the meaning of sarcasm is taken. The world of entertainment and politics cannot be separated from sarcasm, sarcasm in politics is used to provide criticism that hurts the opposition, to denounce political opponents, even to be a joke in the sentence

sarcasm. Sarcasm in education is used to give messages that aim to stimulate the listener to be able to accept criticism in the form of sarcasm.

Sarcasm has long been used, but linguists have some view of sarcasm from time to time. Many linguists are interested in the science of sarcasm and there are some experts who study the science of sarcasm. The science of sarcasm is a widely used science, in the social environment it is also not difficult to find sarcasm to be analyzed or examined, as for some experts in the field of linguistics, precisely sarcasm writes down some of its views that Verbal irony can be defined as expressions in which the intended meaning of the words is different from or the direct opposite of their usual sense; these expressions serve numerous functions in communication (see Gibbs, 2000; Haverkate, 1990, for a description of the forms and functions of verbal irony. Sarcasm is verbal irony that expresses negative and critical attitudes toward persons or events (Kreuz and Glucksberg, 1989). However, it bears noting that while researchers typically refer to or study “verbal irony” or “irony”, they are generally referring to the negative attitude projected by ironic speakers. Hence, in many instances, the terms “verbal irony” and “sarcasm” have been conflated (Capelli et al., 1990). To be explicit, the focus of the present study is sarcasm because of its importance in communication. For example, sarcastic comments are quite pervasive in conversation, perhaps because listeners tend to find these remarks less threatening and more polite than overtly critical statements (Dews et al., 1995; Gerrig and Goldvarg, 2000; Jorgensen, 1996; Kumon-Nakamura et al., 1995). Do not stop there, some other views experts also argue that “sarcastic comments can act to highlight and enhance the

critical message intended by speakers” (Colston, 1997). Overall the extent to which sarcastic comments are seen as polite delivery of messages or critical criticism varies greatly as the surface of the message. While not the focus of this study, a number of theories have been put forth to account for the contexts and linguistic mechanics under which speakers express the negative subtype of verbal irony, i.e., sarcasm (e.g., Clark and Gerrig, 1984; Grice, 1975; Sperber, 1984). The point of sarcasm, it can become a phenomenon, there are several factors that make sarcasm become a phenomenon, including: a.) Messages, opinions of sarcasm, criticisms of sarcasm that are conveyed or can be said to be the content of sarcasm. b.) The person who conveys or utters sarcasm. c.) The message that contains sarcasm is addressed to whom. d.) Tragedy, a phenomenon which is exploited for sarcasm. e.) The media used to convey sarcasm.

An alternative perspective is that, in conjunction with situational context and vocabulary choice, specific acoustic cues known collectively as the “ironic tone of voice” help listeners to know when sarcasm is intended. As explained earlier, sarcasm is usually used in almost every sphere, politics, media, society, and more. As for many examples of sarcasm that is usually used in common events like debate, daily used, even the formal use. In this discussion there are several examples of sarcasm by Mike Lamb’s:

#### **A.1 Self-deprecating sarcasm:**

a: “Hey Bob, I’m gonna need you to work overtime this weekend.”

b: “Yeah, that’s fine. I mean, I was gonna get married this weekend but, you

know, it's not a big

deal, I'll just skip it. She would've left me anyway"

### **A.2 Brooding sarcasm:**

a. "Hey Bob, I'm gonna need you to work overtime this weekend."

b. "Looking forward to it. I live to serve."

### **A.3 Polite sarcasm**

a: "Hey Bob, I'm gonna need you to work overtime this weekend."

b: "Ooh, fun! I'll bring the ice cream!"

In this paragraph, (Clark and Gerrig, 1984)., given the different sub-types of verbal irony that exist (Gibbs, 2000), it may be more accurate to collectively refer to cues marking sarcastic speech as a sarcastic tone of voice (even though researchers typically do not make such a distinction). In principle, such a pattern of acoustic cues is similar to the predictable changes in acoustic cues that are associated with many affective and attitudinal states (Banse and Scherer, 1996). Note also that listeners can accurately recognize emotions (e.g., joy, anger) and certain attitudes (e.g., confidence, politeness) when listening to semantically-meaningless "pseudo-utterances" which communicate these meanings strictly through prosodic cues (Dara et al., in press; Mon-etta et al., in press; Pell, 2006). In an analogous manner, it is possible that speakers use a relatively consistent set of acoustic markers in conjunction with linguistic and contextual cues to signal sarcastic intent in speech.

Sarcasm in Indonesia is very easy to find, sentence sarcasm in Indonesia usually comes from politicians, musicians, critics, entertainers, government officials, to ordinary people. Sarcasm is like a normal sentence in Indonesia. One of the politicians and chair of the PDIP party, Megawati Soekarnoputri (MW's), and her sister Sukmawati Soekarnoputri (SS) are one of the many sarcastic users who lately have become an interesting phenomenon.

Sarcasm is a social phenomenon that often occurs intentionally or not. In the view of sarcasm researchers, it is easy to find it in realms from the simple to the complex, such as the realm of close friends, education, and even politics. The realm of gathering with friends is also easy to find sarcasm thrown in a smooth form that is almost like a satire. The phenomenon of sarcasm is also used as a place for competition in the public domain, such as debate, in debates it is easy to find sarcasm that is thrown at opposition to incumbent and vice versa, in the realm of education can be found in the question and answer session and giving criticisms and suggestions where this criticism is usually tucked in sarcasm and satire which also aims to emphasize messages in the context of sarcasm. In a complex sphere, sarcasm has become like a tradition where every event that will come will always have a sarcasm ejected. We return to the 2019 Presidential Election which is a political party where there are a lot of sarcasm that we can meet like sarcasm in the form of sarcasm allusions wrapped in soft satirical praise.

In the study where the Chairperson of the Indonesian Democratic Party of Struggle (PDI-P) where she was famous often threw sarcasm at his political opponents. The phenomenon that occurs in Megawati and Sukmawati is that they

perform sarcasm in public, related to several theories including the theory of Brown and Levinson (1978) explaining that sarcasm is used to mock the victim or the target of the sarcasm, and relates to the types of sarcasm in revealed by Mike Lamb (2011) including Brooding and Deadpan Sarcasm.

### **Scope and Limitation**

This research focuses on the sarcasm phenomenon in the speeches of Megawati Soekarnoputri and Sukmawati Soekarnoputri; The purpose of the speech is delivered; What kind of sarcasm is used in the speeches of Megawati Soekarnoputri and Sukmawati Soekarnoputri

This research discusses about the problems which are formulated as follows :

- a. What kind of sarcasm used by Megawati Soekarnoputri and Sukmawati Soekarnoputri in hers speech?
- b. How do Megawati Soekarnoputri & Sukmawati Soekarnoputri express sarcasm on their speech?
- c. Why they do Mega and Sukma express sarcasm in their speech?

### **Objective of the Study**

Based on the problem formulations above, there are three objectives, that is :

- a. To find out what kind of sarcasm is used by Megawati & Sukmawati Soekarnoputri speech.
- b. To identify how Megawati & Sukmawati Soekarnoputri do sarcasm on their speech.

- c. To find out why Megawati & Sukmawati Soekarnoputri do sarcasm.

## **Significance of the Study**

### **1. Practically**

Practically sarcasm has the following benefits:

1. To improve variation of language.
2. To convey the critics using sarcasm.
3. To convey message using joke of sarcasm.

### **2. Theoretically**

Theoretically, the benefit is to increase language variation for readers in general. Theoretically this research is useful for researchers, lecturers and teachers, research institutions where this research can be used as a reference, as for other benefits as follows:

1. Researchers which become material for research and conduct research development with the same theme in the future.
2. Lecturers and teachers which can be used as a class in teaching with sarcasm and material.
3. Research institutes which can be used as references and become materials and comparisons of research material with the same themes and topics

## CHAPTER II

### REVIEW OF LITERATURE

#### B. Theoretical Framework

##### 1. Definition of Language

A language is an arraignment of facts of experience so that speakers of a particular language believe that their ideas about the world are universal. Consider the words by Benjamin L. According to Sagala (2019), language is one important thing in human society's life to communicate with each other.

Whorf (1897-1941). Keraf in Smarapradhipa (2005:1), providing two language understanding. The first notion of language as stated means of communication between members of the public in the form of a symbol of the sound produced by means of said human. Second, language is a communication system that uses symbols vocal (speech sound) which are arbitrary. Therefore two definitions of the language by Tarin (1989:4). First, language is a system that systematically, perhaps also for generative systems. Second, language is a set of symbols as you like it or arbitrary symbols. After that, according to Santoso (1990:1), language is a series of sound produced by said means of a conscious human being.

Another definition, language is a form and not a state (language may be the form and not matter) or something that sounds arbitrary symbol system, or also a system of many systems, a system of an order or an order in the system

the system. The expression proposed by Mackey (1986:12). According to Wibowo (2001:3), language is a system of symbols that are meaningful and articulate sound (generated by said tool) which are arbitrary and conventional, which is used as a means of communicating by a group of human beings to give birth to feelings and thoughts. Communication and speech comprehension are heavily dependent on the use of implicit information (Sabbagh, 1999). Speakers convey implicit information to listeners by manipulating language and prosody (i.e., intonation and stress patterns), among other features, to express a particular message. The rules that govern how speakers produce language are well-documented (e.g., Grice, 1975).

## **2. Definition of Speech**

Speech is an activity that involves one or more speakers and listeners as recipients of information, as explained by Hasling (2006), speech is a set of communication in which a person gets the attention of many people for a certain period of time. and other expert opinions reveal Austin (1962) defines speech acts as actions taken in saying something. Aitchison (2003: 106) defines speech acts as a number of utterances that behave somewhat like actions. He also stated that when someone utters a sequence of words the speaker often tries to achieve some effect with those words. The focus of this research is speech where there are indeed many types of speeches but speech acts can also be found in speeches, the difference is speech act and speech is speaking part of linguistics which has many types and speech acts are more focused on actions in speech sentences.

### 3. Definition of Semantics

Semantics is a branch of linguistics that deals with meaning. Semantics is considered as the study of meaning in language. It deals with expressions, linguistic objects such as words, phrases and sentences. Semantics that focus on understanding the meaning of a word, phrase and sentence also have a lot of explanation from several experts.

Semantics has long been the object of study in philosophy. Based on etymology, the word semantics originally came from the Greek word *semanticos* which means 'significant'; *semainein* means 'to show, sign' or 'to be marked with a sign'; from *sema* means 'sign'. It is said that the term semantic itself was introduced into English at the end of the 19th century.

Semantics, also called semiotics, semology, or semasiology, is the philosophical and scientific study of meaning in natural and artificial language. This term is one of a group of English words formed from various derivatives of the Greek verb *sēmainō* ("to mean" or "to signify"). The semantics of nouns and semantic adjectives come from *sēmantikos* ("significant"); semiotic (adjective and noun) comes from *sēmeiōtikos* ("relating to sign"); semiology of *sēma* ("sign") + *logo* ("account"); and semasiology of *sēmasia* ("significance") + *logo*. It is difficult to formulate a different definition for each of these terms, because their uses are largely overlapping in the literature despite individual preferences. The word semantics eventually served as the name for the doctrine of meaning, linguistic meaning in particular. Semiotics is still used, however, to represent a broader field: the study of sign-use behavior in general (Britannica)

According to Katz (1972 : 1) Semantics is the study of linguistic meaning. It is concerned with what sentence and other linguistic object express, not with the arrangement with their syntactic parts or with their pronunciation. And Palmer (1976: 1) explain that Semantics is a technical term used to refer to the study of meaning. Otherwise according theory from Hornby (1972: 789) Semantics is a branch of linguistics concerned with learning the meaning of words and sentences. Siregar (1992: 2) Semantics is the study of the meaning of words, phrases, or sentences in language or semantics is the study of meaning in language. Semantics is the center of communication studies; and as communication becomes an increasingly important factor in social organizations, the need to understand it becomes increasingly urgent (Leech; 1989: IX). According to Lyons (1977: 1) Semantics is generally defined as the study of meaning. There are several semantic terms, such as semasiology, semology, semiotics, sememics, and semics according to Ridwan (1997: 45) in Saleh (2008).

#### **4. Definition of Sarcasm**

Sarcasm is mocking and often involves hard labor to achieve savage disappointment, although it can also be made softer as an increase in politeness and a reduction in hostility around criticism (Brown and Levinson, 1978; Dews and Winner, 1995). In addition, sarcasm often criticizes in a funny atmosphere (Dews and Winner, 1999) As for some examples related to expert theory including *"You were born on the highway huh? Because that's where most accidents occur"*. (Riloff et al., 2013) A general form of sarcasm is aimed at aligning positive sentiments

attached to negative situations, or vice versa. (Tsur et al., 2010) exemplifies sarcasm through the composition of linguistic elements, such as specific surface features about a product, often words, and punctuation. Detection of sarcasm, although a well-structured phenomenon in cognitive and linguistic science (Gibbs and Clark, 1992; gib, 2007; Kreuz and Glucksberg, 1989; Utsumi, 2000), is still in infancy as a computing task. Sarcasm is a complex linguistic phenomenon where the meaning of the intended speech is not the same as the literal meaning. (Jihen Karoui, Benamara Farah, Véronique Moriceau, Viviana Patti, Cristina Bosco, and Nathalie Aussenac-Gilles; 2017: 262-272)

## **5. Types of Sarcasm**

There are several types of sarcasm usually used. That is sarcasm as a contradiction between positive sentiment and negative situation. Sarcasm as a contradiction between negative sentiment and positive situation. Tweets that starts with interjection word. Sarcasm as a contradiction between likes and dislikes. Sarcasm as a contradiction between tweet and the universal facts. Sarcasm as a contradiction between tweet and its temporal facts. Positive tweet that contains a word and its antonym pair. Therefore there are some most popular types of sarcasm. Sarcasm often depends upon the voice tone. There are seven types according to (Lamb, 2011):

**Table 2. 1 Lamb's Seven Types of Sarcasm**

No	Types of Sarcasm	Definition
1	Self-Deprecating Sarcasm	This category of sarcasm expresses an overstated sense of inferiority and worthlessness.
2	Brooding Sarcasm	In this criticism, the speaker utters something polite.
3	Deadpan Sarcasm	It is expressed without emotion or laughter, making it difficult for the listener to judge whether the speaker is joking or mocking.
4	Polite Sarcasm	A speaker is said to have delivered a polite sarcasm when his listeners only get to realize that his kind remark was a sarcastic one after they had given it some thought.
5	Obnoxious Sarcasm	This kind of sarcasm makes people feel like punching the speaker in the face.
6	Manic Sarcasm	This type of sarcasm is delivered in an unnatural happy mood which make speaker look like he has gone crazy
7	Raging Sarcasm	This kind of sarcasm relies mainly on <u>exaggeration</u> and violent threats.

## **6. Short Stories of Megawati & Sukmawati Soekarnoputri**

### 1) Megawati Soekarnoputri (MS/WM's)

Dyah Permata Megawati Setiawati Sukarnoputri, or who is familiarly called as Megawati Sukarnoputri, born on January 23, 1947, Jakarta, Indonesia, is the first woman to hold the position of Indonesian politician who is Indonesia's fifth president (2001-2004). Indonesia's first president, Sukarno's daughter, Megawati studied psychology and agriculture in college but did not get a degree. In 1987, she entered politics and was elected to the Dewan Permusyawaratan Rakyat (national parliament), in 1993 she became the head of the Partai Demokrasi Indonesia (PDI). She grew into a threat to Indonesia's president Suharto who had replaced Sukarno in 1967, and in June 1996 the government engineered his dismissal as head of the PDI, thereby disqualifying him from running for president in the 1998 election. Megawati was banned from participating in the 1996 parliamentary elections. Protest by its supporters in Jakarta in July prompted a government crackdown that spawned the worst riots and fires in the capital in more than 20 years. In October 1998, after Suharto resigned from his post in May, Megawati and her supporters formed the Partai Demokrasi Indonesia Perjuangan Kiri-tengah (Kiri Tengah; PDI-P), and in the June 1999 general election in the PDI-P took 34 percent of the vote, the best performance of any party. When Bacharuddin Jusuf ("B.J.") Habibie, the unpopular interim president who succeeded Suharto, resigned, it was widely assumed that the People's Consultative Assembly would elect President Megawati. However, on October 20, the assembly elected Abdurrahman Wahid

from the National Awakening Party, issuing widespread protests by Megawati supporters; the next day he was elected as vice president of the country. Faced with increasing criticism of his government, Wahid in 2000 handed over many daily operations to Megawati, but the difficulties continued. On July 23, 2001, the People's Consultative Assembly removed Wahid from his post and appointed President Megawati, and he was appointed on the same day. As president, Megawati faced a number of problems, including a failed economy, separatist movements in Aceh province, and terrorist attacks. In October 2002, more than 200 people were killed and around 300 others were injured when a car bomb exploded outside a Bali nightclub; the attack was linked to Islamic militant groups. Later that year he oversaw the signing of a ceasefire with Acehnese separatists, but fighting soon began, and in 2003 the government launched a massive military offensive against the rebels. More bombings occurred, including attacks on the Indonesian parliament. Megawati's government has also been plagued by corruption allegations and has been criticized for its inability to reduce the country's high unemployment rate. Megawati and Susilo Bambang Yudhoyono (his former security minister) won in the first round of the 2004 presidential election, but he easily won the next second round and replaced her in October. In July 2009 Megawati again ran for president, but she was once again defeated by Yudhoyono.

## 2) Sukmawati Soekarnoputri (SS)

Diah Mutiara Sukmawati Sukarnoputri or familiarly called Sukmawati Soekarno. Putri was born in Jakarta, 26 October 1951, 68 years old, the daughter of the first president of the Republic of Indonesia, Soekarno. Sukmawati is also the younger sister of Megawati Sukarnoputri, Indonesia's former president. Sukmawati began her formal education at the People's School (SR) and in 1964 she graduated. In 1970-1974 she continued her education at the Dance Academy in LPKJ, Jakarta. Then she became a student at the Department of Hubungan Indonesia (HI), Faculty of Social and Political Sciences (Social Sciences), Universitas Bung Karno (UBK), Jakarta, since 2003. In 1998, she founded and revived the Indonesian National Party with the name of PNI Soepeni. In 2002 the name PNI Soepeni was changed to PNI Marhaenisme and Sukmawati was appointed as general chairman.

In 2011, she wrote a historical testimony related to the 15 years of her life at the Merdeka Palace in a book called "Mayeping Suharto Creeping Coup D'Tat." This book reveals the story of Sukmawati's life since she was born at the Merdeka Palace and tells her historical testimony related to the coup that Sukarno experienced in 1965-1967.

Sukmawati believed in a coup carried out by Kostrad Commander Maj. Gen. Suharto (at that time, who later became President Suharto to replace Bung Karno) along with other military members using Warrants March 11, 1966. In his

confession, Sukmawati claimed not to forgive Suharto for committing human rights violations after the incident 1965. Sukmawati is married to the Crown Prince of Puri Mangkunegara namely Prince Sujiwa Kusuma (now Adipati of Mangkunegara). Then on the day Prince Kusuma ascended the throne and held the title Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IX. A few years later, he and Sujiwa Kusuma decided to divorce. On April 2, 2018, Sukmawati recited a poem that was considered to contain elements of defamation because she compared vocations to prayer.

### **Previous Relevant Studies**

Some writers or the researchers conducted the research about Sarcasm, Sarcasm Analytical, and Sarcasm in Semantics meaning, they are, (1) Elisabeth Camp ( University of Pennsylvania ), (2) Devin Pelser and Hugh Murrell (The School of Mathematics, Statistics and Computer Science University of KwaZulu-Natal South Africa), (3) Farida Nugrahani, Mukti Widayati, Wiwik Darmini, Titik Sudyatmi, Ali Imron AM ( University of Veteran Bangun Nusantara Sukoharjo), Tri Indah Rezeki and Rakhmat Wahyuddin Sagala (English Education Study Program, Muhammadiyah University of North Sumatra)

1. Elisabeth Camp (2011) entitled sarcasm, pretense and the semantic/pragmatic distinction The results of her research is linguists about irony which merely emphasizes a meaning is not entirely true, because in this study we can see where sarcasm is used not only to emphasize a meaning in a sentence, but an expression of a sentence in an irony package that can cause

some mistakes in understanding expression and meaning. Her study directs to a more balanced outcome, in which opinion says that the aim is to emphasize meaning, but it can be proven that expressive emphasis can also occur and there is a great chance that it will occur. Her research on sarcasm and semantics of distinction attracted the interest of researchers to review the results of her research which were related to and increased the interest of researchers in discussing sarcasm.

2. Devin Pelsler and Hugh Murrell (2019) entitled deep and dense sarcasm detection. The result of their research is they introduce a deep and dense network for extracting additional intrinsic information from a standalone utterance. Low-level features are shown to be used during the formation of the final feature maps. These, in combination with abstracted hierarchical features, enabled our model to rival state-of-the-art approaches which incorporated considerably more information on the SARC 2.0 datasets - such as user profiling and topic trends within a specific subforum. Their results demonstrate that whilst context is often needed to classify sarcasm; there is additional local information present that previous approaches have not taken advantage of. This study examines sarcasm deeply and densely which triggers researchers to study their research on how to detect sarcasm deeply and densely through the extraction of additional intrinsic information from a standalone utterance.

3. Farida Nugrahani, Mukti Widayati, Wiwik Darmini, Titik Sudiyatmi, Ali Imron AM (2018) with the research entitled sarcasm in Indonesian political culture. The result of their research is The researchers conduct the result, that “From the discussion above, it can be concluded that there are pragmatic deviations in the use of language on Indonesian electronic news. This can be seen from the many language styles of sarcasm. In the context of this political propaganda, the style of sarcasm is deliberately used by speakers to express hatred, dislike, or insult, humiliate, demean, or make verbal attacks to people who are political opponents. The attacks sarcastically delivered are explicit and some are implicitly. The sarcastic expression on electronic news shows the impoliteness of Indonesian people in language. This reflects that it has actually been a fading character of the Indonesian people as the Eastern nation that is commonly known as friendly, polytheistic and highly cultured. If this is left over, it will ruin the character which is the identity of the Indonesian nation as a dignified nation.” Their discussion is in line with the research currently being carried out which triggers the author's concept in discussing sarcasm in Indonesian political culture and moreover this study also explains why Indonesian political culture is thick with sarcasm that is in line with what the author is working on today.
4. Tri Indah Rezeki and Rakhmat Wahyuddin Sagala (2019) Titled "SEMANTICS ANALYSIS OF SLANG (SAOS) IN SOCIAL MEDIA OF MILLENNIAL GENERATION. "In this research, there are several things that can be used or sound similar to sarcasm. Slang sentences must be conveyed

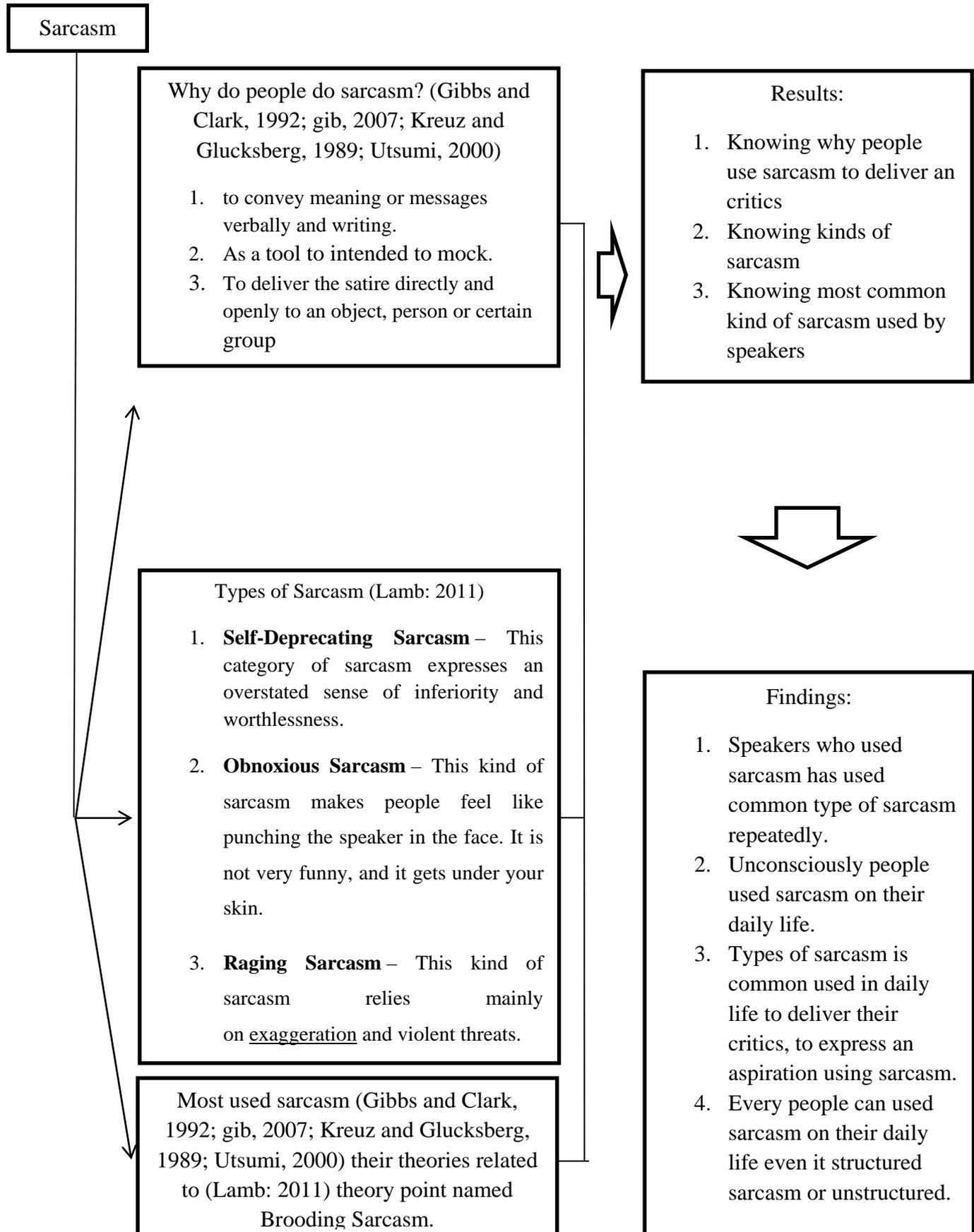
spontaneously and creatively, in line with general sarcasm which uses creativity in word processing to become sarcasm like slang sentences. The research used in this SAOS research is a descriptive qualitative to analyze the data because it gives a description of a problem. What we know is that this method is appropriate to use in this research, and the findings and results are obtained such as; Classification and Meaning of SAOS used by Millennial Generation in Social Media and Reasons of Using SAOS by Millennial Generation The relationship between this research and sarcasm research is its use and pre-use which demands creativity, and is also used in social media platforms.

### **Conceptual Framework**

This study focuses on the sarcasm used, what is the reason for MW and SS to do sarcasm, and why they have to do sarcasm is explained in this study. Not focused on the figure who was examined, this research also brushed aside sarcasm in general as well as, what sarcasm is used normally, the types of sarcasm and what is the basis for someone to do sarcasm that is presented by experts. Data from this research can be obtained from various sources, both print and multimedia, including from the YouTube channel Fans Pelajar, TvOneNews, Detikcom and from the official channel of the news station on television TvOne and Detik News that provides data which is then formatted in the form of multimedia video (.Mp4)

The technique used in collecting data is the qualitative data collection method in which this data is collected by several techniques, one of which is used is documentation study technique, which is a technique that focuses on dissecting the documentation that can be obtained and following up in accordance with the research objectives . In the next stage, data analysis techniques will be carried out in which later the data obtained will be analyzed in such a way and carefully in order to find maximum results and in accordance with what has been expected by researchers to be realized in next discussions.

## Mapping 2. 1 Relevant Studies



## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **A. Location and Time of Research**

This study will be done in the library of Universitas Muhammadiyah Sumatera Utara Jalan Kapten Muchtar Basri No. 3 Medan 20308. Thus, the claim of data collection will conduct on May 2020 until June 2020.

#### **Research Design and Instrument of the Research**

The research methodology used in this research is Qualitative as the statement of Sugiyono (2014, p. 3) explains that in general the research method is defined as a scientific way to obtain data with specific purposes and uses. Syamsudin and Damianti (2011, p. 14) in line with this opinion, argues that the research method is a method of solving research problems that are planned and meticulously done by getting the facts and conclusions so that they can understand, explain, predict, and control the situation.

Descriptive Qualitative design is used in this research that according to Moleong (2007, p. 9) explains that qualitative research uses qualitative methods, namely observations, interviews or document review. Sugiyono (2014, p. 15) argues that qualitative research is a research method based on the philosophy of postpositivism, used to examine the conditions of natural objects, the researcher is as a key instrument, the data

collection is done *purposively* and *snowbaally*, the data analysis is inductive / qualitative, and the results of qualitative research emphasize meaning rather than generalization. In this study the method used is qualitative method research, so researcher as a key instrument of the research. The data was collected from videos streaming platform and from some journal and other sources. The instrument in this research is the researcher and the data is video documentation collected from online video streaming platform, YouTube, online news sites DetikCom, TvOne News, and official news broadcasting Detik News and Tv One News. The data obtained will be extracted into a video player format or known as Mp4 (data collection column in the research mapping chart) and then analyze the sentences detected as sarcasm and do the analysis in accordance with the objectives namely how? What? and why the perpetrators of sarcasm did it, then it will be displayed as the results of the presentation data, which will be reduced again to get the concrete analysis results and can proceed to the next stage which is called the conclusion of the data that is expected to lead us to the purpose of this research.

### **Subject and Objective of the Study**

Moleong (2007, p. 157) explains that the sources of data in qualitative research are divided into several types, namely, words and actions, sources of written data, photographs and statistics are words and sources of written data. And the argument of Sugiyono (2014, p. 15) Qualitative research is a research method based on the philosophy of

postpositivism, used to examine the conditions of natural objects, the researcher is as a key instrument, the data collection is done *purposively* and *snowbaally*, the data analysis is inductive / qualitative, and the results of qualitative research emphasize meaning rather than generalization. The subject in this study is the speech of MS and SS which consists of sarcasm. Subsequently, the objectives in this study is the expression of sarcasm itself.

This study uses data sources in the form of qualitative data in the form of digital video where researchers take data sources from several channels there's Fans Pelajar, TvOneNews Detikcom channel youtube as source of the data and Tv One and Detik News as official news broadcasting television based. In this research formatted: Qualitative data, in the form of Digital Video data with Multimedia Video document which formatted in Mp4.

### **Technique of Collecting the Data**

Moleong (2007, p. 157) explains that the sources of data in qualitative research are divided into several types, namely, words and actions, sources of written data, photographs and statistics are words and sources of written data. There are several part of qualitative methodology in collecting the data, that is participant observation, deep interview, study documentation and the collaboration of three technique or known as triangulation.

### **d.1 Theoretical Review**

This technique done to find relevant studies with this research. the purposes is to gain information to supporting the research using an relevant studies to make relation and to support this research.

### **d.2 Online searching**

Online research collecting data technique used in this research to gain as much information as can be. This technique is related with the study, where is the speech, sarcasm and semantics analysis, and also collecting video as the data and source of the data.

## **Technique of Analysis the Data and Data Interpretation**

Syamsuddin and Damaianti (2011, p.14) Bogdan and Biklen explain, Data analysis is a process of tracking and systematic transcript systematics interview, field note and other data was collected to increase the knowledge of the source of research with the purpose can be presented to others about the research. Here the researcher uses two basic techniques in qualitative research which aims to collect data for data processing if it can be studied, it was

### **e.1 Literature review**

Literature study technique is a technique which is done to explore theories that are relevant to the things studied in this study. The theory is the theory of Sarcasm, Semantics, Language and some examples of utterances

## **e.2 Online Search**

This technique is used to get the required data that is crawled through online internet pages. This technique is used to find data in the form of theories about sarcasm, semantics, language, and speech that will be examined.

This data analysis technique aims to uncover the process of organizing and sorting data about the types and reasons why related parties use sarcasm.

In this study the data analysis technique used is qualitative analysis used by researchers as stated by Miles and Hubberman (Sugiyono, 2007: 204), namely data collection, data reduction, data presentation and steps last is drawing conclusions. The steps are as follows.

### **a. Data reduction**

Data reduction is a simplification carried out through selection, focusing and validity of raw data into information meaningful, making it easier to draw conclusions.

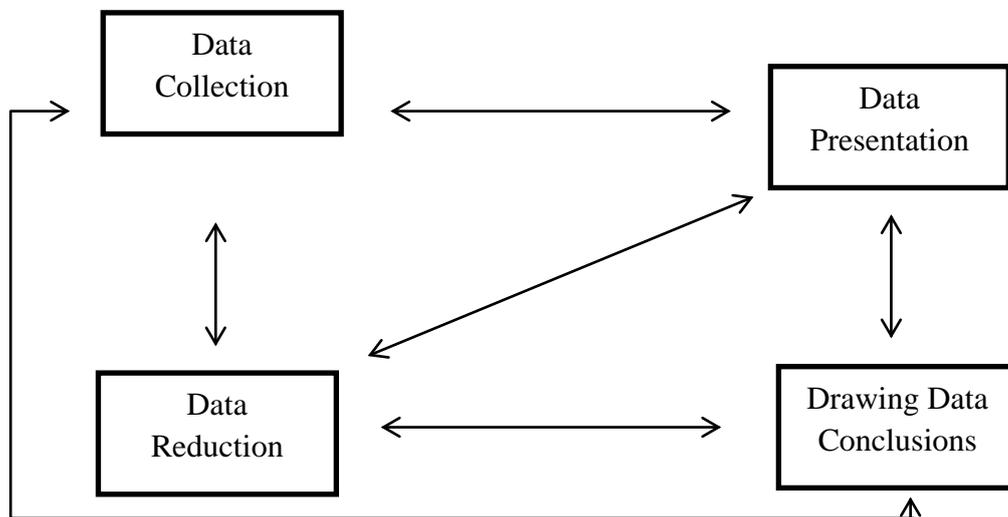
### **b. Presentation of data**

Presentation of data that is often used in qualitative data is narrative form. Presentation of data in the form of a set of information that is arranged in a systematic and easy to understand.

### **c. Data conclusion**

Conclusion drawing is the final stage in this study which aims to provide conclusions from the data and the process that has been carried out to see the results of data reduction continue to refer to the problem formulation in order to achieve.

**Mapping 3. 1 validity test plan mapping**



### **Qualitative Data Validity Test Plan**

According to Miles and Hubberman (Sugiono; 2014, p. 363) validity is the degree of accuracy between the data that occurs in the object of research with data that can be reported by researchers. Thus, valid data is "no different" data between the data reported by the researcher and the data that actually happened to the

research object. The stages used in the data validity test are collecting data and describing the data, then the validity test is done whether the data used is strong enough for a study? this intends to do a test of the validity of the data used whether plagiarism is indicated or the data used is not valid, the sample data is tested to its validity. If all the procedures above have been carried out and the results of the sample test state that the sample data has a level of validation that is strong enough or even strong, the sample and data can be continued to the next stage..

## CHAPTER IV

### FINDINGS & DISCUSSIONS

#### A. Research Finding

From the results of collecting data and analyzing data, researchers found some data from the documentation data source. The data is divided into several sections, including:

##### 1. How They Deliver Sarcasm

From the data analyzed, researchers can draw several points about how they deliver sarcasm.

###### a. They deliver sarcasm in a variety of tones.

According to the researchers, this was done to throw sarcasm so as not to be too conspicuous, naturally the perpetrators of sarcasm always throw sarcasm with a variety of tones in order to convey the main message with a very gentle process in which the listener must interpret the words and if caught the sentence is a satire, they have an excuse to refuse it with a gentle excuse, that is "message" in which they emphasize messages outside of sarcasm, not messages in sarcasm itself. Like some examples of the emphasis on the questions they pose, this emphasis is more directed to the emphasis of meaning in the sentence which means behind the emphasis there is a message or content of the thing being emphasized.

###### b. They use a protector that if we appeal against their protector, then we can be dealt with firmly by them.

Based on the data that has been analyzed by researchers, there are several indications in sentence form which are signs of sarcasm detection where they often emphasize sarcasm and are accompanied by protectors for everyone who incidentally protects themselves from the same source, even if different sources interrelate related. One of the few data sources that have been investigated by researchers here, finds sarcasm statements that are commonly used even in casual conversations between peers. The sarcasm they use includes techniques that are used in general and structured in the usual way with one message wrapped in very thin sentences and wrapped again in the protection they use.

From the data that has been researched by the analysis and found some strong indications said to be sarcasm, the researcher continued the research and analysis cycle which aims to make the data stronger to be stated and convinced the researcher of course sentences that would be indicated as sarcasm. They use sarcasm whose message is thinly wrapped in questions and statements which are peppered with an emphasis on intonation and an increase or tone comparison when they throw a sentence that is indicated as sarcasm. For political and general public, this method is used, but if we look at the types of sarcasm of lamb's, it is included in the points of self-deprecating, brooding, and poly sarcasm which in the second statement of sarcasm throwers in this study fall into these three categories of lamb's.

## 2. What kind of sarcasm they used

From the analysis that the researchers have carefully examined, as for their sentence detection sarcasm are the types of sarcasm that Mike Lamb's has described including,

**Table 4. 1Types of sarcasm**

<b>Types of Sarcasm</b>	<b>Definition</b>
Self-Deprecating Sarcasm	This category of sarcasm expresses an overstated sense of inferiority and worthlessness.
Brooding Sarcasm	In this criticism, the speaker utters something polite.
Polite Sarcasm	A speaker is said to have delivered a polite sarcasm when his listeners only get to realize that his kind remark was a sarcastic one after they had given it some thought.

## 3. why they do sarcasm.

We can see that based on table 4.1 the researcher has done at least 3 times the review of sarcasm sentences and matched with the theory of Lamb above and the sarcasm sentences, on average 3 types were detected. MW's and SS performed sarcasm with the aim of conveying satirical and offensive messages to several groups / individuals / agencies that did not agree with the groups / individuals or their institutions. They carry out sarcasm with thin messages conveyed through

their speeches and statements to people / groups that are not in line with the thoughts that are eaten instilling an understanding that applies in this country to groups / individuals who have a state understanding and understanding of religion, norms , tribes, customs and culture and social with messages, generalizing understanding of the state and society.

From the research that researcher get some findings of sarcasm that has been analyzed and cross-checked to make sure the data is valid of sarcasm detection and valid of the word was converted. In the discussion will explaining and showing up how to analyze and how to do an cross-checking of the data.

Broadly speaking, they convey sarcasm with the aim of attacking or insinuating those who they perceive as the opposition or people / groups / parties who they think do not agree with their ideology with the aim of conveying positive and negative messages wrapped in sarcasm.

## **B. Discussion**

In this section is a discussion of findings which contains or focuses on 3 questions, is how MW's and SS convey sarcasm, why they convey sarcasm, and what sarcasm they use in their speeches.

These three questions will be answered in this part of the discussion where the researcher has found "findings" in accordance with mapping 3.1, which is to cross check the findings and get concrete results to answer the sarcasm statements of the two discussion figures being studied. Based on the findings that the cross checking has been done, the results will be supported by some concrete facts as well.

Based on this research, this research focuses on the research or analysis of speeches of political figures, speech is a set of communication in which one gets the attention of many people for a certain period of time Hasling (2006). This is where the two figures communicate through speech that if we trace again, communication using language or communication in linguistics as conveyed by Sagala (2019), language is one of the important things in the lives of human societies to communicate with each other. which means communication uses language, although many types of language both verbally, written and others, but the language is used as a medium to deliver speeches that contain messages that are closed with a thin closing core message that is used to insinuate or tease certain people/groups. Their speech if we listen is just an ordinary nationalist speech containing an invitation to nationalize, but the researchers did an analysis and cross-checked which sarcasm was detected according to Mike Lamb's which detected 3 of 7 types and the analysis found several strong sentences expressed as strong sarcasm. Sarcasm is a complex linguistic phenomenon where the intended meaning of speech is not the same as the literal meaning. (Jihen Karoui, Benamara Farah, Véronique Moriceau, Viviana Patti, Cristina Bosco, and Nathalie Aussenac-Gilles; 2017: 262-272), their speeches were published among their fellow group members. Speeches there are a number of sentences / words detected as sentences that Sarcasm scoffs and often involves hard work to achieve savage disappointment, although it can also be made softer as increasing politeness and reducing hostility around criticism (Brown and Levinson, 1978); Dews and Winner, 1995).

In the first part of the discussion, why MW's and SS convey sarcasm. The focus of this meeting is more on the analysis of relativity connectivity in which these findings are analyzed, and are related to events or things that occur in the near future and often happen to them or to whom sarcasm is conveyed. From the data sources that have been seen and analyzed as much as  $\pm 4$  times to ensure that researchers are not wrong in capturing information and processing wrong information, therefore the analysis is carried out repeatedly to collect data to make it clearer and there are no irregularities. After the data source has been analyzed, a number of sentences are detected as sarcasm which the researcher collects and stores for analysis at a later stage, finding a meeting where MW's and SS convey sarcasm to insinuate, offend and possibly ridicule individuals / groups certain, but in sarcasm a more dominant sentence is detected to the message in the form of sarcams and also allusions to certain groups or individuals related to events or things that occur in the near or far behind which are like the main target they are doing sarcasm and assume a group or individual is like an enemy who disagrees with their thoughts and finally they express their anxiety about the disharmony by using a message and in a neat package called sarcasm, as explained by (Brown and Levinson, 1978; Dews and Winner , 1995) Sarcasm is mocking and often involves hard labor to achieve savage disappointment, although it can also be made softer as an increase in politeness and a reduction in hostility around criticism. In addition, sarcasm often criticizes in a funny atmosphere (Dews and Winner, 1999) we can clearly see that the sentences of sarcasm detected in their speeches contain messages addressed to certain groups or people that we still

often assume with whom sarcasm is mutual this is conveyed. In the results of this meeting, it can be discussed that in this finding sarcasm is aimed at "certain" groups which always reject their ideas and ideas which are contrary to the ideology of the group, we cannot say that groups or perpetrators of sarcasm are guilty, because if viewed from the subjective may be wrong, while objectively also the possibility of being wrong, this is related to the rejection of ideas by the group leader who does not agree with the thinking of the perpetrators which states that this should be carried out with the whole state ideology, but the group leader is not in agreement and states to rethink their words, and the state should rely on the ideology of the state, social and religious norms of the Indonesian people. The essence of this discussion is the existence of relativity connectivity in the period of time occurrence far behind and near the last event and why they did it sarcasm is to insinuate groups or people who do not agree with their thinking and then delivered sarcasm publicly as a medium of broad message delivery, which can be reached by the public and the group.

In this discussion this time we will focus on how they deliver sarcasm. according to (Dews and Winner, 1999) In addition, sarcasm often criticizes in a funny atmosphere, as from the data sources that researchers have analyzed, they convey sarcasm also using witty sentences among parents or politicians, which is witty which is rarely understood by common people. They deliver messages with a speech wrapped in sarcasm as a medium for delivering messages about their dislike of something / things that are contrary to certain groups / individuals that they consider to be their "opposition". In several sources of data obtained, there

are many ways that researchers found including, in a graceful / gentle way, that is the way used to make the core message of this sarcasm wrapped in an elegant message by displaying the style of nature, choice of language style and delivery methods. elegant ones make their sarcasm look elegant or gentle. Conveying sarcasm with emphasis on intonation and words with emphatic emphasis, this is often used by them to emphasize their message in the form of sarcasm more clearly, the elegant way of conveying the message with a thick envelope of sarcasm, but if using this emphasis, sarcasm is displayed more emphasis and direct the sarcasm to the people / groups that they consider the opposition with an emphasis on sarcasm intonation and words with emphasis from the contents of the sarcasm message. It can be concluded that they use emphasis on words and intonation and by way of delivery that looks elegant, and delivered it in public, will deliver sarcasm well to their opposition parties, this method is also used to make it look firm and not to be insinuating or teasing. Conveying sarcasm with a backlash of questions is also something they often use, questions that contain sarcasm or thin satire are often raised, but the more dominant sarcasm questions they ask to their people they are actually asking questions for the opposition they delivered it to people in their groups, making sarcasm directed at their people, but if we analyze and review their sentences (MW's and SS) it is clear that the sarcasm they use is leaning towards the opposition.

The final subject will discuss the findings of what type of sarcasm they use. The findings of this discussion have been carried out periodically cross-checking which, if possible, will make the findings more validated and without

any element of error in taking or examining the findings in the data being analyzed. In the discussion about what types of sarcasm they (MW's & SS) use, we refer to 7 types of sarcasm according to Mike Lamb (2011) "7 types of sarcasm" in which these types have been taken by researchers in accordance with the sentence detected sarcasm, then the researcher periodically cross-checks to ensure that sarcasm typifies and the explanation matches the sarcasm findings that researchers find in the data source, as well as among the types

**Table 4. 2Mike Lamb's 7 types of sarcasm**

<b>No</b>	<b>Types of Sarcasm</b>	<b>Definition</b>
<b>1</b>	<b>Self-Deprecating Sarcasm</b>	<b>This category of sarcasm expresses an overstated sense of inferiority and worthlessness.</b>
<b>2</b>	<b>Brooding Sarcasm</b>	<b>In this criticism, the speaker utters something polite.</b>
3	Deadpan Sarcasm	It is expressed without emotion or laughter, making it difficult for the listener to judge whether the speaker is joking or mocking.
<b>4</b>	<b>Polite Sarcasm</b>	<b>A speaker is said to have delivered a polite sarcasm when his listeners only get to realize that his kind remark was a sarcastic one after they had given it some thought.</b>
5	Obnoxious Sarcasm	This kind of sarcasm makes people feel like punching

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		the speaker in the face.
6	Manic Sarcasm	This type of sarcasm is delivered in an unnatural happy mood which make speaker look like he has gone crazy
7	Raging Sarcasm	This kind of sarcasm relies mainly on <u>exaggeration</u> and violent threats.

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From these three types that in bold typing, the researcher will provide a brief and simple explanation of these types and findings, disclaim that the source of the data used is taken for research purposes, and in this case the researcher focuses on the sentence sarcasm and there is no element for theft or tampering with copyright. or monetize data sources or findings being analyzed, all of which are purely for the purposes of academic research and linguistic research, there is no intention of copyright or monetizing the source.

In the data and data analysis section and in the object section of the research there is a big focus, namely, why? for whom and how they deliver sarcasm. From the main focus of this research, there are many data types considered as sarcasm, but the researchers conducted a cross analysis to obtain data validation, after the data was analyzed and the next stage was the analysis of the validation of sarcasm in which these data were matched with the sarcasm theory that we owned . from the results of the main focus, the detected data, rechecking and the data findings, it can be the data findings that can be said to be valid as a detection of sarcasm totaling 3 (three) findings where these findings are pure and focus on the speech

findings that they MW's and SS make. to the public and through the process that has been run can be found the following results:

**Table 4. 3 Sarcasm Analysis of Speech Delivered by SS**

Utterances	Self-Deprecating	Brooding	Deadpan	Polite	Obnoxious	Manic	Raging	Meaning
<i>“Aku tak tahu Syariat Islam Yang kutahu sari konde ibu Indonesia sangatlah indah Lebih cantik dari cadar dirimu”</i>	✓							This category of sarcasm expresses an inferiority complex and worthlessness
<i>“Gerai tekukan rambutnya suci Sesuci kain</i>		✓						In this criticism, the speaker utters something

<i>pembungkus</i>			polite.
<i>ujudmu</i>			
<i>Aku tak tahu</i>			
<i>syariat Islam</i>			
<i>Yang kutahu</i>			This category
<i>suara kidung</i>			of sarcasm
<i>Ibu</i>			expresses an
<i>Indonesia,</i>	✓		inferiority
<i>sangatlah</i>			complex and
<i>elok Lebih</i>			worthlessness
<i>merdu dari</i>			.
<i>alunan azan</i>			
<i>mu”</i>			
<i>“sekarang</i>			A speaker is
<i>saya mau</i>			said to have
<i>tanya ini</i>			delivered a
<i>semua. Yang</i>			polite
<i>berjuang di</i>		✓	sarcasm
<i>abad-20, itu,</i>			when his
<i>Nabi Yang</i>			listeners only
<i>Mulia</i>			get to realize
<i>Muhammad,</i>			that his kind

<i>atau, Ir.</i>	remark was a
<i>Soekarno</i>	sarcastic one
<i>untuk</i>	after they had
<i>kemerdekaan</i>	given it some
<i>?”</i>	thought.
<i>“apakah</i>	A speaker is
<i>tidak boleh</i>	said to have
<i>kita</i>	delivered a
<i>menghormati,</i>	polite
<i>menghargai</i>	sarcasm
<i>orang-orang</i>	when his
<i>di awal abad</i>	listeners only
<i>modern?</i>	get to realize
<i>Apakah</i>	that his kind
<i>hanya yang</i>	remark was a
<i>menjadi suri</i>	sarcastic one
<i>tauladan itu</i>	after they had
<i>hanya Nabi-</i>	given it some
<i>Nabi?”</i>	thought.

**Table 4. 4 Sarcasm Analysis of Speech Delivered by MS's**

Utterances	Self- Deprecating	Brooding	Deadpan	Polite	Obnoxious	Manic	Raging	Meaning
<i>“Bung Karno Menengaskan Jika ingin menjadi orang Hindu jangan Jadi orang India, jika ingin menjadi orang Islam Jangan jadi orang arab”</i>					✓			A speaker is said to have delivered a polite sarcasm when his listeners only get to realize that his kind remark was a sarcastic one after they had given it some thought.
<i>“Bagi mereka yang sangat berkeinginan</i>					✓			A speaker is said to have delivered a polite

<i>untuk</i>		sarcasm
<i>mendirikan</i>		when his
<i>yang</i>		listeners only
<i>namanya</i>		get to realize
<i>khilafah,</i>		that his kind
<i>yauda deh ke</i>		remark was a
<i>DPR, kita</i>		sarcastic one
<i>dengarkan,</i>		after they had
<i>opo toh?"</i>		given it some thought.
<i>"Kalo saya</i>		A speaker is
<i> baca-baca</i>		said to have
<i>soal khilafah</i>		delivered a
<i>itu, ya,</i>		polite
<i>adalah</i>		sarcasm
<i>sebuah,</i>	✓	when his
<i>seperti, apa?</i>		listeners only
<i>Nation tapi</i>		get to realize
<i>tanpa border</i>		that his kind
<i>lalu gimana</i>		remark was a
<i>ya memilih</i>		sarcastic one
<i>khilafahnya?</i>		after they had

”	given it some thought.
<p>“Gaada yang datang ke DPR buat bicara, Saya uda nunggu-nunggu. Iya supaya enak gitu loh, pantes, ooh ini lah yang di kehendak?</p>	<p>A speaker is said to have delivered a polite sarcasm when his listeners only get to realize that his kind remark was a sarcastic one after they had given it some thought.</p>
<p>“Mereka benar-benar anti kebhinekaan kita itulah yang muncul</p>	<p>A speaker is said to have delivered a polite sarcasm when his</p>

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<i>dengan</i>	listeners only
<i>berbagai</i>	get to realize
<i>persoalan</i>	that his kind
<i>sara yang</i>	remark was a
<i>muncul</i>	sarcastic one
<i>akhir-akhir</i>	after they had
<i>ini.”</i>	given it some
	thought.

---

<i>“Disisi lain</i>	
<i>para</i>	
<i>pemimpin</i>	
<i>yang</i>	In this
<i>menganut</i>	criticism, the
<b><i>ideologi</i></b>	speaker utters
<b><i>tertutup</i></b> pun	something
<i>memosisikan</i>	polite.
<i>diri mereka</i>	
<i>sebagai</i>	
<i>pembawa</i>	
<i>Self-</i>	
<i>Fulfilling</i>	
<i>Prophecy”</i>	

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**Table 4.5 Table calculation and data analysis findings conclusions**

Speakers	Self-Deprecating	Brooding	Deadpan	Polite	Obnoxious	Manic	Raging	Meaning
MW's		1		4				MW Uses polite types which are used to convey sarcasm and are given polite camouflage packages in the form of questions, statements, invitations, etc.
SS	2	1		2				SS uses a variety of sarcasm which is still common and is still easy to detect as a sarcasm where in some events

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camouflage  
sarcasm in other  
events delivers a  
thick sarcasm and  
is given a very  
thin camouflage  
so that sarcasm  
can be seen  
prominently there

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Note: these tables show the results of the analysis of cross-checking findings data which are then analyzed and presented in the form of tables which are clearly and easily for the reader to understand each detected sarcasm. The findings are: In the SS speech found 2 self-depreciating, 1 brooding, and 2 polite sarcasm detected data source data and source findings, which shows that the SS uses sarcasm which is commonly used by the general public and for the sarcasm polytheism in which conveyed by the SS is not so polite but it is neatly structured. For the results of MW's analysis it was found that MW's used polite and brooding sarcasm in which he more neatly packaged the sarcastic message in his questions, statements, invitations, and others. It can be drawn here that the analysis of MW's and SS uses sarcasm that is commonly used, and there are some camouflage sarcasm that are pretty neat, but with analysis it can still be detected that it is sarcasm, with this table, the researcher shows a valid analysis of their speech which is where the

research really focuses on their speeches and not on individuals and related parties.

From the findings and discussion above, there is a brief summary that can represent the findings and discussion above, namely the sarcasm used is sarcasm which aims to cover up the real meaning and make the listener understand for himself the purpose and purpose of the sarcasm. Perhaps the background is that they want to convey sarcasm to the public about their rivals (the opposition) who are inconsistent with their theory.

As in the previous discussion, it was stated that this study implements a cross-check system which aims to prevent mis-detection of the sarcasm sentences that are detected and to avoid input errors and classification of types of sarcasm. Among them are cross-checking of speeches, and poetry and poetry texts as the main material or data in this study. This research is also based on the 7 types of sarcasm from Lamb which is the newest reference (which was encountered when this research was made) in order to make it a credible, fresh, and valid reference. This research is also in journals and other works on the theme of sarcasm, there are not many, but there are journals that discuss sarcasm using Lamb's theory as a reference for their study because Lamb's theory provides an explanation or grouping of sarcasm into condensed types. but has meanings and descriptions that include the previous theory.

The data obtained from the speech, which was originally in the MPEG-4 subsection 14 format, which is known to the layman as (MP4), has been transferred from MP4 to Word by listening and recording it manually. This is not done just once, but performs four (4) transfers and two (2) checks on sentences that have been scanned from the data source, namely video (MP4) and the following results are found:

By MW's:

**Table 4. 6 MW's Video Converted To Statement Text of MW's Speech**

No	Statement	Strong sarcasm	Weak sarcasm	Explanation/ meaning
1.	<p><i>“indonesia diaku sebagai negara demokratis, namun demokrasi yang kita anut dengan pancasila sebagai The Way of Life bangsa telah secara tegas mematrikan nilai-nilai filosofis, ideologis agar kita tidak kehilangan arah dan jati diri bangsa.”</i></p>			<p>This statement did not detected as sarcasm because this statement used as the strengthen statement for the next statement.</p>
2.	<p><i>“Pancasila, kita tau, lima sila, jika diperas, maka dia akan jadi tri (tiga) sila, terdiri dari, Sosionasionalisme yang merupakan perasan dari kebangsaan dan internasionalisme, kebangsaan dan pri-kemanusiaan, kedua, sosiodemokrasi, demokrasi yang dimaksud, bukan demokrasi barat, tetapi demokrasi yang dimaksud adalah demokrasi politik ekonomi, yaitu demokrasi yang melekat pada kesejahteraan social yang kalau diperas lagi</i></p>		✓	<p>This statement detected as weak sarcasm because of the some words or statement is weak to claim as sarcasm and this statement as supporting statement for the first one.</p>

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*menjadi satu sosiodemokrasi. Yang ketiga adalah ke-Tuhanan menjadi poin ketiga (?) bukan karena derajat kepentingannya paling bawah, salah! Tetapi justru karena ke-Tuhanan sebagai pondasi kebangsaan demokrasi politik dan kebangsaan yang kita anut, tanpa ke-Tuhanan bangsa ini pasti oleng. Ke-Tuhanan yang dimaksud adalah dengan cara berkebudayaan dan berkeadaban dengan saling hormat menghormati satu dengan yang lain, dengan tetap tidak kehilangan karakter dan identitas kita sebagai Bangsa Indonesia.”*

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3. *“Bung Karno menegaskan sangat jelas ‘kalau kamu mau jadi Hindu jangan jadi orang India. Kalau kamu mau jadi orang Islam jangan jadi orang Arab, kalau kamu mau jadi orang Kristen jangan jadi orang Yahudi. Tetaplah jadi orang Indonesia dengan adat budaya yang kaya-raya ini.”*

✓

The speaker quoted other quote that's mean the quote is possible used for sarcasm and the quote used as the premiere statement to deliver sarcasm.

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4. *“Demokrasi dan keberagaman dalam ideology tertutup, tidak ditolerir karena kepatuhan total masyarakat menjadi tujuan. Tidak hanya itu, mereka benar-benar anti ke-Bhinekaan kita, itulah yang muncul dengan berbagai persoalan SARA yang terjadi akhir-akhir ini, disisi lain, para pemimpin yang menganut ideologi tertutup-pun memosisikan diri mereka sebagai pembawa self-fulfilling prophecy, para peramal masa depan, mereka dengan fasih meramalkan yang akan pasti terjadi di masa yang akan datang, termasuk dalam kehidupan setelah dunia fana padahal, notabene, mereka sendiri, tentu belum pernah melihatnya.”* ✓
- This statement is marked as a strong sarcasm, because we can see that speech is aimed at opponents who are considered not in line with their ideology and they carry out sarcasm and wrap it up neatly.
- 

From the explanation above, we can see that some of the sentences indicated as having gone through cross-checking which aim to minimize errors or inaccuracy in data collection detected as sarcasm. In their speech, the sarcasm used is complemented by a statement that will support the sarcasm and an affirmative statement that covers the sarcasm itself.

The result of cross-checking data belonging to "SS" in the video of her poetry entitled "*Ibu Indonesia*"

**Table 4. 7 Analysis Table Of The Poem “Ibu Indonesia”**

No	Statement	Strong Sarcasm	Weak Sarcasm	Meaning
1.	<p><i>“Ibu Indonesia”</i></p> <p><i>Aku tak tahu Syariat Islam</i></p> <p><i>Yang kutahu sari konde ibu</i></p> <p><i>Indonesia sangatlah indah</i></p> <p><i>Lebih cantik dari cadar dirimu</i></p> <p><i>Gerai tekukan rambutnya suci</i></p> <p><i>Sesuci kain pembungkus ujudmu</i></p> <p><i>Rasa ciptanya sangatlah</i></p> <p><i>beraneka</i></p> <p><i>Menyatu dengan kodrat alam</i></p> <p><i>sekitar</i></p> <p><i>Jari jemarinya berbau getah</i></p>	✓		<p>It seems that sarcasm has been clearly seen in this poem, the satire and sarcasm used are thick enough so that ordinary people don't find it too difficult to detect the sarcasm and even the satire that is contained in this poem. From the first to the last poem contains satire and sarcasm which is thick enough that the sarcasm and satire</p>

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*hutan*

can be detected.

*Peluh tersentuh angin laut*

*Lihatlah ibu Indonesia*

*Saat penglihatanmu semakin*

*asing*

*Supaya kau dapat mengingat*

*Kecantikan asli dari bangsamu*

*Jika kau ingin menjadi cantik,*

*sehat, berbudi, dan kreatif*

*Selamat datang di duniaku, bumi*

*Ibu Indonesia*

*Aku tak tahu syariat Islam*

*Yang kutahu suara kidung Ibu*

*Indonesia, sangatlah elok*

*Lebih merdu dari alunan azan*

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---

*mu*

*Gemulai gerak tarinya adalah  
ibadah*

*Semurni irama puja kepada  
Illahi*

*Nafas doanya berpadu cipta*

*Helai demi helai benang  
tertenun*

*Lelehan demi lelehan damar  
mengalun*

*Canting menggores ayat ayat  
alam surgawi*

*Pandanglah Ibu Indonesia*

*Saat pandanganmu semakin  
pudar*

*Supaya kau dapat mengetahui*

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*kemolekan sejati dari bangsamu*

*Sudah sejak dahulu kala riwayat*

*bangsa beradab ini cinta dan*

*hormat kepada ibu Indonesia*

*dan kaumnya.*

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The data obtained has been checked periodically and repeatedly in order to avoid misunderstanding of sentences, letters, meanings, and statements as well as the intent and purpose of the data sources, so periodic cross-checking is carried out and the data obtained, especially for this part of the poem, has been get the original manuscript from a credible source.

**Table 4. 8 Analysis Table Of SS Speech**

No.	Statement	Strong Sarcasm	Weak Sarcasm	meaning
1.	<p><i>“Sekarang saya mau Tanya nih semua, yang berjuang di abad-20 itu Nabi Yang Mulia Muhammad, Apa Ir. Soekarno, untuk kemerdekaan? Saya minta jawaban! Silahkan siapa yang mau jawab berdiri, jawab pertanyaan ibu ini! yang berjuang di</i></p>	✓		<p>Quite a number of sarcasm was detected in this statement which caused the sarcasm to be strong and many could be</p>

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<p><i>abad-20 itu Nabi Yang Mulia Muhammad, Apa Ir. Soekarno tolong jawab silahkan, anak-anak muda, saya mau tau jawabannya. Ayo jawab, gaada yang berani (!?) Saya mau yang laki-laki. Kan soalnya yang radikal banyak yang laki-laki ya (?)</i></p>	<p>detected if analyzed further. This statement is a sarcasm detected by one of the seven types of sarcasm by Lamb's</p>
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2.

<An audience stand up and answering the question>  
 “Assalamu’alaikum. WR.WB, saya Muhammad Hakim Maulana, mahasiswa dari UIN Syarif Hidayatullah Jakarta. Memang benar yang berjuan di abad ke 20 itu Soekarno-Hatta.”

3.

“Okay stop! Hanya itu yang mau ibu tanya, terimakasih. Coba siapa lagi yang mau jawab? Ini anak-anak

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*muda ini coba kamu berdiri*

<pointing an audience and the questioning session is started and the audience answered> “menurut saya, Soeharto”

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4.	✓	<p>The sarcasm detected here is quite common and easy to find, this statement has a strong level of sarcasm due to the detection of sarcasm in several words that fall under the types of sarcasm by Lamb's.</p>
<p><i>“Nah jadi begini saudara saudara, memangnya kita ga boleh menghargai? Menghormati orang-orang mulia di awal-awal. Pokoknya di abad modern lah, apakah yang selalu menjadi suri tauladan itu hanya Nabi-Nabi? Ya oke, tapi perjalanan sejarah yang makin, ada revolusi industri. Apakah kita tidak boleh menghargai seperti Thomas Jefferson, tidak boleh menghargai seperti Thomas Alfa Edison, orang-orang mulia untuk kesejahteraan manusia? Saya kira itu suatu pemikiran yang ga bener kalo gabole menghargai atau</i></p>		

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*menghormati mereka-mereka yang*

*berbudi mulia, betul?*

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These tables are made to confirm and emphasize that the data obtained through the results of periodic cross-checking, cross-checking is carried out three (3) times, which after data collection, the results will be obtained as above, then the results will be obtained. reprocessed after this, and the results are as described in the section above. Why is this double-check section not put at the very beginning, maybe as soon as the question arises, the aim is that this research focuses on data, methods and results, data that has been described in the previous chapter, the method has also been described in the previous chapter, and the results are in the previous part, then enter the data checking section, why is this done? The goal is that the data become reinforcing data for researchers on the materials of this study. In the next stage, there will be the same table, the results of selecting sentences that have a strong indication of the sarcasm detected, then the table contains data containing data that will only explain whether the sarcasm sentence is detected or not and whether it can be used as data for discussion in this study.

**Table 4. 9 Cross-Checking Analysis Table Of MW's Speech**

No	Statement	Why it can/cannot discuss
1.	<i>“indonesia diaku sebagai negara demokratis, namun demokrasi yang kita anut dengan pancasila sebagai The Way of Life bangsa telah secara tegas mematrikan nilai-nilai filosofis, ideologis agar kita tidak kehilangan arah dan jati diri bangsa.”</i>	This data cannot be appointed for study, because this data is data supporting statements where the main purpose of this data is to strengthen the previous and next statements.
2.	<i>“Pancasila, kita tau, lima sila, jika diperas, maka dia akan jadi tri (tiga) sila, terdiri dari, Sosionasionalisme yang merupakan perasan dari kebangsaan dan internasionalisme, kebangsaan dan pri-kemanusiaan, kedua, sosiodemokrasi, demokrasi yang dimaksud, bukan demokrasi barat, tetapi demokrasi yang dimaksud adalah demokrasi politik ekonomi,</i>	This data cannot be appointed for study, because this data is data supporting statements where the main purpose of this data is to strengthen the previous and next

---

yaitu demokrasi yang melekat pada statements.  
 kesejahteraan social yang kalau diperas lagi  
 menjadi satu sosiodemokrasi. Yang ketiga  
 adalah ke-Tuhanan menjadi poin ketiga (?)  
 bukan karena derajat kepentingannya paling  
 bawah, salah! Tetapi justru karena ke-Tuhanan  
 sebagai pondasi kebangsaan demokrasi politik  
 dan kebangsaan yang kita anut, tanpa ke-  
 Tuhanan bangsa ini pasti oleng. Ke-Tuhanan  
 yang dimaksud adalah dengan cara  
 berkebudayaan dan berkeadaban dengan  
 saling hormat menghormati satu dengan yang  
 lain, dengan tetap tidak kehilangan karakter  
 dan identitas kita sebagai Bangsa Indonesia.”

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This data can be used in  
 “Bung Karno menegaskan sangat jelas ‘kalau the study because  
 kamu mau jadi Hindu jangan jadi orang India. sarcasm was detected,  
 Kalau kamu mau jadi orang Islam jangan jadi which lies in the use of  
 3. orang Arab, kalau kamu mau jadi orang quotations which are  
 Kristen jangan jadi orang Yahudi. Tetaplah used as the basis for  
 jadi orang Indonesia dengan adat budaya yang making statements that  
 kaya-raya ini.” are sarcastic in tone.

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- 
- 
4. *“Demokrasi dan keberagaman dalam ideology tertutup, tidak ditolerir karena kepatuhan total masyarakat menjadi tujuan. Tidak hanya itu, mereka benar-benar anti ke-Bhinekaan kita, itulah yang muncul dengan berbagai persoalan SARA yang terjadi akhir-akhir ini, disisi lain, para pemimpin yang menganut ideologi tertutup-pun memosisikan diri mereka sebagai pembawa self-fulfilling prophecy, para peramal masa depan, mereka dengan fasih meramalkan yang akan pasti terjadi di masa yang akan datang, termasuk dalam kehidupan setelah dunia fana padahal, notabene, mereka sendiri, tentu belum pernah melihatnya.”* This data can be used in the study because there is a detected sarcasm, which lies in the use of sentences that lead to something that might not be in line with the basis of their idea, again related to the quotation that was used previously to reinforce this statement.
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**Table 4. 10**Cross-Chacing Analysis of MW's Speech Pt.2

No	Statement	Why it can/cannot discuss
1.	<p><i>"indonesia diaku sebagai negara demokratis, namun demokrasi yang kita anut dengan pancasila sebagai The Way of Life bangsa telah secara tegas mematrikan nilai-nilai filosofis, ideologisagar kita tidak kehilangan arah dan jati diri bangsa."</i></p>	<p>This statement cannot be processed because the existing data is supporting data from the same statement as previously mentioned above</p>
2.	<p><i>"Pancasila, kita tau, lima sila, jika diperas, maka dia akan jadi tri (tiga) sila, terdiri dari, Sosionasionalisme yang merupakan perasan dari kebangsaan dan internasionalisme, kebangsaan dan pri-kemanusiaan, kedua, sosiodemokrasi, demokrasi yang dimaksud, bukan demokrasi barat, tetapi demokrasi yang dimaksud adalah demokrasi politik ekonomi, yaitu demokrasi yang melekat pada kesehjateraan social yang kalau diperas lagi</i></p>	<p>This statement is a little different, because this statement is interpreted as sarcasm but using points that cover sarcasm is pretty neat and looks like it's not sarcasm, but still it is sarcasm</p>

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<p><i>menjadi satu sosiodemokrasi. Yang ketiga adalah ke-Tuhanan menjadi poin ketiga (?) bukan karena derajat kepentingannya paling bawah, salah! Tetapi justru karena ke-Tuhanan sebagai pondasi kebangsaan demokrasi politik dan kebangsaan yang kita anut, tanpa ke-Tuhanan bangsa ini pasti oleng. Ke-Tuhanan yang dimaksud adalah dengan cara berkebudayaan dan berkeadaban dengan saling hormat menghormati satu dengan yang lain, dengan tetap tidak kehilangan karakter dan identitas kita sebagai Bangsa Indonesia.”</i></p>	<p>that can be detected from a sentence that carries a few words that are a little easier to detect. and word classes prone to occurring as an early detection of sarcasm in linguistics.</p>
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<p>3. <i>“Bung Karno menegaskan sangat jelas ‘kalau kamu mau jadi Hindu jangan jadi orang India. Kalau kamu mau jadi orang Islam jangan jadi orang Arab, kalau kamu mau jadi orang Kristen jangan jadi orang Yahudi. Tetaplah jadi orang Indonesia dengan adat budaya yang kaya-raya ini.”</i></p>	<p>This statement can be raised to the discussion therefore it uses quotes from other people which are used as foundation statements for other statements to be used as a shield that is deemed sufficient for the sarcasm statement</p>
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that will be used later in  
the word.

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4. *“Demokrasi dan keberagaman dalam ideology tertutup, tidak ditolerir karena kepatuhan total masyarakat menjadi tujuan. Tidak hanya itu, mereka benar-benar anti ke-Bhinekaan kita, itulah yang muncul dengan berbagai persoalan SARA yang terjadi akhir-akhir ini, disisi lain, para pemimpin yang menganut ideologi tertutup-pun memosisikan diri mereka sebagai pembawa self-fulfilling prophecy, para peramal masa depan, mereka dengan fasih meramalkan yang akan pasti terjadi di masa yang akan datang, termasuk dalam kehidupan setelah dunia fana padahal, notabene, mereka sendiri, tentu belum pernah melihatnya.”*
- 
- This statement is not only sarcastic, but quite satirical as well and there is also an element of labeling and sarcasm which is quite thick and firm because it is likened to "showing" to the realm that is being sarcastic.

**Table 4. 11 Cross-Checking Analysis Table of Poem “Ibu Indonesia”**

No	Statement	Meaning
1.	<p><i>“Ibu Indonesia”</i></p> <p><i>Aku tak tahu Syariat Islam</i></p> <p><i>Yang kutahu sari konde ibu</i></p> <p><i>Indonesia sangatlah indah</i></p> <p><i>Lebih cantik dari cadar dirimu</i></p> <p><i>Gerai tekukan rambutnya suci</i></p> <p><i>Sesuci kain pembungkus ujudmu</i></p> <p><i>Rasa ciptanya sangatlah</i></p> <p><i>beraneka</i></p> <p><i>Menyatu dengan kodrat alam</i></p> <p><i>sekitar</i></p> <p><i>Jari jemarinya berbau getah</i></p> <p><i>hutan</i></p> <p><i>Peluh tersentuh angin laut</i></p>	<p>This statements of course can be discussed, but by reducing and choosing a more credible sentences to be used. If we want to discussing and analysis the whole sentences, it will be a waste, because some of the poem has satire, supporting sentences and sarcasm in a poem that conveyed, in the discussion table above that’s the result of elimination of the sentences.</p>

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*Lihatlah ibu Indonesia*

*Saat penglihatanmu semakin  
asing*

*Supaya kau dapat mengingat*

*Kecantikan asli dari bangsamu*

*Jika kau ingin menjadi cantik,  
sehat, berbudi, dan kreatif*

*Selamat datang di duniaku, bumi*

*Ibu Indonesia*

*Aku tak tahu syariat Islam*

*Yang kutahu suara kidung Ibu  
Indonesia, sangatlah elok*

*Lebih merdu dari alunan azan  
mu*

*Gemulai gerak tarinya adalah  
ibadah*

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*Semurni irama puja kepada*

*Illahi*

*Nafas doanya berpadu cipta*

*Helai demi helai benang*

*tertenun*

*Lelehan demi lelehan damar*

*mengalun*

*Canting menggores ayat ayat*

*alam surgawi*

*Pandanglah Ibu Indonesia*

*Saat pandanganmu semakin*

*pudar*

*Supaya kau dapat mengetahui*

*kemolekan sejati dari bangsamu*

*Sudah sejak dahulu kala riwayat*

*bangsa beradab ini cinta dan*

*hormat kepada ibu Indonesia*

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*dan kaumnya.*

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## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Based on the study that researcher can take a conclusion that, sarcasm is commonly used in our daily life. Sarcasm can delivered without or less chance to detect as sarcasm using polite camouflage that make sarcasm was hidden and the message is delivered without detected easily. Sarcasm also has several types that used to protect the statement or even the speakers itself, technique of delivering sarcasm using 7 types of sarcasm by Lamb's is the easiest and the common way to deliver sarcasm. For the data was researched, the speakers using 3 out of 7 common types that easy to use and one of them was less to detected as sarcasm. The point of research was reached that, their speech was detected as sarcastic speech and the speaker in some event using sarcasm to deliver the messages.

#### B. Suggestion

Based on the research above, suggestions can be given that this research is suggested to focus on academic research, language and the researcher itself where the purpose of this research is academic research which focuses on linguistic analysis and can be used as a reference for research. with themes, topics, and figures

and expert sources contained in this research to be implemented in other related research. For researchers, especially linguistic researchers, it is hoped that there will be similar follow-up research which can later complement the shortcomings in previous research.

Readers are expected to understand and digest every sentence of sarcasm carefully and then draw conclusions. And it is also hoped that research and understanding of the material can be absorbed by readers. It is hoped that more and more researchers will explore the science of sarcasm and make further and deeper research related to sarcasm in order to facilitate and make research on sarcasm even more lively.

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## APPENDIX

### Appendix 1 MPEG-14(MP4) video converted to text of MW's Speech

No	Statement
1.	<i>“indonesia diaku sebagai negara demokratis, namun demokrasi yang kita anut dengan pancasila sebagai The Way of Life bangsa telah secara tegas mematrikan nilai-nilai filosofis, ideologis agar kita tidak kehilangan arah dan jati diri bangsa.”</i>
2.	<i>“Pancasila, kita tau, lima sila, jika diperas, maka dia akan jadi tri (tiga) sila, terdiri dari, Sosionasionalisme yang merupakan perasan dari kebangsaan dan internasionalisme, kebangsaan dan pri-kemanusiaan, kedua, sosiodemokrasi, demokrasi yang dimaksud, bukan demokrasi barat, tetapi demokrasi yang dimaksud adalah demokrasi politik ekonomi, yaitu demokrasi yang melekat pada kesejahteraan social yang kalau diperas lagi menjadi satu sosiodemokrasi. Yang ketiga adalah ke-Tuhanan menjadi poin ketiga (?) bukan karena derajat kepentingannya paling bawah, salah! Tetapi justru karena ke-Tuhanan sebagai pondasi kebangsaan demokrasi politik dan kebangsaan yang kita anut, tanpa ke-Tuhanan bangsa ini pasti oleng. Ke-Tuhanan yang dimaksud adalah dengan cara berkebudayaan dan berkeadaban dengan saling hormat menghormati satu dengan yang lain, dengan tetap tidak kehilangan karakter dan identitas kita sebagai Bangsa Indonesia.”</i>
3.	<i>“Bung Karno menegaskan sangat jelas ‘kalau kamu mau jadi Hindu jangan jadi orang India. Kalau kamu mau jadi orang Islam jangan jadi orang Arab, kalau kamu mau jadi orang Kristen jangan jadi orang Yahudi. Tetaplah jadi orang Indonesia dengan adat budaya yang kaya-raja ini.”</i>
4.	<i>“Demokrasi dan keberagaman dalam ideology tertutup, tidak ditolerir karena kepatuhan total masyarakat menjadi tujuan. Tidak hanya itu, mereka benar-benar anti ke-Bhinekaan kita, itulah yang muncul dengan berbagai persoalan SARA yang terjadi akhir-akhir ini, disisi lain, para pemimpin yang menganut ideologi tertutup-pun memosisikan diri mereka sebagai pembawa self-fulfilling prophecy, para peramal masa depan, mereka dengan fasih meramalkan yang akan pasti terjadi di masa yang akan datang, termasuk dalam kehidupan setelah dunia fana padahal, notabene, mereka sendiri, tentu belum pernah melihatnya.”</i>

## Appendix 2 MPEG-14(MP4) video data converted to text of speech of SS

No.	Statement
1.	<i>“Sekarang saya mau Tanya nih semua, yang berjuang di abad-20 itu Nabi Yang Mulia Muhammad, Apa Ir. Soekarno, untuk kemerdekaan? Saya minta jawaban! Silahkan siapa yang mau jawab berdiri, jawab pertanyaan ibu ini! yang berjuang di abad-20 itu Nabi Yang Mulia Muhammad, Apa Ir. Soekarno tolong jawab silahkan, anak-anak muda, saya mau tau jawabannya. Ayo jawab, gaada yang berani (!?) Saya mau yang laki-laki. Kan soalnya yang radikalis banyaknya yang laki-laki ya (?)”</i>
2.	<i>&lt;An audience stand up and answering the question&gt; “Assalamu’alaikum. WR.WB, saya Muhammad Hakim Maulana, mahasiswa dari UIN Syarif Hidayatullah Jakarta. Memang benar yang berjuan di abad ke 20 itu Soekarno-Hatta.”</i>
3.	<i>“Okay stop! Hanya itu yang mau ibu tanya, terimakasih. Coba siapa lagi yang mau jawab? Ini anak-anak muda ini coba kamu berdiri &lt;pointing an audience and the questioning session is started and the audience answered&gt; “menurut saya, Soeharto”</i>
4.	<i>“Nah jadi begini saudara saudara, memangnya kita ga boleh menghargai? Menghormati orang-orang mulia di awal-awal. Pokoknya di abad modern lah, apakah yang selalu menjadi suri tauladan itu hanya Nabi-Nabi? Ya oke, tapi perjalanan sejarah yang makin, ada revolusi industri. Apakah kita tidak boleh menghargai seperti Thomas Jefferson, tidak boleh menghargai seperti Thomas Alfa Edison, orang-orang mulia untuk kesejahteraan manusia? Saya kira itu suatu pemikiran yang ga bener kalo gabole menghargai atau menghormati mereka-mereka yang berbudi mulia, betul?”</i>

## Appendix 3 Sukmawati Soekarnoputri’s poem entitled “Ibu Indonesia”

Sukmawati Soekarnoputri’s poem entitled “Ibu Indonesia”

*“Ibu Indonesia”*

*Ibu Indonesia*

*Aku tak tahu Syariat Islam*

*Yang kutahu sari konde ibu Indonesia sangatlah indah*

*Lebih cantik dari cadar dirimu*

*Gerai tekukan rambutnya suci*

*Sesuci kain pembungkus ujudmu*

*Rasa ciptanya sangatlah beraneka*

*Menyatu dengan kodrat alam sekitar*

*Jari jemarinya berbau getah hutan*

*Peluh tersentuh angin laut*

*Lihatlah ibu Indonesia*

*Saat penglihatanmu semakin asing*

*Supaya kau dapat mengingat*

*Kecantikan asli dari bangsamu*

*Jika kau ingin menjadi cantik, sehat, berbudi, dan kreatif*

*Selamat datang di duniaku, bumi Ibu Indonesia*

*Aku tak tahu syariat Islam*

*Yang kutahu suara kidung Ibu Indonesia, sangatlah elok*

*Lebih merdu dari alunan azan mu*

*Gemulai gerak tarinya adalah ibadah*

*Semurni irama puja kepada Illahi*

*Nafas doanya berpadu cipta*

*Helai demi helai benang tertunen*

*Lelehan demi lelehan damar mengalun*

*Canting menggores ayat ayat alam surgawi*

*Pandanglah Ibu Indonesia*

*Saat pandanganmu semakin pudar*

*Supaya kau dapat mengetahui kemolekan sejati dari bangsamu*

*Sudah sejak dahulu kala riwayat bangsa beradab ini cinta dan hormat kepada ibu Indonesia dan kaumnya.*

Puisi “Ibu Indonesia” oleh Sukmawati Soekarnoputri

Source: <https://www.idntimes.com/news/indonesia/teatrika/puisi-sukmawati-soekarnoputri-bikin-heboh-teks-lengkap-1/4>

## Appendix 4 Form K-1

FORM K 1



MAJELIS PENDIDIKAN TINGGI  
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
 Jl. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238  
 Website :<http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Yth : Bapak/Ibu Ketua & Sekretaris  
 Program Studi Pendidikan Bahasa Inggris  
 FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

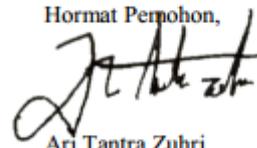
Nama : Ari Tantra Zuhri  
 NPM : 1602050068  
 Program Studi : Pendidikan Bahasa Inggris  
 IPK Kumulatif : 135 SKS IPK = 3,46

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disahkan Oleh Dekan Fakultas
	Sarcasm Analysis on Megawati Soekarno Putri and Sukmawati Soekarno Putri Speech	
	An Semantics Analysis of Tepak Sirih in Malay Culture	
	Retelling Story Through Picture Animation to Improve Students Speaking Skill in 9 <sup>th</sup> Grade Students at SMPN 5 Medan	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 17 April 2020

Hormat Pemohon,



Ari Tantra Zuhri

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan

## Appendix 5 Form K-2

FORM K 2



MAJELIS PENDIDIKAN TINGGI  
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 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
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 Website :<http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Kepada Yth : Bapak/Ibu Ketua & Sekretaris  
 Program Studi Pendidikan Bahasa Inggris  
 FKIP UMSU

Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Ari Tantra Zuhri  
 NPM : 1602050068  
 ProgramStudi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Sarcasm Analysis on Megawati Soekarno Putri and Sukmawati Soekarno Putri Speech

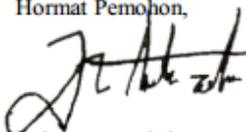
Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Rakhmat Wahyudin Sagala, S. Pd. M. Hum  
 Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

acc RF

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 17 April 2020  
 Hormat Pemohon,

  
 Ari Tantra Zuhri

Dibuat Rangkap 3 :  
 - Untuk Dekan/Fakultas  
 - Untuk Ketua/Sekretaris Prodi  
 - Untuk Mahasiswa yang bersangkutan

## Appendix 6 Form K-3

FORM K 3



MAJELIS PENDIDIKAN TINGGI  
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 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
 Jl. Kapten Mukhtar Basri No.3 Telp.(061) 6619056 Medan 20238  
 Website : [fkip.umsu.ac.id](http://fkip.umsu.ac.id) E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Nomor : 780/II.3/UMSU-02/F/2020

Lamp. : ---

H a l : **Pengesahan Proposal dan  
 Dosen Pembimbing**

Bismillahirrahmanirrahiim  
 Assalamu'alaikumWr. Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proposal skripsi dan Dosen Pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : **Ari Tantra Zuhri**  
 N P M : 1602050068  
 Progam Studi : Pendidikan Bahasa Inggris  
 Judul Penelitian : Sarcasm Analysis on Megawati Soekarnoputri and Sukmawati Soekarnoputri Speech

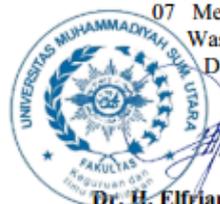
.Pembimbing : **Rakhmat Wahyudin Sagala. S. Pd. M. Hum**

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal skripsi dengan ketentuan sebagai berikut :

1. Penulisan berpedoman kepada ketentuan atau buku **Panduan Penulisan Skripsi** yang telah ditetapkan oleh Dekan
2. Proposal Skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditetapkan.
3. Masa Daluarsa tanggan : **7 Mei 2021**

Medan, 14 Ramadhan 1441 H  
 07 Mei 2020 M

Wassalam  
 Dekan



**Dr. H. Elfrianto, S.Pd., M.Pd.**

Dibuat Rangkap 4 :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Dosen Pembimbing
4. Mahasiswa yang bersangkutan  
**(WAJIB MENGIKUTI SEMINAR)**

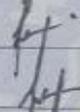
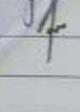
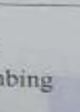
## Appendix 7 Berita Acara Bimbingan Proposal


**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
 Jl. KaptenMukhtarBasri No.3 Telp.(061)6619056 Medan 20238  
 Website : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

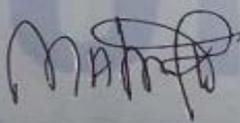
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**BERITA ACARA BIMBINGAN PROPOSAL**

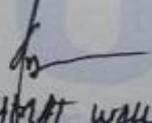
Nama : Ari Tantra Zuhri  
 NPM : 1602050068  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : Sarcasm Analysis on Megawati Soekarnoputri and Sukmawati Soekarnoputri Speech

Tanggal	Deskripsi Hasil Bimbingan Proposal	TandaTangan
06 Maret 2020	Chapter I: Background of the Study, Formulation of the Problem, the Objective of the Study,	
15 Mei 2020	Chapter II: Theory of Language and Sarcasm	
16 Mei 2020	Chapter III: Research Design and Data Analysis Technique	
17 Mei 2020	References	

Diketahui/Disetujui  
Ketua Prodi

  
\_\_\_\_\_

Medan, 2020  
Dosen Pembimbing

  
\_\_\_\_\_

*PACHHAT WALLYUTAH S.*

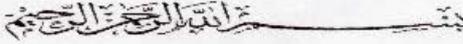
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## Appendix 8 Berita Acara Seminar Proposal



**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
 Website : <http://www.fkip.umsu.ac.id> E-mail :

---



**BERITA ACARA SEMINAR PROPOSAL**

Pada hari ini Kamis Tanggal Juni Tahun 2020 diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama : Ari Tantra Zuhri  
 N P M : 1402050068  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Penelitian : Sarcasm Analysis on Megawati Soekarnoputri's and Sukmawati Soekarnoputri's Speech.

NO	MASUKAN / SARAN
JUDUL	Sarcasm Analysis on Megawati Soekarnoputri's and Sukmawati Soekarnoputri's Speech. (Revise The Content Systematically)
BAB I	- Identification of the Problem Formulation of The Problem Check Your referances list and theory used in chapter I
BAB II	
BAB III	- Research design, elaborate more - List your references alphabetically
LAINNYA	
KESIMPULAN	( ) Disetujui ( ) Ditolak ( ) Disetujui Dengan Adanya Perbaikan

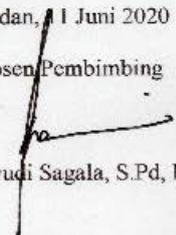
Dosen Pembahas



Rini Ekayati, SS, M.A

Medan, 11 Juni 2020

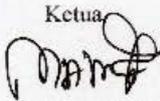
Dosen Pembimbing



Rakhmad Wahyudi Sagala, S.Pd, M.Hum

PANITIA PELAKSANA

Ketua



Mandra Saragih, S.Pd, M.Hum

Sekretaris



Pirman Ginting, S.Pd, M.Hum

## Appendix 9 Lembar Pengesahan Hasil Seminar Proposal



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

Nama : Ari Tantra Zuhri  
N P M : 16020050068  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Sarcasm Analysis on Megawati Soekarnoputri's and Sukmawati Soekarnoputri's Speech

Pada hari Kamis bulan Juni tahun 2020 sudah layak menjadi proposal skripsi

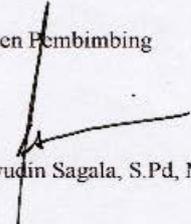
Medan, 11 Juni 2020

Disetujui oleh :

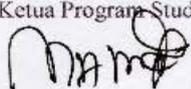
Dosen Pembahas

  
Rini Ekayati, SS. MA

Dosen Pembimbing

  
Rakhmat Wahyudin Sagala, S.Pd, M.Hum

Diketahui oleh  
Ketua Program Studi

  
Mandra Saragih, S.Pd, M.Hum

## Appendix 10 Surat Ijin Riset



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Muchtar Basri No. 3 Medan 20238 Telp. (061) 6622400  
Website: <http://fkjp.umsu.ac.id> E-mail: [fkjp@yahoo.co.id](mailto:fkjp@yahoo.co.id)

Nomor : 925/IL.3/UMSU-02/F2020 Medan, 20 Syawal 1441 H  
Lamp. : -- 12 Juni 2020 M  
Hal : **Mohon Izin Riset**

Kepada Yth.:  
Bapak/Ibu **Kepala Perpustakaan UMSU**  
Di  
Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

N a m a : **Ari Tantra Zuhri**  
NPM : 1602050068  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Sarcasm Analysis on Megawati Soekarnoputri's and Sukmawati Soekarnoputri's speech.

Demikianlah hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Akhirnya selamat sejahteralah kita semuanya, Amin.  
Wassalamu'alikum Warahmatullahi Barakatuh

Dekan  
  
**Dr. H. Elfrianto S.Pd., M.Pd.**  
NIDN : 0115057302

Tembusan :  
- Pertinggal

## Appendix 11 Surat Balasan Riset



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
UPT PERPUSTAKAAN**

Jl. Kapt. Mukhtar Basri No. 3 Telp: 6624567 - Ext. 113 Medan 20238  
Website: <http://perpustakaan.umsu.ac.id>

**SURAT KETERANGAN**

Nomor: ~~175~~/KET/II.9-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

**Nama** : Ari Tantra Zuhri  
**NPM** : 1602050068  
**Univ./Fakultas** : UMSU/ Keguruan dan Ilmu Pendidikan  
**Jurusan/P.Studi** : Pendidikan Bahasa Inggris/ S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

*"Sarcasm Analysis on Megawati Soekarnoputri's and Sukmawati Soekarnoputri's Speech"*

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 13 Muharram 1442 H  
01 September 2020 M

Kepala UPT Perpustakaan,

Muhammad Arifin, S.Pd, M.Pd

## Appendix 12 Surat Balasan Pustaka



MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**UPT PERPUSTAKAAN**  
 Jl. Kapt. Mukhtar Basri No. 3 Telp. 6624567 - Ext. 113 Medan 20238  
 Website: <http://perpustakaan.umsu.ac.id>

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**SURAT KETERANGAN**

Nomor: 197/KET/II.9-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan:

**Nama** : Ari Tantra Zuhri  
**NPM** : 1602050068  
**Fakultas** : Keguruan dan Ilmu Pendidikan  
**Jurusan/ P.Studi** : Pendidikan Bahasa Inggris

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 13 Muharram 1442 H  
 01 September 2020 M

**Kepala UPT Perpustakaan,**



**Muhammad Arifin, S.Pd, M.Pd**

### Appendix 13 Surat Pernyataan Orisinilitas Skripsi



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
UMSU Kapten Mukhtar Basri NO.3 Telp. (061)6619056 Medan 20238  
Website : <http://www.fkipumsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

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**SURAT PERNYATAAN**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Ari Tantra Zuhri  
N.P.M : 1602050068  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Sarcasm Analysis on Megawati Soekarnoputri's and Sukmawati Soekarnoputri's Speech

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan ( dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Diketahui oleh  
Ketua Program Studi  
Pendidikan Bahasa Inggris

Medan, 14 Oktober 2020  
Hormat saya  
Yang membuat pernyataan,



**Mandra Saragih, S.Pd., M.Hum**



**Ari Tantra Zuhri**

**Appendix 14 Curriculum Vitae****CURRICULUM VITAE****1. Personal Information**

Name : Ari Tantra Zuhri  
SIN : 1602050068  
Place/Date of Birth : Medan/ 29<sup>th</sup> of April 1998  
Sex : Male  
Religion : Islam  
Nationality : Indonesian  
Address : Ayahanda/Jl. Kertas No. 68  
Department of : English Education

**2. Parents Information**

Father : Adlan Tahir, S. PdI  
Mother : Nazriati  
Address : Ayahanda/Jl. Kertas No. 68

**3. Education**

2002-2003 : TK Muhammadiyah  
2004-2010 : SD Negeri 060816  
2010-2013 : SMP Negeri 19  
2013-2016 : SMK Negeri 9  
2016-2020 : University of Muhammadiyah Sumatera Utara