LANGUAGE ATTITUDE IN STAND UP COMEDY

SKRIPSI

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By

<u>**FEBRIYANI**</u>
NPM. 1302050141

FACULTY OF TEACHER TRAINING AND EDUCATION
UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA
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ABSTRACTS

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This study deals with language attitude in stand up comedy. The objectives of this research were to identify language attitude and to investigate types of language attitude. The data of this study were taken from utterance of scripts stand up comedy Indonesian. The data were analized by using descriptive-qualitative method with naturalistic design. The findings could be concluded Language attitude was found in the stand up comedy on the theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial".* Positive and negative attitude was considered based on pronunciation, accent, vocabulary and structure found in theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial"*

Positive attitude of theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial"* was identified as gratitude, purpose, delivery, no comparisons, authentic and reflection. And negative attitude was mostly no found in these stand up comedy. Positive attitude was more dominant than negative attitude in theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial"*

Keywords : *Language attitude, positive attitude, negative attitude, stand up comedy.*

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ACKNOWLEDGEMENTS

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<u>FEBRIYANI</u>
1302050141

CHAPTER I

INTRODUCTION

A. The Background of the Study

Study of language means study the rules and principles, communication stands in a universal means-ends relation to human collective activities, in other word, communication is essential for human life and have relation with language that human, animal, and plant produced, and for produce language people have different way to deliver or say it. However, whether verbal or not, there were always communication is frequently verbally linguistic, even in the cases where other types of communication are possible. This means communication always relation between language, because every language that used means to communicate something important.

Students which concerns learning in english education in UMSU learn about linguistic, they are syntax, semantics, psycholinguistics, sociolinguistics. But, especially about sociolinguistics study, Students do not introduced about language as a part of social property, the study explores the functions and the varieties of language, attitudes of people towards language use and user. Students do not know, positive and negative language attitude, students do not know about integrative and instrumental language attitude, how methods to measure someone's attitude, and what the factors can influence language attitude.

In here, researcher want to show language attitude essential for students because students learn in English education UMSU. Stand up comedy can be confused term to explain, particularly there is uniqueness in every stand-up act from the personality and particularities of each performer. Researcher interest to analyze language attitude in stand up comedy because in the word by word that performer can be refers about negative or positive attitude, integrative or instrumental attitude and how language attitude can be measure with some method. Based on the explanation above, researcher choose the tittle "Language attitude in stand up comedy."

B. The Identification of the Problems

The problem of this research as follows :

1. Students do not introduced about language attitude.

2. Students do not know about positive and negative language attitude.

3. Students do not know how methods to measure someone's attitude, and what the factors can influence language attitude.

C. The Scope and Limitation of the Study

The scope of this study focused on Sociolinguistic and the limited of this study is language attitude in stand up comedy.

D. The Formulation of the Problems

The problem of this research formulate as follow :

a. What language attitude found in the stand up comedy?

b. What type of language attitude in stand up comedy?

E. The Objectives of the Study

Based on the problem of the study, the objective of this research :

a. To find out language attitude in stand up comedy.

b. To investigate type of language attitude in stand up comedy.

F. The Significances of the Study

The finding of this area expected to be having benefit contribution to the following :

1. Theoritically

By reading this research, it is expect that the analysis of this research can enrich the information and knowledge about sociolinguistics study expesially, language attitude.

2. Practically

a. For Students : to increase knowledge and contribution about language and especially about language attitude.

b. Another researcher : This research can be used for everyone who interest to conduct for their research.

c. For the reader : The reader who are interest in literature to be reference of doing futher study about the language attitude

CHAPTER II

REVIEW OF LITERATURE

A. Theoritical Framework

1. Language

Made Iwan (2010) state that the language we use is the same as the sounds animals can produce. When a dog is barking or growing in the middle of a night, it is communicating something to other dog and to its surroundings. When a student says in front of his(her) classmates that the teacher is coming, he (she) is communicating something. Thus, the barking of the dog and the saying of the student are all forms of communication. They are forms of communication because through the barking and the saying, message are delivere, from an animal to others and from a human to other humans, but then, is barking of a dog a language? The term language , as we find on the second line above, is not normally used to refer to animal's sounds, although the sounds(barking, meowing,etc) are produce to deliver message. In other word, The word language is used only to refer to human's way of communication.

Cambridge university press(2007) states that language is foremost a means of communication, and communication almost always takes a place within some sort of social context. This is why effective communication requires an understanding and recognition of the connection between a language and the people who use it. These connections are complex.

Language is integrally intertwined with our notions of who we are on both the personal and the broader, societal levels when we use language, we

communicate our individuals thoughts, as well as the cultural beliefs and practices of the communities of which we are a part : our families, social groups and other associations.

2. Kinds of Language

In the sociolinguistic, there are several kinds of language:

2.1 Language Functions

In the beginning phase of a young child's life, there are at least three basic functions of language that develop, namely the instrumental, the regulatory, and the interactional function.

2.1.1 The Instrumental Function of Language

The instrumental function of language we can find at children's uttering simple words such as mommy, when they want to have their mother by their side, or drink, when they want to be served some drink. The function is defined as the use of language for the purpose of satisfying the speaker's need, either in the form of having goods or services.

2.1.2 The Regulatory Function of Language

The regulatory function of language refers to our use of language to ask someone to do what we want.although it is more develop function of language, it can be found in a child's early speeches.

2.1.3 The Interactional Function of Language

The interactional function of language is the third function of language that we find when we use it in.

2.2 Language Varieties

Classification on Language Varieties

Contrast to the formal linguists' perspective, sociolinguists' investigation are based on the view that language is varied. Several points of view have been taken to analyze and classify the language varities. For example it will be classified according to the users of the language. In line with this the varities can be further divide into two types, namely the individual and the societal language varities.

2.3 Language Contacts

Language contact is a sociolinguistic circumstance where two or more language, elements of different language, or varieties within a language, used simultaneously or mixed one over the others. The concept has been used to cover a situation where people choose to switch from using a language to another for particular reason as well as for no obvious reason.

Sociolinguistic proposed different views when identifying, naming and classifying the phenomenon and the people involved in language contacts. Some theorists for example identify someone who can speak two language as bilinguals but not other theorists. The term 'bilingual' according to some may be used to include 'multilingual', while others may use each term with a

sharp difference. In other case, a form of language contact may be identified as a type by a sociolinguist but regarded as another by different ones. In other cases sociolinguistic theorist have also used different labels for a phenomenon.

2.4 Language Changes

Beside language functions, language varieties, and language contacts, language changes are also an object in sociolinguistic. However, unlike the others, the study of language changes has been an interest of different linguistic outlooks.

2.5 Language Attitudes

The studies on language varieties and the investigations on various situations that the result from language contacts, have brought scholars of sociolinguistics to some interest in understanding people's linguistic position, perceptions, and actions towards the languages and the varieties, as well as towards the people using them. For example, massive uses of english items in a magazine may reflect a positive attitude of the writers and editors of the magazine towards the use of English, a speech filled with an intense mixture of Indonesian and Javanese will be readily seen as a positive attitude towards both languages. There is an opinion that the overtly stated (language) attitudes resulting from applying questionnaires, interviews, and conducting observations may hide covert attitudes.

3.   Attitude

Ellis (2008) claims that one of the ways social settings can influence L2 acquisition is through affecting learners' attitudes. Learners take different attitudes towards "the target language, target-language speaker, the target language culture, the social language value of learning the L2, particular uses of the target language, and themselves as members of their own culture" Regarding the resultative vs. motivational hyphothesis, Ellis holds a middle view and beliefs that "learner attitude have an impact on the level of L2 proficiency achieve by individual learners and are themselves influence by this success."

Brown's (2007) ideas about attitudes are not very different from those of Baker's (1988). He believes that attitudes "develop in early childhood and are the result of parent's and peers' attitudes, of contact with people who are different in any numbers of ways, and of interacting different factors in the human experiences. the findings enable the researchers to categorize "a few meaningful clusters of attitudinal variables" that show positive correlation with proviency. Brown continues each of the three studies yielded slightly different conclusions, but for the most part, positive attitudes towards self, the native language group, and the target language group enhance proficiency" (Brown, 2007).

Robinson and Ellis (2008) in a modern aim of cognitive describing a speaker than the traditional model of describing language system. Robinson and Ellis believe that the new trend will be developing language theories with 'L2 and internal variation at their centers". They believe that, despite the

great deal of empirical data about attitudes, we still can not place attitudes into a cognitive model with the rest of language structures.

Montano and Kasprzyk (2008) state "Attitude is determined by the individual's beliefs about outcomes or attributes of performing the behavior (behavioral beliefs), weighted by evaluations of those outcomes or attributes. Thus, a person who holds strong beliefs that positively valued outcomes will result from performing the behavior will have a positive attitude toward the behavior. Conversely a person who holds strong beliefs that negatively valued outcomes will result from performing the behavior will have a negative attitude toward the behavior."

Attitude and behavior interact differently based upon the attitude in question. Understanding different types of attitudes and their likely implications is useful in predicting how individuals' attitudes may govern their behavior. Daniel Katz uses four attitude classifications:

3.1 Utilitarian

Utilitarian refers to an individual's attitude as derived from self or community interest. An example could be getting a raise. As a raise means more disposable income, employees will have a positive attitude about getting a raise, which may positively affect their behavior in some circumstances.

3.2 Knowledge

Logic, or rationalizing, is another means by which people form attitudes. When an organization appeals to people's logic and explains why it is assigning tasks or pursuing a strategy, it can generate a more positive

disposition towards that task or strategy (and vice versa, if the employee does not recognize why a task is logical).

3.3 Ego-defensive

People have a tendency to use attitudes to protect their ego, resulting in a common negative attitude. If a manager criticizes employees' work without offering suggestions for improvement, employees may form a negative attitude and subsequently dismiss the manager as foolish in an effort to defend their work. Managers must therefore carefully manage criticism and offer solutions, not simply identify problems.

3.4 Value-expressive

People develop central values over time. These values are not always explicit or simple. Managers should always be aware of what is important to their employees from a values perspective (that is, what do they stand for? why do they do what they do?). Having such an awareness can management to align organizational vision with individual values, there by generating passion among the workforce.

4. Language Attitude

As attitude is one of the key predominant factors for success in language learning , numerous studies have already been conducted in the field of language attitude (Alhamli, 2007; Ghazali, 2009). In addition, Saidat (2010) mentions that language attitude research has been considered in the previous 50 years because of the growing relation between the importance of the language use and the nature of individuals.

Kara (2009) stated that positive attitude lead to the exhibition of positive behaviors toward courses of the study, with participant absorbing themselves in courses and striving to learn more. Such students are also observed to be more eager to solve problems, to acquire the information and skill useful for daily life and to engage themselves emotionally. The term of language attitude "should be used to refer to a general and enduring positive or negative feeling about some person, object, or issues

5. Kinds of Language Attitude

5.1 Positive attitude

Attitude its perhaps the outcome of environmental situation, however certain personality traits can also be related to the specific features of one's attitude. The idea of "attitude" is conceived by having perspectives of psychology and philosophy.

Attitudes can positively or negatively affect a person's behavior. A person may not always be aware of his or her attitude or the effect it is having on behavior. A person who has positive attitudes towards work and co-workers (such as contentment, friendliness, etc.) can positively influence those around them. These positive attitudes are usually manifested in a person's behavior; people with a good attitude are active and productive and do what they can to improve the mood of those around them.

Attitudes can be infectious and can influence the behavior of those around them. Organizations must therefore recognize that it is possible to influence a person's attitude and, in turn, his or her behavior. A positive work

environment, job satisfaction, a reward system, and a code of conduct can all help reinforce specific behaviors. This means, A positive or negative attitude not only determines what we will do with the choices that we are presented , it also determines how we feel- from a physical standpoint.

For example, massive uses of english items in a magazine may reflect a positive attitude of the writers and editors of the magazine towards the use of English, a speech filled with an intense mixture of Indonesian and Javanese will be readily seen as a positive attitude towards both languages. There is an opinion that the overtly stated (language) attitudes resulting from applying questionnaires, interviews, and conducting observations may hide covert attitudes.

5.2   Negative attitude

In much the same way, a person who displays negative attitudes (such as discontentment, boredom, etc.), will behave accordingly. People with these types of attitudes towards work may likewise affect those around them and behave in a manner that reduces efficiency and effectiveness. In other word, Negative attitude can shorten life. When, people angry, upset, or frustrated. It will be negative negative emotions overtake you. People with negative attitude are not as healthy as people who have positive attitude also have fewer bad habits.

One key to altering an individual's behavior is consistency. Fostering initiatives that influence behavior is not enough; everyone in the organization needs to be committed to the success of these initiatives. It is also important to remember that certain activities will be more effective with some people than

with others. Management may want to outline a few different behavior-change strategies to have the biggest effect across the organization and take into consideration the diversity inherent in any group.

6.   Factors Influencing Language Attitudes

Several Factors may influence a language attitude. In most studies, the prestige or power of the language, the historical background associated with the language and its users, the social changes found in the society, and the experience in learning the language are the most commonly factors influencing an attitude towards a language use.

6.1 The prestige and power of the language

In many countries around the world an enthusiasm to learning English is not uncommon. Some people assume that learning a foreign language (English, for example) will correlate with declining the national loyalty of the learners. However, scholars have learned that the enthusiasm on learning a foreign language is not always correlate with a negative attitude towards the national and cultural feeling of the learners.

6.2 Historical background of nations

Some Middle East people may not want to study English because they learn from their history that western people were colonialists. The view is possibly strengthened with some complicated contemporary disputes between the Western and Arabic (Muslim) cultures.

Being overshadowed with the misery caused by the atomic bombs dropped in their country in the past, some Japanese people today may not want to think of English as an important global vernacular that need to be learned. Thus, both the middle East pople and the Japanese hold a negative attitude towards English as an international tongue because of some historical background. The same attitude might be found among some Indonesians when they think it wrong to learn Dutch or Japanese because the languages are associated with the colonialism upon their country in the past.

6.3 The social and traditional factors

In the society with a traditional polyglossia, a negative attitude may be demonstrated towards the use of language associated with a higher class, especially if it is perceived as instrumental for controlling or downgrading the other people. Some Balinese for example, may reject to use the higher variety (alus) of their tongue when talking to the people who are traditionally 'higher' especially when the people addressed in that variety respond in lower variety to them.

6.4 The language internal system

People often show positive attitude towards learning a language because the grammar, pronounciation, and vocabulary are relatively easy. As the gender-based nominal system of the languages is difficult to learn when compared to English, students may choose to learn English, instead of French and German. A negative attitude might be also found towards learning Chinese with its complex tonal pronounciation and orthographic system.

7. Stand up Comedy

As with most definition stand up comedy can be confusing term to explain, particularly since there is uniqueness in every stand-up act derived from the personality and particularities of each performer. Swedidh comedian Adde Malmberg in his essay "stand-up comedian" serves as an introduction a few basic rules in order to try to define the term. These rules are : (1) has to be funny (2) has to be alone (3) has to stand up (4) shall not used props (5) shall not use written script.

Some of the Best Stand-Up Comedy Specials on Netflix Instant (June 2016) :

1.   Bill Burr – *You People Are All the Same*

Watching Bill Burr is like reading the world's only self-aware YouTube comment. His routine can be (and often is) crass, crude and even ignorant, but it's always cut with moments of clear-headed reflection. It's even more evident in You People, in which Burr's biggest bit wades into domestic abuse and its motives. Every time Burr veers close to a victim-blaming Men's Rights tirade, he pulls back and lets his own humility ground him in reality. You can feel the audience's queasiness as the pendulum swings each way, and Burr loves to call them out on it, reveling in the palpable unease. For most everyone else, saying "I'm just asking the question!" usually comes right after a copy-pasted truther manifesto, but here it's a genuine (if exasperated) exclamation. In an age of daily social media flare-ups, Bill Burr is the thoughtful troll the Internet deserves. *—Tristan Cooper*

2.   <u>John Hodgman – *Ragnarok*</u>

Filmed on the eve of the Mayan Apocalypse in 2012, Hodgman acknowledges that the fear of the end of the world is very common, but the way he celebrates it will only be fully appreciated by a chosen few. Beneath the steely veneer of John Hodgman's millionaire shtick lies a comedian who's part of a very special club, the kind that is always accepting new members. It helps if you're someone who knows what Ragnarok is, in which comic book it is prominently featured and who is famous for drawing that comic book. It helps more if you're someone familiar with ambergris and could also hold an extended debate about the intricacies of *Watership Down*. Most of all, it's going to help if you're not the kind of person to be put off by sober musical interludes and singalongs right out of *A Prairie Home Companion*. If that sounds like you, then there's a very special place for you in the shade of Hodgman's formidable goatee. —*Tristan Cooper*

3.   <u>Gary Gulman – *In This Economy?*</u>

There's a gentle smile after every one of Gary Gulman's punchlines on *In This Economy*. Gulman's the master of a semi-sarcastic deadpan observation, taking simple obvious statements—like the fact that a MegaMillions jackpot winning streak for 600 consecutive weeks is "very rare"—and deploying them with precise timing and delivery to make them profound. Gulman's letting you know that he's in on the joke, and that you're in on it with him. You're in this together, and that camaraderie carries you through *In This Economy* as Gulman

dissects differences between billionaires, re-watching *The Karate Kid* and ways to save money. That quick grin is something you don't get on the album version of the special, and it's a perfect illustration of why stand-up is about much more than the jokes you write: it's performance art. —*Casey Malone*

Some best Stand-up Comedy in Indonesian (2016) :

1. Ge Pamungkas

The first winner of Stand Up Comedy Indonesia season two, and the most handsome komika

2. Raditya Dika

These names may be familiar, who is not familiar with Radit, a Writer, Blogger, and this sudden Comic famous for his skill in writing, especially writing of witty. Now he became a popular figure and has a lot of fans, especially in twitter millions of followers he had got.

3. Kemal Pahlevi

3rd Winner in Stand Up Comedy Indonesia Season 2 dropping Kemal Palevi in acting? Kemal began a career in acting by starring in films Heart Series 2 and Crazy Love. Kemal is one komika who proved that being a komika will pave the way wide open for the future of the komika.

B. Relevant Studies

In the relavant studies, other researcher also made a research about language attitude with the tittle "Language Choice and Language Attitude in a Multilingual Arab Canadian Community : Quebec-Canada : A Sociolinguistic Study." British Jornal of English Linguistics Vol. 3 No.1. Pp. 1-12, March 2015. And Published by European Centre for Research Training and Development UK (www.eajournals.org). by Bader Sa'id Dweik and Hanadi A Qawar.

Language Attitudes, Evaluational Reactions to Spoken Language by Linda Melander, April 2003.

Language Attitude Studies : Potential Uses in New Zealand by Janet Holmes of Wellington, Received July, 1973.

CHAPTER III

METHOD OF RESEARCH

A. **The Research Design**

In this research descriptive qualitative method used with applying naturalistic design. This method used in order to identify, analyzed and described about the language attitude in stand up comedy. It is also known as a method of analyzed how Raditya Dika, Ge Pamumgkas, and Kemal Pahlevi used language. Naturalistic design allowed the researcher to analyzed the aspect positive and negative attitude in the stand up comedy. Through naturalistic design, it was possible to define which language attitude used in stand up comedy.

B. **The Source Data**

The data in this research obtained from the utterance comedy, such as Raditya Dika, Ge Pamungkas, and Kemal Pahlevi. The Source of the data of this of this research was divided into one for each komika. and selected from the script "Stand up comedy" the theme is "Keanehan-keanehan di Indonesia" and "Sosial Media"

C. **Technique for Collecting Data**

The data of this research have done by some following steps, they were (1) Watching the video stand up comedy (2) Reading the script of stand up

comedy (3) Underlining the utterance/sentences refers to negative or positive attitude .

D. The Technique for Analyzing Data

Miles and Huberman in Sourcebook 3rd Ed 2014 suggest that qualitative analysis consists of three procedures. The procedures of data will be analyzed based on the following steps :

a. Data Reduction

In this step, the data collected in the form utterences spoken was identifed which one positive or negative language attitude, which one integrative or instrumental language attitude, and how to measure language attitude, and transform utterences or sentences in order to find the meaning.

b. Data Display

Data display means the process to simplify the data in the form of sentences, narrative, or table. in displaying data, the researcher describes data by tabulating data into table.

c. Drawing and Verifying Conclusion

The final step of this model is the conlusion and verification. It is used to describe all of the data, so that it would be clear. The conclusion can be able to answer the formulation of the problem that formulated from the beginning.

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data

As already mentioned in the previous chapter, the data of this research were collected from the video and script of stand up comedian in Indonesia. There were two themes of scipt analyzed in this chapter. After identifying language attitude which from the script, it was found convergance and divergence in both of the script, which divided into pronunciation analysis, accent analysis, vocabulary analysis, and structure analysis.

B. Data Analysis

The communication Accommodation Theory (CAT) was applied in analyzing the data. The communication Accommodation Theory (CAT) is a theory that describes a positive or negative language attitude found between communicants in their communication. In theory is used to explain especially the attitude shown by individual speakers towards the listener(s) in a conversation. There are two important sociolinguistic concepts in the theory, namely convergence and divergence. As convergence and divergence are individual"s language attitudes found in a conversation, the concepts are the best classified as individual phenomena.

Convergence refers to the positive attitude shown by a speaker towards the listener by adjusting the features of his(her) language (the pronunciation, accent, vocabulary, structure) so that he(she) is understood and accepted. And divergence

is a concept reflecting a language attitude that takes an opposite direction from the convergence. It refers to separation shown by a speaker from the listener(s)'s language. A separation from a group of people who speak the same language is more likely to be found when the separator holds an „outsiders" attitudes towards the group. The separation is demonstrated through the language and often takes place for some different social, political, or cultural backgrounds.

1. **Convergance in Stand up comedy "*Keanehan-keanehan di Indonesia*"**

Before discussing about the researcher analysis, it is important to consider the stand up comedy lovers. Stand up comedy is dominantly loved by the young people. This consideration is being important since the convergance concept attend to state that the speaker should adjust his/herself to the listeners.

To make the detail analysis, the researcher divided the scope of analysis into pronunciation, accent, vocabulary and structure.

a. Pronunciation Analysis

The pronunciation of stand up comedian who presented the theme '*keanehan-keanehan di Indonesia*' was identified as a good pronunciation. The researcher watched the video for five times to investigate the way of speaker in pronuncing the words and sentences. It was found that the speaker adjusted his pronunciation to the listener. It can be proven by the other video when the speaker interviewed, the speaker spoke in different prounciation. It means that the speaker gave possitive attitude in terms of proununciation. As shown in the following data.

Di Indonesia juga kadang ada yang suka kebalik. Misalnya, saat hajatan dan tahlilan orang meninggal. Orang yang hajatan itu kan lagi bahagia. Yang kondangan malah ngasih duit. Tapi, saat tahlilan orang meninggal, keluarga duka malah yang harus bagi makanan ke orang-orang yang ikut tahlilan, nggak peduli mau keluarga kaya atau miskin. Ini kan kebalik. (PA.1)

(in Indonesian sometimes like the opposite example, when wedding and tahlilan people died, people who made wedding it means feels happy, in wedding, people give money, but when tahlilan people died, family have to give a some food for people who follow tahlilan, whatever its poor or rich. It was inverted.

In the second script with theme "MEDIA SOSIAL" it was found Pronounciation analysis that the speaker adjusted his pronunciation to the listener. It can be proven by the other video when the speaker interviewed, the speaker spoke in different prounciation. It means that the speaker gave positive attitude in terms of prounnunciation. As shown in the following data.

Perkenalkan gue Kemal. Ada yang nggak kenal sama gue? Kalo nggak ada juga nggak papa, gue juga nggak kenal kalian. Orang Indonesia tuh suka aneh ya. (PA.2) in English (let me introduce my self, my name Kemal, who is known me? If no, no problem. Im also not know you all, Indonesian people its strange.

b. Accent Analysis

Accent can be defined as the style of a languager user to deliver their language. Each language has different accent. In case of Indonesia, there are many tribes and they results variuos accent in speaking bahasa Indonesia. As shown in the following data.

Kalo di Jakarta tuh ada bus yang pake jalur khusus.(A.A1)

If in jakarta, there is had bus with a special line.

From the data above, it is one of the evidence that indicate the Betawi accent. *Kalo* instead of *kalau* in English(if) *, tuh* instead of *itu* in English(that) *, pake* instead of *pakai* (used). Specifically to this research, it was found that the speaker used Betawi accent. Theoritically, it cannot adjust to the listeners since this program was watched by all people in Indonesia. But, the speaker had been adjusted himself to the listenter since the dominant listener was the young people and they tend to speak in Betawi accent although they are not from Betawi.

In the second script with theme "MEDIA SOSIAL". Each language has different accent. In case of Indonesia, there are many tribes and they results various accent in speaking bahasa Indonesia. But, the speaker had been adjusted himself to the listener since the dominant listenter was the young people and they attend to speak in Betawi accent although they are not from Betawi. As shown in the following data.

Yang gue nggak tau, banyak orang yang bikin akun di banyak sosial media, Facebook punya, Twitter punya, BBM punya, Friendster… (diam sejenak). Pertanyaan gue, buat apa? (AA2)

As I dont know people make account in all social media, facebook they have, twitter they have, BBM they have, friendster? (silent). My question is, for what?

The sentence above is one of the evidence that indicate the Betawi accent. *gue* instead of *saya* in English (I) , *deh* instead of *lah* (yes), *tau* instead of *tahu* (know)

Theoritically, it cannot adjust to the listeners since this program was watched by all people in Indonesia. Specifically to this research, not different to previous theme, it was found that the speaker used Betawi accent

c. Vocabulary Analysis

Vocabulary can be defined as the stock of words in a certain language. In bahasa Indonesia, the standard word had been written in *Kamus Besar Bahasa Indonesia* (KBBI). It means that if the language users speak differently to the main dictionary, they are practicing the mistake vocabulary.

Perkenalkan gue Kemal Admin Lucunesia. Ada yang nggak kenal sama gue? Kalo nggak ada juga nggak papa, gue juga nggak kenal kalian. Orang Indonesia tuh suka aneh ya. Kalo di Jakarta tuh ada bus yang pake jalur khusus. Apa namanya? (penonton menjawab busway) Ini aneh. Orang sering nyebut busway, padahal kalo kita perhatikan dengan benar, itu bukan busway, tapi bus Trans Jakarta. Busway itu nama jalurnya. Kan nggak lucu kalo ditanya gini, "Bro tadi lu naik apa?", "Naik busway". Naik busway? (ekspresi kebingungan) Maksud lu jalan kaki lewat jalur busway?
Ngomongin tentang busway, gue heran kok kalo bus Metro Mini nggak boleh lewat situ? Padahal itu jelas busway, artinya jalan untuk bus. Lha kan Metro

Mini juga bus. Kecuali kalo Metro Mini dilarang lewat rel kereta api, itu baru tepat. (VA.1)

in English (let me introduce my self, my name Kemal. Who is known me? If no one know me, no problem, im also not known you all, Indonesian people its strange, if in Jakarta there is a bus with special line. Whats name? (listeners said "bus way" its strange, people said it busway, even though if we regard, its not bus way but, Trans Jakarta bus. Bus way it's the line, its not funny if asked "guys, what did you ride? With busway. Ride bus way? (confused). Its means you walking in busway?

Talking about bus way, I wondered why Metro mini can not through it? Even though its certain bus way, means ways for bus. Is it metro mini bus? Except if metro mini are prohibited for using railway. It was correct.

It was found that the use of language was positively accepted by the listener. The word *gue* for example, it is linguistically in the perception of lexicology of Bahasa Indonesia is *saya* or *aku. Gue* is Jakarta dialect. It is interesting to say that the speaker select this word to adjust himself to the listener. Since the listeners was dominantly young pople, it was reflected posstively by the listeners. They feel comfort to listen, although it was not correct form of Bahasa Indonesia. Then, it was the indirect critics which proposed to the people of Indonesia, especially Jakarta.

In the second script with theme "MEDIA SOSIAL" Vocabulary can be defined as the stock of words in a certain language In bahasa Indonesia, the standard word had been written in *Kamus Besar Bahasa Indonesia* (KBBI). It means that if the language users speak differently to the main dictionary, they are practicing the mistake vocabulary.

The followings script shows the distortion of word used in the theme of "*media sosial*".

Semenjak adanya Facebook <u>tuh</u> orang orang jadi demen update status, apa-apa update status. Mau tidur update status, mau jalan-jalan update status, mau update status, update status. Menurut gue, Facebook ini mendorong orang untuk membagikan hal-hal yang kurang penting gitu. Sampe-sampe waktu lapar pun <u>sempet-sempetnya</u> update status, "duh laper nih, pengen makan". Eh, semua orang juga tau kali laper tuh pengen makan. Lagian emangnya kalau lu update status kayak gitu, lu bakalan kenyang? Kagak kan?
Bayangin kalau orang update status kayak gitu trus bener-bener bikin kenyang. Ada yang nanya, "eh, makan yuk", "nggak ah, gue udah kenyang bro", "makan apa", "nggak makan apa-apa, tadi cuma update status doang". (VA.2)

The underlined words above were the mistaken of morph use. But in sociolinguistics studies, specifically in convergence concept, the mistaken of language formal is not problem since it used as an effort to cenvey the information to the listener. In this case, the language was used to convey the information or message from the comedian to the listeners.

It was found that the use of language was positively accepted by the listener. The word *gue* for example, it is linguistically in the perception of lexicology of Bahasa Indonesia is *saya* or *aku. Gue* is Jakarta dialect. It is interesting to say that the speaker select this word to adjust himself to the listener. Since the listeners was dominantly young pople, it was reflected posstively by the listeners. They feel comfort to listen, although it was not correct form of Bahasa Indonesia.

Then, based on the social point of view, it was the indirect critics which proposed to the people of Indonesia, especially Jakarta.

d. Structure Analysis

The stucture analysis deals with the sentence analysis. It was found that the speaker spoke in unstructued sentences as Bahasa Indonesia rule. As shown in the following data.

"Bro tadi lu naik apa?"(SA.1)

From the sentences above sentence was not structured well. It should be *'kamu tadi naik apa, teman?"*. In English (What did you ride, friend?) But it was not being a probem. In this way the speaker was eager to adjust himself to the listener. The use of formal language in stand comedian stuation might be eliminate the main goal of stand up comedy; to entertain the listener.

Then, in the following sentences, the speaker did not speak the formal or sructured sentences. But again it was an effort to adjust himself to the listener. Thus, the speaker perform the positive language attitude in terms of structure of the sentences. It was found that although the speaker speak in non formal language or unwell structured sentence, the message of his speech can be derived the listener. It was proven by the laugh of the listeners as the indicator they understand what the speaker said.

Based on the analysis above, in term of convergence or positive language attitude, the researcher argued that the speaker of stand comedy with theme *"keanehan-keanehan di Indonesia"* had constributed positive language used.

In the second script with theme "MEDIA SOSIAL" The stucture analysis deals with the sentence analysis.

From the data above, the sentence was structured well.

A: *'eh, makan yuk,* in English (Lets eat)

B: *nggak ah, aku sudah kenyang,* (no, I feel full)

A: *makan apa?* (have you already eat?)

B: *Tadi cuma update status"* (No, im just update status) (SA4.1)

In this way the speaker was eager to adjust himself to the listener. The use of formal language in stand comedian situation might be eliminate the main goal of stand up comedy; to entertain the listener.

Compared to the first script, the structure of sentences in this stand up comedian was more structured than the first one.

Based on the analysis above, in term of convergence or possitive language attitude, it argued that the speaker of stand comedy with theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial"* had constributed positive language used.

2. **Divergance in Stand up comedy "*Keanehan-keanehan di Indonesia*" and "Media Sosial"**

Social background of the speaker and listeners was the basic data in analayzing the divergence concept. The speaker of stand up comedy "*Keanehan-keanehan di Indonesia*" was able to involved him self to the listeners. Most of listeners of stand comedy is the university students. The speaker was not separated himself to the listener. It can be proven from the topic and some cases in his comedy which close to the listener life. The speaker succeed to touch the listener life with his topic.

As shown in the following data.

The following are some expressions:

Kalo di Jakarta tuh ada bus yang pake jalur khusus. Apa namanya? (penonton menjawab busway) Ini aneh. Orang sering nyebut busway,

padahal kalo kita perhatikan dengan benar, itu bukan busway, tapi bus Trans Jakarta. Busway itu nama jalurnya. Kan nggak lucu kalo ditanya gini, "Bro tadi lu naik apa?", "Naik busway". Naik busway? (ekspresi kebingungan) Maksud lu jalan kaki lewat jalur busway?(D1)

In English (if in Jakarta there is a bus with a special line, whats name? (listeners said busway) it strange , people said it busway, even though if we regard, its not bus way but, Trans Jakarta bus. Bus way it's the line, its not funny if people asked "guys, what did you ride? With busway. Ride bus way? (confused). Its means you walking in busway?

Here, the speaker tried to invite the listener about their schemata about bus way. The speaker gave new concept about the definition of *bus way* that has been understood different to the listener that might be use this transportation every day.

The divergence can be seen implicitely in this utterance. This is to say that "I am not like who does not understand what bus way is". But this divergence was not considered by the listeners because they regard that it was a comedy and they were really not considered it before.

In the research point of view, the speaker had not performed the divergence or negative language attitude. The speaker succeed to select the material and melt himself to audience so that the listener feel that they are acually being spoken.

As a second script with theme "MEDIA SOSIAL" Social background of the speaker and listeners was the basic data in analayzing the divergence concept. The speaker of stand up comedy "*Media Sosial*" was able to involved him self to the listeners. Most of listeners of stand comedy is the young people.

The speaker was not separated himself to the listener. It can be proven from the topic and some cases in his comedy which close to the listener life. The speaker succeed to touch the listener life with his topic.

The following are some expressions:

Perkenalkan nama gue Radit. Zaman sekarang tuh lagi nge-tren banget yang namanya sosial media. Ada Facebook, Twitter, Path, Friendster (diam sejenak), banyak deh pokoknya. Memang sih media sosial bisa untuk ngobrol, saling kirim pesan, termasuk nyampah. Yang gue nggak tau, banyak orang yang bikin akun di banyak sosial media, Facebook punya, Twitter punya, BBM punya, Friendster... (diam sejenak). Pertanyaan gue, buat apa? Buat apa punya banyak akun media sosial, tapi temannya itu-itu aja.
Semenjak adanya Facebook tuh orang orang jadi demen update status, apa-apa update status. Mau tidur update status, mau jalan-jalan update status, mau makan update status,. Menurut gue, Facebook ini mendorong orang untuk membagikan hal-hal yang kurang penting gitu. Sampe-sampe waktu lapar pun sempet-sempetnya update status, "duh laper nih, pengen makan". Eh, semua orang juga tau kali laper tuh pengen makan. Lagian emangnya kalau lu update status kayak gitu, lu bakalan kenyang? Kagak kan?(D2)

In English
my name is Radit, now its excited about Social Media. There are Facebook, Twitter, Path, Friendster(silent). Yes it right social media can make us chating, message, and spam. And as I do not know. People make account in all social media, Facebook,Twitter, Path, BBM. My question is for what? For what if you have many account in social media but your friends still same? And since Facebook is coming, people like for update status, getting sleep? Update status. Go around, update status, getting meal, update status. According to me Facebook making people to share something that not important. And when someone hungry they have a time for update status. "Im hungry, want to buy some meal." People know if you feel hungry you need to eat some food, did you getting full if you just update status? Nothing.

Here, the speaker tried to invite the listener about their schemata about *media sosial*. The speaker gave new concept same like a *bus way* in the first script. that has been understood different to the listener that might be apply social media every day.

The divergence can be seen implicitely in this utterance. This is to say that "I am not like who does not know how to use the media social appropriately". But this divergence was not considered by the listeners because they regard that it was a comedy and they were really not considered it before. The speaker had not performed the divergence or negative language attitude. The speaker succeed to select the material and melt himself to audience so that the listener feel that they are acually being spoken.

It is clear that while there is a broad range of perspectives from which to define language attitude, the general unifying concepts about attitude are that it involves both beliefs and feelings, that it theoretically should influence behavior, and that there are a range of issues about which people have language attitudes, from opinions about one's own language, to foreign speakers of one's own language, to foreign languages, to official policies regarding languages.

In this research, the stand up comedian language was analyzed to see the listener attitudes. The issues conveyed by the comedian was close to listener life and environement. The theme were *keanehan-keanehan di Indonesia* and *Media sosial*. Both themes invited the listener perception and attitude psychologically. The opinion of comedian language was being concentraion in this research.

C. Data Finding

There are two types of language attitude convergance and divergence in both of the script, they are pronunciation analysis, accent analysis,

vocabulary analysis, and structure analysis. Language attitude was found in the stand up comedy on the theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial"*. positive and negative attitude was considered based pronunciation, accent, vocabulary and structure found in theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial"*.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

From the data analysis and data finding. Some conclusions can be drawn from this research. In general language attitude was found in the stand up comedy on the theme *"keanehan-keanehan di Indonesia" by raditya dika and ge pamungkas* and *"Media Sosial" by kemal pahlevi.*

Secondly, from the data positive and negative attitude was considered based on pronunciation, accent, vocabulary and structure found in theme *"keanehan-keanehan di Indonesia"* and *"Media Sosial"*

B. Suggestions

After analyzing the data and find out the language meanings, language attitude in stand up comedy in this script, the researcher hopes that the readers given information and knowledge about language attitude. It was suggested to reader to watch the stand up comedy since it gave many possitive motivation. This research can be one of the reference for students who are majoring in linguistics to bring sociolinguistics approach for their final research.

It was suggested to investigate the language attitude in different situation and topics. It was suggested to the students to discuss the other aspects of sociolinguistics in order to see the language phenomenon occured in daily communication.

APPENDIX I

ANALYSIS ON CONVERGANCE AND DIVERGANCE IN STAND UP COMEDY

No	Data Description	Reflection	Conclusion	Convergance	Code
1.	1. Di Indonesia juga kadang ada yang suka kebalik. Misalnya, saat hajatan dan tahlilan orang meninggal. Orang yang hajatan itu kan lagi bahagia. Yang kondangan malah ngasih duit. Tapi, saat tahlilan orang meninggal, keluarga duka malah yang harus bagi makanan ke orang-orang yang ikut tahlilan, nggak peduli mau keluarga kaya atau miskin. Ini kan kebalik.	It was found that the speaker adjusted his pronunciation to the listener. It can be proven by the other video when the speaker interviewed, the speaker spoke in different prounciation.	It means that the speaker gave possitive attitude in terms of proununciation.	Pronounciation Analysis (PA)	**PA1.1**
	2. Perkenalkan gue Admin Lucunesia. Ada yang nggak kenal sama gue? Kalo nggak ada juga nggak papa, gue juga nggak kenal kalian. Orang Indonesia tuh suka aneh ya.	The pronunciation of stand up comedian who presented the theme 'media sosial' was identified as a good pronunciation.	Its mean that the speaker gave positive attitude in term of pronounciation		**PA1.2**

2	1."Kalo di Jakarta tuh ada bus yang pake jalur khusus."	The sentence above is one of the evidence that indicate the Betawi accent. *Kalo* instead of *kalau, tuh* instead of *itu, pake* instead of *pakai.*	It mean the speaker had been adjusted himself to the listener since the dominant listener was the young people and they tend to speak in Betawi accent although they are not from Betawi.	Accent Analysis (AA)	**AA2.1**
	2."Lha kan Metro Mini juga bus"	The sentence above shows the special character of Betawi accent.			**AA2.2**
	3. Yang gue ngga tau, banyak orang yang bikin akun di banyak sosial media. Facebook punya, twitter punya, BBM punya, friendster… (diam sejenak) pertanyaan gue	The sentences above is one of the evidence that indicate the betawi accent. Gue means Saya (Im), deh means ya (yes), tau means tahu	Its means that the speaker show betawi accent in stand up comedy.		**AA2.3**

	buat apa?	(know)			
3	1.Perkenalkan gue Admin Lucunesia. Ada yang nggak kenal sama gue? Kalo nggak ada juga nggak papa, gue	It was found that the used of language was possitively accepted by	it was the indirect critics which proposed to the people of	Vocabulary Analysis (VA)	**VA3.1**

	juga nggak kenal kalian. Orang Indonesia tuh suka aneh ya. Kalo di Jakarta tuh ada bus yang pake jalur khusus. Apa namanya? (penonton menjawab busway) Ini aneh. Orang sering nyebut busway, padahal kalo kita perhatikan dengan benar, itu bukan busway, tapi bus Trans Jakarta. Busway itu nama jalurnya. Kan nggak lucu kalo ditanya gini, "Bro tadi lu naik apa?", "Naik busway". Naik busway? (ekspresi kebingungan) Maksud lu jalan kaki lewat jalur busway? Ngomongin tentang busway, gue heran kok kalo bus Metro Mini nggak boleh lewat situ? Padahal itu jelas busway, artinya jalan untuk bus. Lha kan Metro Mini juga bus. Kecuali kalo Metro Mini dilarang lewat rel	the listener. The word *gue* for example, it is linguistically in the perception of lexicology of Bahasa Indonesia is *saya* or *aku*. *Gue* is Jakarta dialect. It is interesting to say that the speaker select this word to adjust himself to the listener. Since the listeners was dominantly young pople, it was reflected positively by the listeners. They feel comfort to listen, although. it was not correct form of Bahasa	Indonesia, especially Jakarta.		

	kereta api, itu baru tepat.	Indonesia.			
	2. Semenjak adanya facebook <u>tuh</u> orang-orang jadi <u>demen</u> update status, apa-apa update status, mau tidur update status, mau jalan-jalan update status. Menurut gue, facebook ini mendorong orang untuk membagikan hal-hal yang kurang penting gitu. Sampe-sampe waktu lapar pun <u>sempet-sempetnya</u> update status, <u>duh laper nih pengen makan.</u>	The underlined words above were the mistaken of morph use, but in the sociolinguistic studies, specifically in convergence concept, the mistaken of language formal is not problem since its used an effort to convey the information to the listener.	In this case, the language was used to convey the information or message from the comedian to the listeners.		**VA3.2**

4	1."Bro tadi lu naik apa?"	The above sentence was not structured well. It should be *'kamu tadi naik apa, teman"*. But it was not being a probem. In this way the speaker was eager to adjust himself to the listener.	It mean Based on the analysis above, in term of convergence or positive language attitude, the researcher argued that the speaker of stand comedy with theme *"keanehan-keanehan di Indonesia"* had constributed positive language used.	Structure Analysis (SA)	**SA4.1**
	2.A : eh makan yuk B: nggak ah, gue udah kenyang A: makan apa ? B: ngga makan, Cuma update status doang	It was found that although the speaker speak in well structured sentence, the message of his speech can be derived the listener. It was proven by the laugh of	Its mean compared with the first script, the structure of the sentences in this stand up comedy was more structured than the first script.		**SA4.2**

		the listeners as the indicator they understand what the speaker said.			

No	Data Description	Reflection	Conclusion	Code
1.	1.Kalo di Jakarta tuh ada bus yang pake jalur khusus. Apa namanya? (penonton menjawab busway) Ini aneh. Orang sering nyebut busway, padahal kalo kita perhatikan dengan benar, itu bukan busway, tapi bus Trans Jakarta. Busway itu nama jalurnya. Kan nggak lucu kalo ditanya gini, "Bro tadi lu naik apa?", "Naik busway". Naik busway? (ekspresi kebingungan) Maksud lu jalan kaki lewat jalur busway?	Here, the speaker tried to invite the listener about their schemata about bus way. The speaker gave new concept about the definition of *bus way* that has been understood different to the listener that might be use this transportation every day.	It means The divergence can be seen implicitely in this utterance. This is to say that "I am not like who does not understand what bus way is". But this divergence was not considered by the listeners because they regard that it was a comedy and they were really not considered it before.	**D1.1**
	2. perkenalkan nama gue Kemal, Zaman sekarang tuh lagi ngetren banget yang namanya sosial media. Ada Facebook, Twitter, Path,Friendster,	The divergence can be seen implicitely in this utterance. Its shown that " this is to say that "I am not like	It means the speaker had not performed the divergence or negative language	**D1.2**

banyak deh pokoknya. Memang sih media sosial bisa buat ngobrol, saling kirim pesan, termasuk nyampah. Yang gue ngga tau, banyak orang yang bikin akun di banyak sosial media, facebook punya, twitter punya, BBM punya, friendster(diam sejenak) pertanyaan gue, buat apa? Buat apa punya banyal akun media sosial tapi temen nya itu-itu aja? Semenjak adanya facebook itu orang-orang jadi demen update status, apa-apa update status, mau jalan-jalan update status, mau makan update status. Menurut gue, facebook mendorong orang untuk membagikan hal-hal	who does not know how to use the media sosial appropriately. But, this divergence was not considered by the listeners because they regard that it was a comedy and they were really not considered it before.	attitude	

	yang kurang penting. Sampe-sampe oramg yang laper pun sempet-sempetnya update status, duh laper nih pengen makan, eh semua orang tau kali laper tuh ya makan, lagian emangnya kalau lu update status kayak gitu, lu bakal kenyang? Kagak kan?			

APPENDIX II

Tittle : Keanehan-keanehan di Indonesia

Perkenalkan gue Admin Lucunesia. Ada yang nggak kenal sama gue? Kalo nggak ada juga nggak papa, gue juga nggak kenal kalian. Orang Indonesia tuh suka aneh ya.

Kalo di Jakarta tuh ada bus yang pake jalur khusus. Apa namanya? (penonton menjawab busway) Ini aneh. Orang sering nyebut busway, padahal kalo kita perhatikan dengan benar, itu bukan busway, tapi bus Trans Jakarta. Busway itu nama jalurnya. Kan nggak lucu kalo ditanya gini, "Bro tadi lu naik apa?", "Naik busway". Naik busway? (ekspresi kebingungan) Maksud lu jalan kaki lewat jalur busway?

Ngomongin tentang busway, gue heran kok kalo bus Metro Mini nggak boleh lewat situ? Padahal itu jelas busway, artinya jalan untuk bus. Lha kan Metro Mini juga bus. Kecuali kalo Metro Mini dilarang lewat rel kereta api, itu baru tepat.

Terus di Indonesia tuh ada mie instan dengan bermacam rasa. Ada yang namanya mie goreng. Nah, gue bingung, yang digoreng itu apanya? Masaknya sama-sama direbus. Masih tentang mie instan nih. Orang Indonesia itu terkenal dengan jargonnya, belum makan kalau belum makan nasi. Pernah dengar kan? Makan mie instan cuma dijadiin lauk, makanan utamanya tetap nasi. Pokoknya seberat apapun makanannya, belum makan kalau belum makan nasi. Bahkan makan lontong aja yang sama-sama dibuat dari beras, mungkin karena kuahnya

terlalu banyak, dicampur dengan nasi. Tapi untungnya gue belum pernah lihat ada orang makan nasi lauknya nasi goreng.

Acara TV di Indonesia itu terkenal dengan sinetronnya. Bahkan ada yang sampai ribuan episode nggak tamat-tamat. Biasanya sinetron Indonesia kalau ratingnya bagus, episodenya dipanjang-panjangin, sampai nggak nyambung sama isi ceritanya. Sinetron Tukang Bubur Naik Haji, lu semua pada tau kan? Nih sinetron ceritanya udah nggak nyambung sama judulnya. Sinetron ini mengisahkan tentang impian tukang bubur yang ingin naik haji. Tokoh utamanya dibikin meninggal, tapi sinetronnya masih ada. Makanya gue nggak setuju kalau cerita Bapak Ir. Soekarno dibikin sinetron, bisa-bisa ceritanya sampai cucu Ibu Megawati nggak tamat-tamat.

Di Indonesia juga kadang ada yang suka kebalik. Misalnya, saat hajatan dan tahlilan orang meninggal. Orang yang hajatan itu kan lagi bahagia. Yang kondangan malah ngasih duit. Tapi, saat tahlilan orang meninggal, keluarga duka malah yang harus bagi makanan ke orang-orang yang ikut tahlilan, nggak peduli mau keluarga kaya atau miskin. Ini kan kebalik.

Terus ada lagi nih, klip. Tahu kan klip? Kalo kalian lihat kamus, klip itu alat untuk menjepit kertas. Tapi, ini banyak disalahgunakan. Klip dipake buat bungkus plastik makanan. Nggak jarang klipnya juga nyampur sama makanan. Kalo kemakan kan bahaya.

Gue juga suka aneh sama artis yang kena masalah hukum. Udah ketangkep, tapi seperti merasa tak bersalah, malah bilang sebagai warga negara yang baik, kita

harus mengikuti proses hukum yang ada. Ini kan absurd, kalo ngaku warga

negara yang baik, ya jangan melanggar hukum dong. Iya nggak?

Tittle : SOSIAL MEDIA

Perkenalkan nama gue .... Zaman sekarang tuh lagi nge-tren banget yang namanya sosial media. Ada Facebook, Twitter, Path, Friendster (diam sejenak), banyak deh pokoknya. Memang sih media sosial bisa untuk ngobrol, saling kirim pesan, termasuk nyampah. Yang gue nggak tau, banyak orang yang bikin akun di banyak sosial media, Facebook punya, Twitter punya, BBM punya, Friendster… (diam sejenak). Pertanyaan gue, buat apa? Buat apa punya banyak akun media sosial, tapi temannya itu-itu aja.

Semenjak adanya Facebook tuh orang orang jadi demen update status, apa-apa update status. Mau tidur update status, mau jalan-jalan update status, mau update status, update status. Menurut gue, Facebook ini mendorong orang untuk membagikan hal-hal yang kurang penting gitu. Sampe-sampe waktu lapar pun sempet-sempetnya update status, "duh laper nih, pengen makan". Eh, semua orang juga tau kali laper tuh pengen makan. Lagian emangnya kalau lu update status kayak gitu, lu bakalan kenyang? Kagak kan?

Bayangin kalau orang update status kayak gitu trus bener-bener bikin kenyang. Ada yang nanya, "eh, makan yuk", "nggak ah, gue udah keyang bro", "makan apa", "nggak makan apa-apa, tadi cuma update status doang".

Dan Facebook juga mendorong orang untuk pamer. Punya HP baru, pamer. Punya motor baru, pamer. Punya pacar baru, FB mantan langsung diblok.

Di Facebook juga ada tuh yang upload foto yang bikin orang merasa kasihan. Terus katanya kita kalo kita like, kita dapet 100 kebaikan, kalau comment, kita dapet 1.000 kebaikan. Pernahkah lihat yang kayak gitu di Facebook. Sejak kapan Tuhan bekerja sama dengan Facebook untuk urusan kayak gitu.

Itulah zaman sekarang. Hal-hal yang tidak jelas dibikin update status, demi mendapatkan like dan comment. Ngomongin tentang like, pengguna Facebook tuh seneng banget kalo statusnya banyak di-like, termasuk gue sih. Saking pengen dapetin like, sampe-sampe ada yang SMS kasih tau ke temen-temennya kalo dia habis update status. Bahkan ada yang sebel karena statusnya nggak banyak yang like.