



Humor Techniques in a Collection of Anecdotal Texts from *dari Canda Nabi dan Sufi Sampai Kelucuan Kita* by Mustofa Bisri

(Teknik Humor dalam Kumpulan Teks Anekdot *Dari Canda Nabi dan Sufi Sampai Kelucuan Kita* Karya Mustofa Bisri)

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Abstract: The realization of humor texts can be used to examine anecdotal texts in order to make new findings from the perspective of linguistics and humor. Sufi humor is the basis of the anecdote text chosen because it contains references to religious messages, history, and the condition of past society. This study aims to identify humor techniques and their functions in the anecdotal texts From the Jokes of the Prophet and Sufis to Our Jokes by Mustofa Bisri. The research approach applied is content analysis with Berger's Logic Humor Technique. The data sources are 5 anecdotal texts that contain logical humor from 70 texts in From the Jokes of the Prophet and Sufi to Our Jokes by Mustofa Bisri. Purposing sampling was used for sampling technique. The data collection used document analysis, while the data validity test used theoretical triangulation. The data analysis used a flowing model. The results showed four logical humor techniques in the anecdotal texts From the Jokes of Prophets and Sufis to Our Jokes by Mustofa Bisri, namely ignorance, repetition, absurdity, and mistake. In addition, the humor logic used focuses on the mindset and ridiculous actions performed by the characters in the anecdote text. Logic in humor is different from the logic generated from ordinary human thinking so that jokes can be produced. The results of this study can be used as Sufi literacy media in the world of education. Logical humor techniques are reinforced by psychological findings that point to the absurd thinking and actions performed by the characters. he study about anecdotal texts from *Dari Canda Nabi & Sufi sampai Kelucuan Kita* can be the learning recourse reference for the students and the society in general. Hopefully, the application of the humor technique in the anecdotal text study can be the study reference for similar humir study so that the anecdotal text study is not limited on its learning method, but the students can comprehend the essence, structure, and humor technique stated in the anecdotal texts.

Keywords

anecdote, logic, technique, sufis

Abstrak: Realisasi teks humor dapat direalisasikan untuk menelaah teks anekdot agar menjadi temuan yang baru pada perspektif linguistik dan humor. Humor sufi menjadi landasan teks anekdot yang dipilih karena berisi rujukan pesan agama, sejarah, dan kondisi masyarakat waktu silam. Tujuan penelitian ini adalah untuk mengidentifikasi teknik humor dan fungsinya dalam teks anekdot *Dari Canda Nabi dan Sufi Sampai Kelucuan Kita* Karya Mustofa Bisri. Pendekatan penelitian yang diterapkan analisis isi dengan teknik humor logika Berger. Yang menjadi sumber data adalah 5 teks anekdot yang memuat humor logika dari 70 teks yang ada dalam *Dari Canda Nabi dan Sufi Sampai Kelucuan Kita* ciptaan Mustofa Bisri. Jadi, pengambilan sampelnya adalah teknik *purposing sampling*. Pengumpulan datanya menggunakan analisis dokumen, sedangkan uji validitas data menggunakan triangulasi teori. Analisis datanya menggunakan model mengalir. Hasil penelitian menunjukkan empat teknik humor logika dalam teks anekdot *Dari Canda Nabi dan Sufi Sampai Kelucuan Kita* Karya Mustofa Bisri, yaitu ketidaktahuan, pengulangan, absurditas, dan kesalahan. Selain itu humor logika yang digunakan menitikberatkan pada pola pikir dan tindakan-tindakan konyol yang dilakukan oleh karakter dalam teks anekdot. Logika dalam humor berbeda dengan logika yang ditimbulkan dari pemikiran manusia awam sehingga lelucon dapat dihasilkan. Hasil penelitian ini dapat digunakan sebagai media literasi sufi pada dunia pendidikan. Teknik humor logika diperkuat dengan temuan-temuan psikologi menitikberatkan pada pola pikir dan tindakan-tindakan konyol yang dilakukan oleh karakter. Kajian humor terhadap teks anekdot *Dari Canda Nabi & Sufi sampai Kelucuan Kita* dapat menjadi referensi sumber belajar bagi peserta didik dan masyarakat umum. Kajian teks anekdot dengan mengaplikasikan pemakaian teknik humor diharapkan menjadi rujukan penelitian humor yang serupa agar penelitian teks anekdot tidak terbatas pada metode pembelajarannya saja. Namun, peserta didik memahami hakikat, struktur, dan teknik humor yang tersemat dalam teks anekdot.

Kata Kunci

anekdot, logika, sufi, teknik humor

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INTRODUCTION

Humor has always been present in all aspects of human life continuing to grow and develop in daily activities (Martin dan Kuiper dalam (Martin, 2006; Pedrazzini & Scheuer, 2018). Humor has a broader association than the term of humor itself. The term in question contains satire, irony, and parody. In addition, there is a term that is more closely related to comedy as a performance of humor which differs from the definition of humor itself (Perret, 1994). Humor can cause fear and arrogance disappear, yet creativity arouses based on the place and time (Jennifer Aaker, 2018).

Research conducted by Mcdonald (2012) explains that the function of humor is as a lubricant for people's social life. The basic purpose of the evolution of humor and laughter is to facilitate cooperation between people in their relationships with each other. Humor can also function as a stress reliever, support friendship between strangers, and even relieve tension in group chaos (Carroll, 2014; Sa'diyah, 2022). Humor can have the capacity to reveal unique human qualities. To the extent that humans can understand all forms of humor, humans can better understand one of the unique features of other human conditions (Rappoport, 2005; Sover, 2014). However, humor can become a bad thing if it is used to increase a group's sense of superiority by racism against other groups (Roeswan & Panjaitan, 2021).

Humor is related to human religiosity as religious people. The relationship between humor and religion is not widely analyzed theoretically and empirically. Humor and religion are interrelated because of the context and topics that surround them (Marwan, 2018; Travlos & Travlos, 2022). Ancient cultures of the past show that humor was related to belief systems or religions. This is proven by the discovery of ancient Egyptian tombs with the formation of cute monuments (Murashko, 2021). In the 20th century, humor became popular culture in America with discussions of major issues such as politics and Judaism as a source of jokes.

The essence of humor itself, etymologically in the 16th century, comes from the word humor which means the fluid in the human body that determines the stimulus for laughter (Ruch, 1998). The definition of humor is differentiated from joke. Joke generally consists of a setup, which presents a situation in which narrative events develop, followed by a punch line, which usually appears at the end of the text (Attardo, 2014). Humor can be defined as anything that entertains normal subjects in abnormal conditions (Orlov, 2021). Approaches to humor are traditionally divided into superiority theory, incongruity theory, and helping theory (Morreall, 2009). Superiority theory brings humor closer to laughter as a result of the superiority of a party with a higher status over another party with a lower status (Mcdonald, 2012). This humor can occur in relationships between different religious groups (Ott & Schweizer, 2018). In their findings, humor can be appreciated because it is affiliated with one's group. The study in this paper will get closer to the theory of incongruity in a joke object in anecdotal texts which so far has never been related to the three basic humor theories. According to Attardo, (2017) humor study is an integrated scientific discipline of psychology, language and philosophy. Humor is used in the sub-study of science itself and can also be used to enrich the repertoire of other scientific disciplines such as psychology, literature, politics, culture, and so on.

In psychological aspect, study on humor can be seen in the findings of (Aharoni, 2020; Sulejmanov et al., 2018; Burmeister & Carels, 2020). Psychological analysis in humor will be used in this study to examine the logical function of the humor techniques. The findings of Dionigi & Canestrari (2018) pointed the use of humor by therapists and clients in cognitive therapy. As a result, there are various humor methods used in therapy, for example hyperbole and repetition. The use of humor in psychology can increase closeness between clients and psychologists. This study can certainly show the benefits of humor in the field of psychology which intersects with linguistics,

namely hyperbole and repetition. Another humor study in psychology was conducted by (Scheel et al., 2017). The results of the study suggest that humor on a work environment scale can increase a good mood for employees. The stress and emotional demands of work placed on workers should also be given time to rest with humor so that human resources and social ties between workers can be better established than before. Dynel (2011) explained how humor is a medicine to fight unpleasant feelings such as shame or pain. Not all humor is humorous in its implementation because not all forms of entertainment objects are humor. Entertainment objects must be intended to be entertaining and funny in order to be humorous (Roberts, 2019).

In the linguistic aspect, the study of humor can be linked to the study of pragmatics (Dynel, 2011). The relationship between humor and pragmatics can be studied in the aspects of word play, the use of figures of speech in communication, and maxim violations themselves (Attardo, 1994). Several studies on pragmatics as a humor study can be found in several studies (Inya & Inya, 2018; Dynel & Poppi, 2019; Tsami, 2019; Wibisono, 2020; Afif et al., 2021; Usman & Fauzan, 2020). These studies link the use of humor in conversation or speech as the object. Humor is closely related to satire and irony. Irony and satire have a nobler value and more didactic goals, while irony is critical and pessimistic (Nicolson, 1946). However, study of linguistic humor is still limited to pragmatic theory, while the humor techniques analyzing an anecdotal text have not been studied. Anecdotal texts refer to an object of verbal humors that signify the use of language tools (such as games and words that rely on similar speech or the form of riddles). Language games have been studied in teaching methods for morphology courses with the aim of improving student achievement (Kinanti & Nurdahlia, 2018). Humor can be used as a persuasive medium for society by utilizing anecdotal texts (Nurdianto & Setiari, 2021). That study cannot fully summarize how humorous discourse is studied in the form of text analysis in the form of comprehensive humor techniques. In this case, humor is studied at the linguistic level. In this study, the analysis of the humor technique used is the logical humor technique which highlights the understanding of a character's thought patterns.

Verbal humor can be done through a standup comedy performance which utilizes speech acts in its delivery as in the findings of (Aarons & Mierowsky, 2017; Al-Jabri et al., 2023). The length of verbal humor pieces can vary from very short, for example one sentence, to very long, such as funny novels (Attardo, 2014). The data source processed in this paper refers to the verbal form, namely a collection of anecdotal texts in the book *Dari Canda Nabi dan Tawa Sufi sampai Kelucuan Kita* by (Bisri, 2016). This study is an alternative to studying verbal humor through text or non-verbally, as in the verbal humor research findings above. Speech or verbal forms in anecdotal texts are the basis for using the linguistic side in the process of studying humorous texts. Logic humor cannot be separated from the form of a character's words, even though the main source is understanding the character's mindset.

Based on the findings above, the aim of this study is to identify humor techniques Berger (2011) in anecdotal discourse. Humor techniques are divided into four parts, namely identity, logic, language and visual phenomenon. Because anecdote text is verbal humor in written form, the humor techniques used are logic and language (Berger, 2017). The use of proprietary language techniques Berger (2017) was studied by Rochmawati (2017) who combined pragmatic strategies and rhetorical techniques in English jokes. Humor techniques can include pun, satire, sarcasm, and so on. This study provides new insights into anecdotal text analysis, but humor techniques have not been used in the study. Thus, it is deemed important to apply humor techniques in examining anecdotal texts.

Editorials regarding the definition and anatomy of anecdotal texts have not yet been found in research (Satiyoko, 2019). This study uses anecdote as a method in literacy, not as the essence of its formation. Therefore, the techniques contained or the structure of text creation need to be studied in more depth. This study seeks to reveal humor techniques that are implemented in a collection of anecdotal texts so that they can become reference teaching materials for students.

Research on anecdotal texts has been studied by (Wardani et al., 2017). The results of the study are the teaching materials from anecdotal texts contain local characters and wisdom. The research seeks to describe construction and meaning, both textually and contextually. In addition, researchers

tested the suitability of an anecdotal text that was analyzed as a reference source for student learning. The similarity with the study carried out by the author is in the reference material although the novelty of the anatomy or humor technique itself has not been studied in detail. Research about anecdotes on learning has also been conducted by several researchers (Manshur et al., 2018; Pantow et al., 2021; Muchson et al., 2023). The study of anecdotal texts in the learning process continues to be developed from time to time. The research was continued by (Sobari & Ramadhan, 2020). Previous research focused on character content in anecdotal texts (Wardani et al., 2017), while the research of (Sobari & Ramadhan, 2020) aimed to improve the practical ability to write anecdotal texts by utilizing discovery learning. The method used in learning anecdotal texts was also carried out by Hasminur, et al., (2022). However, these studies did not focus on analyzing humor techniques to examine anecdotal texts with the aim the production of anecdotal texts. Providing anecdotal text teaching materials can also be directed at other media. Famsah & Ambarwati (2022) studied the benefits of anecdotal texts in making comic strips with the aim of increasing students' interest in anecdotal texts. However, this research changes the nature of anecdotal texts into joke texts. This becomes a problem when the definition of an anecdote text is not given the right etymology.

Based on the background above, this study is based on one indicator, namely the literacy of anecdotal texts which are difficult to distinguish from humorous texts. Apart from that, anecdotal text analysis has never been studied using humor techniques. Previous studies examined the use of pragmatic studies only on forms of humor that were not specific. Besides, the analysis of humor has not been studied using Berger's humor technique. The object of research on anecdotal texts is not to examine the problem of using humor techniques, but rather the use of media and learning methods. For this reason, researchers are interested in examining humor techniques in a collection of anecdotal texts by Mustofa Bisri. Through this study, it is hoped that it will become anecdotal text learning literature in Indonesian language subjects at class X high school level, both for educators and students. This study can be used as a reference for anecdotal texts that contain logical humor techniques, so that students can compose anecdotal texts well and pay more careful attention to learning anecdotal texts.

METHOD

This study used qualitative method as the type of research with a qualitative descriptive approach. The collected data were verbal data, namely words or groups of words in sentences in the form of dialogues or monologues (Jason & Glenwick, 2016). The data taken are text fragments that use logical humor techniques (Berger, 2017). The data source in this study is Mustofa Bisri's book: *Dari Canda Nabi & Sufi sampai Kelucuan Kita*. The collection technique was in the form of documents. The book becomes the source of data that will be analyzed as in language studies (Danial, 2009). Next, the data was analyzed using content analysis. This technique was carried out by recording messages and symbols in documentation (Lasswell, 1948). In this study, the studied symbol is the anecdote text by Mustofa Bisri which used Berger's logical humor technique. Data validity was carried out through theoretical triangulation with the perspectives of more than one theory in analyzing data (Creswell, 2018). Researchers integrate several relevant studies and various theoretical perspectives, such as history, psychology, and linguistics to prove the validity of the findings

RESULTS AND DISCUSSION

This study tries to reveal several findings related to the definition of anecdotal texts and the anatomy built in them. Anecdotes are a type of humor alongside observational humor and irrational humor (Dynel, 2013). In substance, an anecdote contains the experience of a memorable figure, but its factuality and actuality cannot be taken from it. This makes fictional jokes and anecdotes almost indistinguishable. However, from these differences it can be concluded that anecdotes have a common thread in real history (Attardo, 2014). In fact, the difference lies in the absence of a punch line at the end of the anecdote (Attardo, 2017).

Anecdotes can be found in events in the history (Attardo, 2014). The main media that is most

common in applying Islamic humor is anecdote. Humor in Islam can also be called Sufi humor, which is one of the categories of humor with a religious theme (Mcdonald, 2012). One of the characters who is the object of stories in Islamic humor is Nasreedin Mullah's anecdotes. Nasreddin Mullah is a quite popular figure in oral traditions and folk literature in the Islamic world (Morreall, 2009). This character has another name, Hoja Nasreddin in Turkish, who has an inspiring and clever humorous story (Goitein, 2010).

Al-Qur'an is a reference for several Sufi anecdotes (Attardo, 2014). One of them is in the story of the Prophet Moses which is found in QS Taha: 17-19, QS Al Qasas: 15, 26, and QS An-Naml: 10. The story of the Bedouin Arabs can also be used as an example of an anecdotal text in QS At-Taubah: 96—98. Sufistic anecdotal stories can be inspired by the Prophet's words to an old beggar who refer to Surah Al Waqiah: 36-37. In this surah, humor can weaken a person's anxiety (Shiddiqy, 1995; Salim Bahreisy, 1990). The benefits of affiliative humor and self-enhancement are positively correlated with optimism and negatively correlated with anxiety (Menéndez-Aller et al., 2020). From this study, humor and religion are interrelated.

Sufi anecdotes with Islamic topics refer to the teachings of Sufism which are in line with the contents of the Al Quran and Hadith. The humorous side of Sufi humor will be easy to enjoy if readers know the character's stories and wisdom advice (Marwan, 2015). Therefore, Sufi humor in anecdotal texts needs to be studied more deeply. Apart from containing a moral message, Sufi anecdote texts are based on non-fictional figures that occurred in the past.

In this collection of anecdotes, a collection of anecdotes by Mustofa Bisri, there is an anatomy of Berger's logical humor. In Webster's dictionary, logic is a pair of reasoning devices to distinguish what is valid and what is not. Logical humor is humor that comes from the unity of human ideas (Berger, 2011). A joke sometimes involves erroneous logic compared to conventional logic (Ritchie, 2014). The study of Lee et al., (2022) shows that the ideas used in humor are divergent thinking towards creativity. The book offers several humor techniques in this category. The humor techniques are ignorance, repetition, absurdity and error which are categorized in Table 1 below.

Table 1
Humor Techniques in Anecdotal Text Collections
Dari Canda Nabi & Sufi Sampai Kelucuan Kita (DCNSKK)

No	Judul Anekdote	Teknik humor logika
1	<i>Nu'aiman Menghadiah Nabi</i>	Ignorance (<i>Ketidaktahuan</i>)
2	<i>Nu'aiman dan Orang Buta</i>	Ignorance (<i>Ketidaktahuan</i>)
3	<i>Menjual Kawan</i>	Ignorance (<i>Ketidaktahuan</i>)
4	<i>Si Tamak As'yab</i>	Ignorance (<i>Ketidaktahuan</i>)
5	<i>Segan Terus Menolak</i>	Repetition (<i>Repetisi</i>)
6	<i>Ketololan Bisa Mengganggu, Bisa Menghibur</i>	Absurdity (<i>Absurditas</i>)
7	<i>Menghina Ashabul Kabfi</i>	Absurdity (<i>Absurditas</i>)
8	<i>Bayangan, Tandanya</i>	Mistake (<i>Kesalahan</i>)

Ignorance

The technique of ignorance itself means a character who is ignorant and stupid. This can occur due to exposure of ignorance by cute characters. These events may occur because we readers are “ahead” of a story's stupid characters (Berger, 2011). Ignorance techniques are found to be used. The following is an example of using the ignorance technique.

“One day Nuaiman presented the Prophet Muhammad SAW with a jar of honey. Nu'aiman told the honey seller to deliver a jar of honey to the Prophet and said, 'Later you will also ask for the price.' Receiving a gift of honey and a bill for the price, the Prophet said, 'This is definitely Nu'aiman's doing again.’”

“Suatu hari Nuaiman menghadiah Nabi Muhammad Saw., seguci madu. Nu'aiman menyuruh penjual madu untuk mengantarkan seguci madu itu kepada nabi dan berkata, Nanti kamu minta juga uang

barganya, 'Mendapat badiab madu dan tagihan barganya, Nabi pun bersabda, 'Ini pasti ulah Nu'aiman lagi''. (DCNSKK, 2016:8—9).

From the anecdote above. The technique of ignorance is used to strengthen Nu'aiman's character as an ignorant figure. In fact, his nosiness reached the point where he dared to bully a figure who was respected by the Islamic community at that time, namely the Prophet Muhammad saw. Nu'aiman's humorous character is at odds with the moral aspect. Humor based on morals can influence the level of humor (Yamane et al., 2021). Nu'aiman is a figure who plays a role in the preaching of Islam even though he is a nosy person and the Prophet knew it (Ramdani et al., 2018). The character of Nu'aiman's ignorance can also be found in the following passage.

"One day, a blind man named Abu Miswar passed in front of Nu'aiman who asked him to show him a place to urinate. With the air of a good person, Nu'aiman led the blind man into the mosque and then said, 'Please come here!'"

"Suatu hari lewat di depan Nu'aiman seorang buta bernama Abu Miswar yang meminta tolong kepadanya untuk menunjukkan tempat kencing. Dengan lagak orang baik, Nu'aiman pun menuntun si orang buta itu ke dalam masjid kemudian berkata, 'Silakan di sini!'" (DCNSKK,2016:9—10).

The humor technique of the logic of ignorance is used by the character Nu'aiman in the anecdote text to explain that apart from being ignorant and nosy, Nu'aiman can be said to be a stupid character. This is because he had the heart to tease Abu Miswar, a blind man, into urinating in the mosque. A study reveals that ignorance can give rise to stupidity in characters, even though stupidity sometimes goes hand in hand with intelligence itself (Adee, 2013). An attitude of ignorance is integrated as a form of uncertainty in making decisions regarding a problem (Giang, 2015).

The technique of ignorance in this case is deemed inappropriate because it demeans blind people. A joke by laughing at one person's misfortune and uplifting another person (Damanik & Mulyadi, 2020). This phenomenon can now become a form of bullying comedy as it causes offense to the target of the joke. However, it can also create humor for other people (Dynel, 2021). In fact, it is not uncommon for a phenomenon called roasting to occur between large companies to increase the quantity of customers, such as the humor carried out by the fast-food company, Wendy's, on Twitter (Dynel, 2020). Nu'aiman's logic of ignorance goes hand in hand with his creativity so that the application of these traits can create habits (Rahmayanti & Hermoyo, 2021). This type of event can be seen in the following story.

"When the group passed a village, Nu'aiman deliberately approached several villagers he met and offered, do you want to buy slaves? I have a healthy and diligent slave, look at that there!" he said while pointing at his colleague"

"Ketika rombongan melewati suatu dusun, Nu'aiman sengaja menghampiri beberapa orang penduduk dusun yang dijumpainya dan menawarkan, kalian mau membeli budak? Saya mempunyai seorang budak yang sehat dan rajin, lihat itu di sana!" katanya sambil menunjuk rekannya" (DCNSKK,2016:11).

Apart from the character of Nu'aiman, the use of ignorance techniques can also be found in other characters. These characters include Nasreedin Khoja and Ash'ab Attama. Joha himself is the most popular pseudohistorical character from anecdotes throughout the Islamic world. This nickname could refer to *Nasreedin Khoja* (Meri, 2006).

Nasreedin Khoja's story can mostly be made into a joke. In some of his stories there are many jokes, advice and Sufi awareness (Shah, 1988). Nasrudin Khoja's anecdote has been studied (Akmal et al., 2022) in the realm of types and functions of religious humor. The research also found four types of humor applied in Nasreedin Khoja's anecdotes. One of the functions of humor is social management for society. This has also been studied by Akmal et al., (2022). In this study, Nasreedin Khoja's anecdote describes an optimistic and patient figure, but he really hates forms of corruption,

degradation of society and superstition. [Torusdağ \(2020\)](#) explained that in Nasreedin's anecdotes, intelligence is the main element. Providing an overview of the truth of life with a sense of humor to make fun of the mistakes, he makes in normality. Nasreddin Hodja also has his own perspective to unite and integrate society.

Apart from Nasreddin Hodja, there is also the character Ash'ab At-tama. The explanation of the character Ash'ab is also said to be a form of ignorance humor technique. This technique shows a character's pranks in teasing other characters. Ash'ab's character is also shown as a greedy character. This humorous character does not show any form of empathy for other people ([Raras et al., 2022](#)). This figure is famous for the funny story about him when he was present at a wedding or other party ([Lesmana, 2015](#)). This can be found in the following passage.

One day, with the intention of teasing his friends, Ash'ab told them that a friend was holding a dinner party. He said the invitation was just word of mouth. Whether you believe it or not, it is clear that that evening, Ash'ab's friends all left. Ash'ab himself, when he saw his friends leaving and not coming, his greed recurred. (what is this and the source?)

Suatu hari, dengan niat iseng menggoda kawan-kawannya, si Ash'ab ini memberitabukan kepada mereka bahwa seorang teman mengadakan pesta makan malam. Katanya undangannya hanya lisan dari mulut ke mulut. Entah percaya atau tidak yang jelas pada malam harinya, kawan-kawan Ash'ab pergi semua. Ash'ab sendiri, ketika melihat kawan-kawannya pergi dan tak kunjung datang, tamaknya pun kumat. (ini apa dn sumbernya?)

"Could it be that that friend is really having a party?" he said in his heart. So he went to the house of a friend who he said was holding a party. It's a shame he didn't meet his friends, even the host, the friend he mentioned wasn't at home."

"Jangan-jangan memang teman itu benar-benar mengadakan pesta?" Katanya dalam hati. Maka pergilah dia menyusul ke rumah teman yang dikatakannya mengadakan pesta itu. Karuan saja dia tidak menjumpai kawan-kawannya, bahkan tuan rumah, teman yang disebut-sebut itu pun tidak ada di rumah." (DCNSKK,2016:82—83).

Ash'ab is one of the humorous characters who lived during the Umayyad period. His father was a prisoner of the rebellion. Ash'ab was born in the ninth year of the Hijrah. The place of birth and most of his life was in Medina. He was a singer, entertainer, and comedian to serve his customers ([Goitein, 2010](#)).

Repetition

Repetition appears more often in studies of the aesthetic use of language style. The findings of [Latifah et al., \(2023\)](#) & [Inderasari et al., \(2021\)](#) explained that repetition technique in advertising is divided into epistropa, tautotes, and epizeuxis. This repetitive language style becomes an element of the beauty of advertising language in the form of an implicit invitation to the communicant through the syntax of repetition. The repetition technique is a humor technique that takes advantage of repeated situations and is related to characters who have monomania. In solo comedy science, this technique can be called callback. This technique is making a reference to a previous joke to serve as a point for the next laugh ([Carter, 1989](#)). In the book *Dari Canda Nabi & Sufi sampai Kelucuan Kita* reader can find the use of this technique as in the following text.

When Joha was asked to look for wood for a campfire and cooking, Joha refused with the excuse, "I mbok, don't be told to go into the forest to look for wood, I'm most afraid of snakes."

"Okay, just get some water from the river over there," said one of his friends.

"Wow, the river is so fast, I can't swim. What happens if I fall too?"

That's how every time he was given an assignment, Joha always refused for various reasons

Ketika Joha diminta untuk mencari kayu buat api unggun dan memasak, Joha menolak dengan alasan,

"Saya mbok jangan disuruh ke hutan cari kayu, saya paling takut dengan ular."

"Baiklah, kauambil air saja di sungai sana itu," kata salah seorang kawannya.

*"Wah, sungainya begitu deras, sedang saya tidak bisa berenang. Bagaimana nanti kalau saya ikut terjatuh?"
Begitulah setiap kali diserahin tugas, Joha selalu menolak dengan berbagai alasan. (DCNSKK,2016:54).*

This repetition technique is used to create humor that is focused on Joha's character. Joha's character always evades and repeats answers when given a task by his colleagues. This repetition technique also indicates Joha's monomaniacal character because of his ideas, which in the end a joke can be generated. This repetition technique is more often used in psychological studies related to word production in the human cognitive dimension (Roelofs, 2023). In research of Parks & Werner (2020) *repetition* can have a strong impact on the recognition of words through sight and hearing. In language, repetition is a habitual pattern of doing and talking about something (Perregaard, 2022).

Absurdity

Absurdity is a limitation that provides us with the absence of a comedy object (McGowan, 2017). Comedy is often a space where an amazing phenomenon and absurd can coexist (Melvin Helitzer, 2005). Absurdity can be applied to the literary form of theater. Unreasonable thinking even connects our identity with reality and tests it, giving rise to debate of thoughts (Martínez, 2022). Absurd cannot be found in a person's existence, but occurs due to existing facts (Lazăr, 2013). This technique is characterized by imaginative characters uttering reckless statements, nonsense and confusion so that humor can be produced. The following is an example of the use of absurdity techniques in the book *Dari Canda Nabi & Sufi sampai Kelucuan Kita*.

One day Joha shouted very loudly, "Thank God! Thank God," he screamed from the roof of his house. The neighbors who heard him ran to him and asked,
"What is it?"

"My qamis fell down," answered Joha

"Qamis fell, why are you screaming Alhamdulillah?" asked confused people.

Hey, you guys are so stupid, if I were with that qamis, I would fall too and I would die. Luckily not!

Suatu hari Joha berteriak-teriak keras sekali, "Alhamdulillah! Alhamdulillah" Jeritnya dari atas atap rumahnya. Para tetangga yang mendengar pun berlarian menghampirinya dan bertanya-tanya, "ada apa?"

"Baju qamisku jatuh ke bawah," jawab Joha

"Qamis jatuh kok kau berteriak-teriak Alhamdulillah?" tanya orang-orang bingung.

Lho, bodoh sekali kalian ini, kalau aku berada qamis itu, aku kan ikut terjatuh dan mampuslah aku. Untung tidak!" (DCNSKK,2016:24).

Joha's character in this text fragment utilizes the technique of absurdity which is demonstrated by the words "if I were with that qamis, I would fall too and I would die. Luckily not." This statement seems to be pure nonsense. If someone heard it, of course they would be angry. However, because it was Joha's character who was speaking, people felt that they were acting naturally towards the character's behavior. Joha's verbal expressions involve accusatory speech towards the interlocutor based on his feelings so that humorous speech becomes expressive for the speaker. Expressive speech can be found anywhere, including anecdotal texts (Shafira et al., 2021).

Reckless words and actions carried out by absurd characters in this book can also be found in the following dialogue fragment.

"Then in your opinion, which is more noble, Abu Bakr or Umar?"

"of course Umar is nobler than Abu Bakr."

"How do you know?"

"Well, just look, when Abu Bakr died, Umar came to mourn him. Meanwhile, when Umar died, Abu Bakr was not present to mourn him."

"Lalu menurut Anda, mana yang lebih mulia, Abu Bakr atautkah Umar?"

“Tentu saja Umar lebih mulia dari Abu Bakr.”
“Bagaimana Anda tabu?”
“Lho, lihat saja, ketika Abu Bakr wafat, Umar datang melayatnya. Sedangkan saat Umar wafat, Abu Bakr tidak hadir melayatnya.” (DCNSKK,2016:50)

This dialogue indicates someone's statement is reckless and makes the other person angry. This statement is actually a true statement. However, if you look closely, this statement seems to provoke anger. Umar's figure was considered nobler than Abu Bakr because Abu Bakr was not present to mourn when Umar died. In the history of the companions of the Prophet Muhammad, Abu Bakr was a *khulafaurasyidin* figure who died in 634 AD, while Umar bin Khattab died in 644 AD (Susmihara, 2015). Judging from the year of his death, it is clear that Abu Bakr could not mourn because he had died long before Umar died. Likewise, Umar was able to mourn Abu Bakr because he was still alive and mourned Abu Bakr's passing. Joha's character indirectly explains a person's lack of understanding in assessing a leader. In the eyes of Muslims, the two *khulafaurasyidin* are equally noble and cannot be compared. Both have good values that are worth emulating (Imran, 2016).

The words of the character Joha mark the use of absurdity techniques to create logical humor for the reader. Joha doesn't know someone's position, but on the other hand Joha respects both of them. This condition causes an irony that makes no sense for Joha. The irony of absurdity often creates a joke effect attached to the speech and creates an inconsistency in what is said (Piskorska, 2016). This technique makes the reader seem to be affected by what is conveyed in the anecdote. In literary works or anecdotal texts, the creation of absurdity can be enhanced through the use of subversion of standard grammar, inference, implicature and reduction. The average object of the absurdity technique is the exaggerated of pronouns spoken by the characters (Bunker, 2020). Even though what is conveyed seems like complete nonsense, the reader's logical thinking is played, so that a reaction of laughter is born.

Mistake

Mistake technique is a technique that involves various types of stupid and ridiculous mistakes. This technique is different from misunderstanding, which is verbal (Berger, 2017). Mistake in verbal form can appear in the realm of writing the morphology and syntax of a text (Sa & Kunci, 2022). This error is exploited in the context of applying humor techniques. In the book *Dari Canda Nabi & Sufi sampai Kelucuan Kita* teknik *kesalahan*, there are 7 techniques for mistake. One of them can be found in the following example.

One day Ben Khalaf was looking for something in the desert. When asked what he was doing, he answered, “Looking for something I planted around here.”
“Didn't you give a sign?”
“Already. I used to plant it exactly in the part that was exposed to cloudy shadows. Now how come the shadow isn't there.”

*Pada suatu hari Ben Khalaf mencari-cari sesuatu di padang pasir. Ketika ditanya sedang apa, dia menjawab, “Sedang mencari sesuatu yang saya tanam di sekitar sini.”
“apa tidak kauberi tanda?”
“sudah. Dulu kutanam persis di bagian yang terkena bayangan mendung. Sekarang kok bayangannya tidak ada.” (DCNSKK,2016:25)*

The actions taken by the main character in the dialogue above cause laughter because of the assumptions he makes. The error technique used in the anecdote gives the impression that the main character enjoys committing ridiculous actions. He marked something with the shadow of a cloud. If understood logically, clouds never stay in one place. So, if you put something under the shadow of a cloud, it is definitely a silly and stupid act or can be said to be an error or a mistake. Errors or mistakes are evaluative terms associated with unsuccessful goal-directed processes (Harteis et al., 2008).

Many jokes are created to mislead readers or viewers. However, the way the internal structure of the joke itself is built is based on faulty logic (Ritchie, 2014). The purpose of this form of error is to show the humor contained in the event. Even though the story involves real characters, the incident still uses humor technique unintentionally.

CONCLUSION

Based on the discussion above, the researcher can find the use of humor techniques in the book. The technique in this study uses the study of Berger's logic humor technique which consists of ignorance, repetition, absurdity and error. The data analyzed include 8 logical humor techniques consisting 4 ignorance techniques, 1 repetition technique, 2 absurdity techniques, and 1 error technique. Logical humor techniques are strengthened by psychological findings which focus on thought patterns and ridiculous actions carried out by the characters. The logic in humor is different from the logic that arises from ordinary human thinking so that jokes can be produced. The intelligence used in humor often overlaps. The term intelligence itself is cleverness with words that are usually funny, but not always funny (Gentner, 1977). Berger's logical humor technique can be used as an analysis in reviewing several humor studies. Berger's humor logic in previous research has examined the power that drains humor from political actions (Sørensen, 2013). The preparation of scripts in drama performances also utilizes Berger's humor techniques to be more creative and able to create a local atmosphere (Ismail et al., 2018). However, both studies have not identified deep humor techniques in anecdote texts.

Humor studies of anecdotal texts *Dari Canda Nabi & Sufi sampai Kelucuan Kita* can be a learning resource for students and public in general. It is hoped that the study of anecdotal texts by applying the use of humor techniques will become a reference for similar humor studies so that anecdotal text studies are not limited to learning methods alone. However, students understand the nature, structure and techniques of humor embedded in anecdotal texts. In addition, correct and appropriate anecdotal humor text literatures are still rarely given to students. It is hoped that the book can be used as attaching material for anecdotal texts in Indonesian language learning.

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