

Anecdotes in Youtube Videos in Javanese "Cenut Nut" (Sociolinguistic Study)

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Abstract

The purpose of this study is to analyze the form of language; to identify the language function; and to describe the characteristics of an anecdote message on YouTube video in Javanese Cenut Nut. This type of research is a qualitative descriptive study. The results of this study indicate the form or variation of anecdotal language in the Javanese Cenut Nut youtube video based on its speakers consisting of idiolects, dialects, and sociolects. The language function in the Cenut Nut youtube video, i.e. language expressed the speaker's feelings; language sought someone to do something; the language provides information; to express about the language itself; focus on the aesthetic value of language; and expressing solidarity and empathy for others. Characteristics of messages in the Java Cenut Nut youtube video are be known clearly (explicit) in the form of exclamations, advice, warnings, suggestions, or prohibitions relating to the main theme of a story; be conveyed directly or implied through characters or characterizations in a story; delivered in accordance with the phenomena in the community; the speakers often repeat words; the tone of speech used by the speaker tends to go up or rough; and the language used by the speaker were some words that contain pornographic associations. Based on the description above it can be concluded that in the Cenut Nut youtube video some forms or variations of language, language functions, and characteristics of messages that are different from Javanese in general.

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INTRODUCTION

The development of technology, the internet, and new media are needed to maintain the continuity of communication throughout the world, including in Indonesia. The trend of video blogging in Indonesia, especially on YouTube social media, has been well received by the majority of users and the users are young people. Internet users are increasing year by year, and political communication experts are well aware that the longer people use the internet, the longer people will spend their time in front of the internet (Irwansyah, 2008). With YouTube, many people use the media to upload an interesting video that is accompanied by humor, which is an anecdote. According to Keraf (2010), anecdotes are short stories that aim to convey interesting or strange characteristics about someone or something else.

Often humor is very unique and complex because the jocularity of humor is not always the same for everyone. This is related to the humor that is personal and communal. Personal jocularity can be in the form of personal identity which includes gender, social status, education, whereas communal jocularity includes cultural, ethnic, or someone's sense of humor. (Yuniawan, 2005). Wijana (in Rahayu, 2017) explains that speaking naturally is essentially different from talking in terms of humor. Besides, humor can also be the ability to feel, judge, realize, understand, and express something funny, odd, funny, or ridiculous (Yuniawan, 2007).

One example of anecdotes contained in the Javanese youtube video is the Cenut Nut video. Following is an example of data.

Context: Dialogue takes place in a village. A courier is looking for consumers' addresses in the village of Ora Rono Ora Rene. He struggled to find the address because the village to be located in remote villages. The courier was scolded by consumers for being too long and having a cardboard defect.

Consumer : *Ya Allah mas. Iki paketan tak enteni ket mau kok gak teko-teko karepem piye. Jam piro iki jak'e? Enten-entenanem iki sampai sore.*

Courier : *Tebih bu dalane panjenengan.*

Consumer : *Kan sakdurunge wis dikira-dikira ah jam piro tekan kene. Ora ngene iki ngaco wong sampai sore. Arep mergawe ora sido ngenteni paketan.*

The data was taken from a Cenut Nut video conversation entitled Courier that was Cursed. From the data quotation, it is known that a courier was scolded by consumers because a long-awaited packet did not arrive. Consumers are angry because they cannot work just to wait for the package to arrive.

The language user community consciously or unconsciously used language that lives and is used in society. The purpose of speech has emerged the use of language choices such as language variations, code-switching, or code-mixing (Widianto, 2016). As in the Cenut Nut youtube video, the language used in Javanese with the distinctive characteristic Pantura region, precisely Pati City. The pantura community tends to be rougher than the palace community, like Solo and Yogyakarta. It can be assessed through the study of sociolinguistics. As explained by Nababan (1993) that sociolinguistics learned and discussed the social aspects of language, especially the differences contained in language related to social factors.

Based on the background of the problem above, the main issues that are discussed in this paper can be formulated as follows (1) how the form of the language of anecdotes youtube videos in Javanese Cenut Nut; (2) how the function of language anecdotes youtube videos in Javanese Cenut Nut; and (3) how are the characteristics of YouTube video anecdotes in Cenut Nut.

The purpose of this study is (1) to analyze the form of language anecdotes of Youtube videos in Javanese language Cenut Nut; (2) to identify the anecdotal linguistic function of Cenut Nut's Javanese YouTube video, and (3) to describe the characteristics of the Cenut Nut Javanese youtube video anecdote message.

METHODS

This research used a qualitative approach. This research is classified as qualitative research with descriptive method. Sudaryanto (2015) said the qualitative method is a research method that

is solely based on existing facts or phenomena that are empirically living on its speakers so that what is produced or recorded is data as it is.

This research is descriptive qualitative research because the research seeks to analyze the form of language, identify linguistic functions, and describe the characteristics of anecdotal YouTube video messages in Javanese language Cenut Nut. A qualitative approach is often called the naturalistic research method because the research is conducted in natural conditions (*ethnographic research*) (Moeloeng in Pramitasari, 2014).

Javanese youtube videos are the source of the data in this study because Javanese is unique compared to other languages. From the way how people speak Pati and the theme presented is very interesting and contains humor. Thus, the data in this study are all speech in the form of words, phrases, clauses, sentences, and dialogs produced by speakers in the Cenut Nut youtube video.

Data collection techniques used to analyze language forms and identify language functions in YouTube videos Cenut Nut is a competent, free listening technique.

In this technique, the researcher is not involved in the conversation. Researchers are only observers of what is said by those involved in the dialogue. Data collection techniques used to describe the characteristics of messages in the Cenut Nut youtube video are through literature studies and the first level semiotic reading technique, which is heuristic reading.

The data analysis technique used in this study is interactive model analysis. This technique is to analyze the language form in the Cenut Nut youtube video and identify the language function in the Cenut Nut youtube video. Data analysis techniques used in this study to describe the characteristics of messages in the Cenut Nut youtube video are heuristics and hermeneutics.

RESULTS AND DISCUSSION

Based on the analyzed data, the language form, linguistic function, and characteristics of

the Youtube video anecdote in Javanese Cenut Nut are as follows.

The analysis of Anecdotal Language Forms in Youtube Videos in Javanese Cenut Nut

Based on the speaker, Chaer and Agustina (2004) has divided language variations into four parts, namely idiolects, dialects, kronolek or temporal dialects, and sociolects or social dialects. However, in the Cenut Nut youtube video, there are only three language variations, namely idiolect, dialect, and sociolek.

The data that showed variations of idiolects are described as follows.

Context: Two people who are working as farm laborers in the fields.

P1 : *Mbuh, bojoku ki sing ditiru iku lho jaman saiki.*

'I don't know, my wife is the one who imitated nowadays.'

P2 : *Lha ya leh, Jo. Aku lho tekan omah tak kandani koe.*

'Yes, Jo. I got home, I told you.'

P3 : *Ngumuku koe entuk bayaran pora?*

'Like that, did you get a salary, didn't you?'

P2 : *Lho ya entuk ah.*

'I got it.'

P1 : *Borong iki.*

'Buy up this.'

P2 : *Tak rewangi sampek mbungkuk ibarat. Ya bener ancen saiki nek wong ora gelem mbut gae ya ora due bojo ayu, Jo. Tak kandani koe.*

'I try to bend it like. Yes, it's true that nowadays if people don't want to work, they don't have a beautiful wife, Jo. I tell you.'

(Cenut Nut: Rekosone Pengen Due Bojo Ayu)

Based on the data quotation above, it can be seen that P2 often says tak kandani or "i advice you". The word is included in idiolek because it is often pronounced by P2 only.

The data that showed dialect variations are described as follows.

Context: Someone who is talking about family planning programs (KB).

P1 : *Iku mau bar saka endi leh?*

'where that was from?'

P2 : *Rambanan iki lho.*

'Take this goat food you know.'

P1 : *Iya, ameh dolan kok malah ora ana ning omah. Uripem leh yu yu kok saake ngono.*
'Yes, I want to play, but I'm not even at home. Why is your life so sorry?'
(Cenut Nut: Program KB)

Context: The Buskers has busk in front of the food stall.

P1 : *Sembarang, sak njalukem. Nyanyi yu. Nyanyi ah.*
'Anything, according to your request. Please sing Ma'am. Please sing!
P2 : *Nyanyi ah mas. Aku tak ruh rupaem.*
'please, sing brother. I want to know your face.'
(Cenut Nut: Pengamen Skill Dewa vs Mbak Cenut)

Context: The buskers has busk in front of the food stall.

P1 : *Gawe liya go, Pak.*
'Please do another work, sir.'
P2 : *Gawe apa?*
'What kind of job?'
P1 : *Sing entuk duit cepet ngono lho. Maksude ojo ngene. Ngene iki iseh sue prosese. Gawe sing cepet ae kok.*
'Which gets money fast like that. It means not like this. If this is still a long process. Just work fast.'
(Cenut Nut: Pengamen Skill Dewa vs Mbak Cenut)

Context: Misunderstanding when discussing a choice.

P1 : *Korban apa koe?*
'What do you sacrifice?'
P2 : *Berkorban ngono are. Siang malam.*
'Sacrifice so. Day and night.'
P1 : *Lha aku melek ora turu lho. Wong pilihanku iku kok.*
'I also keep not sleeping you know. That's my choice.'
(Cenut Nut: Gara-gara Pilihan Bisa Salah Paham)

Context: The buskers has busk in front of the food stall.

P1 : *Dodol ya sepi ora ana wong tuku. Omah iki lho.*
'Selling is also quiet no one buys. This house you know.'
P2 : *Malah ora ana wonge tutupan eg.*
'In fact, there was no one, the door to his house was closed.'
P1 : *Jajal liya-liyane.*
'Coba yang lain.'
(Cenut Nut: Pengamen Skill Dewa vs Mbak Cenut)

P1 : *Tapi iki maeng mosok panase ngene lho. Plenthig-plenthig sirahku.*
'But today was very hot. I have a headache.'
P2 : *Koe mbok ewangi ngene iku asline lapo leh, Jo Jo.*
'Who are you trying to be like this for, Jo Jo.'
(Cenut Nut: Rekosone Pengen Due Bojo Ayu)

Context: A husband who is forced to steal a bicycle because his wife demands must have a lot of money.

P1 : *Pokoke koe kudu entuk duek.*
'Anyway you have to get money.'
P2 : *Iya, iya. Ora ora ah.*
'Yes yes. No, no.'
(Cenut Nut: Demi Istri Aku Nekat Mencuri)

Based on the data above, it can be explained that the words *leh*, *go*, *are*, and *eg* have the meaning of the emphasis of the previously spoken word. In Javanese, there are affixes *-mu* the same as in Indonesian, but Pati and surrounding communities more often use affix *-em/nem* in conducting conversations. The affix is a hallmark of the eastern pantura community so as to create intimacy between communities. The word *maeng* or in general Javanese *mau* has meaning in Indonesian "tadi". The word *duek* used more often than words *duit*. *Duek* or *duit* has meaning in Indonesian "uang".

The data that showed variations in sociolects and social dialects are presented as follows

Context: A boss who reprimands employees who laze around when working.

P1 : *Eh eh eh eh. Apik koe, he? Apik. Tak kandani.*
'Eh eh eh eh. Good you, huh? Nice. I tell you.'
P2 : *Enten napa, Bu?*
'What's up, ma'am?'
(Cenut Nut: Ketahuan Malas-malasan di Kantor, Pemuda ini Seketika Dipecat)

Context: Someone who is talking about family planning programs (KB).

P1 : *Lima iku berarti? Aku ra tau mbok ceritani.*
'Five does that mean? You never told me.'
P2 : *Lha ya, Mbak. Jajal go, Mbak. Ngunuku ra gelem mbut gae, mancing ae ra mulih-mulih.*

'Yes, Ma'am. Try it, Ma'am. If it's like that you don't want to work, just fishing doesn't go home.'
(Cenut Nut: Program KB)

Context: Husbands who are forced to steal bicycles because of the demands of their wives must have a lot of money.

P1 : *Tempohi. Ajar koe.*

'Over. I hit you.'

P2 : *Iya iya, Mas. Piro mas?*

'Yes yes, Mas. How much mas?'

(Cenut Nut: *Demi Istri Aku Nekat Mencuri*)

Context: Two people who are working as farm laborers in the fields.

P1 : *Wis umum nginiki, Lik?*

'It's common like this, Lik?'

P2 : *Umum.*

'General.'

P3 : *Umum ya.*

'General yes.'

(Cenut Nut: *Rekosone Pengen Due Bojo Ayu*)

Context: Misunderstanding when discussing a choice.

P1 : *Yu, tak wek'i jeruk. Lapo iki rame-rame kok aku ndungu pilihan-pilihan. Jeruk Yu jeruk.*

'Yu, I give oranges. Why is it so crowded how come I hear choices. Orange Yu Orange.'

P2 : *Pilihanku kok, Mbak. Pilihanku.*

'My choice, Ma'am. My choice.'

P3 : *Iki tak kandani mbak. Iki pilihanku.*

'Let me tell you, miss. This is my choice.'

(Cenut Nut: *Gara-gara Pilihan Bisa Salah Paham*)

Context: Two people who are working as farm laborers in the fields.

P1 : *Tak rewangi sampe mbungkuk ibarat. Ya bener ancen saiki nek wong ora gelem mbut gae ya ora due bojo ayu, Jo. Tak kandani koe.*

'I tried to bend down to be like. Yes, it's true that now if people don't want to work, they don't have a beautiful wife, Jo. I tell you.'

P2 : *Tapi kan. Aku ki ndasku ngelu kok, Min. Tak kandani, nginiki awake kudu piye jajal. Sedino nginiki lho aku ning sawah. Lho ngunuku lho tekan omah ngunuku bojoku mecucu tak kandani. Are meh ngene. Nggo tuku kurang. Koe ngunuku ya ngono?*

'But then. I have a headache, Min. I tell you, like this, we have to try. I spent all day in the fields. You get home when my wife pouts.'

What do you want to do. To buy less. You like that too?'

(Cenut Nut: *Rekosone Pengen Due Bojo Ayu*)

The sociolect used in the Cenut Nut youtube video showed the variety of calls or greetings used. Participants who have high social status are called as *Pak, Bu*. Participants who have moderate or middle social status are called as *Mbak, Mas*, while participants who have low social status are called as *Lik, Yu*, or they even call their names directly.

In addition, social dialects are also found in the pronunciation of words in vowels [i] it can be read [e] or [ɛ] like a word *apik was read* [ape?] which mean 'bagus', the word money was read [duet] which mean 'money', the word balik was read [bale?] which mean 'balik/pulang', the word *mulih* was read [muleh] which mean 'pulang', the word *nyicil* was read [ñicel] which mean 'mencicil', the word *pitik* was read [pite?] which mean 'ayam', dan *milih* was read [mileh] which mean 'memilih'. The letter [i] in these words sound can be changed to [e] or [ɛ] because of the difference in social level factors. Usually influenced by the age factor of the speaker. For example, words *milih* children used becomes [milih], used by adults to be [mileh], and used by parents to be [mileh].

Language variations based on usage discuss what language is used for what purpose or field. Words used in office *fields*, such as *employees*, in *offices, leaders*. The use of the word paddy and ndaut are categorized in agriculture. The word paddy in Javanese has the same meaning in the Indonesian language "sawah" which is 'tilled land and watered for a place to grow rice'. The word ndaut means 'take young rice from where the rice seed is planted, then transfer it to a wider land/paddy'. The word KB injections, puskesmas, and birth control pills are used in the health sector, especially for family planning programs.

In the Cenut Nut youtube video, there are two variations of language in terms of formality, namely a relaxed and familiar variety.

Context: A child who is not permitted to marry his girlfriend because of inappropriate weton counts.

P1 : *Aku ning salon Mak. Kruli.*

'I'm at the salon, Mak. Kerli'

P2 : *Kruli kruli.*

'Kerli. Kerli.'

P1 : *Wong dak ya modern ah, Mak. Mosok wong kaya koe. Aku moh aku.*

'That person is modern ah, Mak. How could someone like you. I do not want.'

P2 : *Sing mbok kentol lho kok koyo wong. Wong desa iku apa anane go nduk.*

'The ones you follow are like rich people. The villager is what he is, son.'

P1 : *Ora, ketinggalan jaman apa.*

'No, out of date.'

(*Cenut Nut: Kesandung Weton*)

The above quotation is an example of a relaxed variety in the family environment. The child who is spoken by P1 uses Javanese *Ngoko*, like the word *aku*, *koe*, *ning*, *moh*, *ora*, and *apa*. These words are used by a child when talking to parents. In addition, this relaxed variety uses the form of *allegro*, which is a shortening of a word or a sentence that is a word *ingi* or *wingi* which mean 'yesterday', *ra sah* or *ora usah* which mean 'no need', *urung* or *durung* which mean 'not yet', *nggo* or *kanggo* which mean 'for', *wei* or *wenei* which mean 'give', *engko* or *mengko* which mean 'later', *ruh* or *weruh* which mean 'know/see', *ki* or *iki* which mean 'this', *pedaku* or *sepedaku* which mean 'my bicycle', *do* or *podo* which mean 'together', *ngumuku* or *ngono iku* which mean 'like that', *nginiki* or *ngene iki* which mean 'like this', and *mbut gae* or *nyambut gawe* which mean 'work'.

Familiarity is usually used by very close and intimate speakers and partners such as close relatives and friends. The word *modar* which mean 'dead', *alah mbuh* which mean 'expressions of confusion because the speech partner does not believe what the speaker is talking about', and *nggacor* which mean 'inconsequential in the discourse above is a familiar variety.

Based on the means, in language, there is a variety of spoken and written variations. Based on the point of view of production, languages consist of spoken and written languages. The most prominent feature of spoken language,

namely the use of paralinguistic cues or nonverbal languages such as facial expressions and *gestures*. Meanwhile, written language has the advantage of being more easily analyzed (Rizkiansyah, 2017). Oral language needs to be changed to written language for analysis. In spoken language, pronunciation mistakes and misunderstandings of understanding can be immediately corrected or rectified. In written language must be more careful and pay more attention so that the sentences arranged can be understood by the reader properly. The utterances used in the Cenut Nut youtube video are oral and written facilities. Verbal tools are used by participants to communicate in daily life, such as inviting, telling, forbidding, angry, and others. The written language is used when the delivery of certain purposes, such as letters.

The analysis of Anecdotal Language Function in Cenut Nut's Javanese Youtube Video

A utterance is an utterance or speech that has a certain function in communication, meaning that utterance contains an intention (Yuliarti et al., 2015). Based on the explanation of Holmes's theory, it can be seen that there are six points of language functions. First, language expresses the speaker's feelings. Data showing this function is in sentences "*Emoh aku mak. Aku wis kadung sayang. Aku pacaran ket TK kok mak, karo mas Paimin kok.*" which means to express affection. Second, language makes someone do something. Data showing this function is in sentences "*Koe ndek ingi totohanem. Jagonem kalah. Endi? Pitik gowo rene ra sah omong koe jagoem kalah.*" which intends to seek speech partners to do something, namely handing over the chicken that is the subject of the bet. Third, language provides information. Data showing this function is in sentences "*Lha wong pilihanku, yangku dipek are.*" In the form of information about the topic discussed by the speaker about lovers, not the presidential election..

Fourth, it states about the language itself. Data showing this function is in sentences "*Kebo gerang iku selawe itungane nek cara Jawa*". That is, kebo gerang is twenty-five according to Javanese count. Fifth, focus on the aesthetic value of

language. Sentence “*Pokoke tidak bisa.*” using Indonesian in delivering speech functions as a beauty value. Sixth, express solidarity and empathy for others. Speakers say *aku ra mentolo kok yu ruh urupem iku*. Kata *ra mentolo* which mean ‘no worried’ has an empathy function to the speech partner.

The analysis of Characteristics of Anecdotal Messages in Youtube Videos in Javanese Cenut Nut

In general, the Javanese language used in the Cenut Nut youtube video is almost the same as the Javanese language. However, it has its uniqueness due to various factors. Based on the data in the Cenut Nut youtube video, the characteristics of anecdotal messages can be divided into sections.

First, the message can be known clearly (explicit) in the form of exclamations, advice, warnings, suggestions, or prohibitions relating to the main theme of a story. For example, the message in the discourse is advice that a woman must be able to look after herself. Javanese people must also obey the customs or rules that exist in society. In Javanese rules, the number of selawe or twenty-five is not suitable / not allowed to get married. If marriage continues, something bad will happen.

Second, the message can be conveyed directly or implicitly through the characters or characterizations in a story. For example, the figure in the discourse above named Cenut. The speaker wants to apologize to Paijo (the person accused of stealing), meaning the speaker is a character with good character. He wants to admit his mistakes and apologize. This should be an example for other people or people watching Cenut Nut videos. The message intends to invite the audience to do the same thing, which is to apologize if you have a mistake with someone else.

Third, the message delivered in accordance with the phenomena that exist in the surrounding community. Cenut Nut youtube videos are made according to existing phenomena. In this year's presidential election, many people are willing to risk their wealth to support the presidential

candidate. If you win, the person will get many benefits. However, if you lose, the person will lose and regret it. This is one example of the satire to the public so as not to do anything that is not good. Betting in any form is not allowed in religious teachings.

Fourth, speakers often repeat words in conveying information. In the data above there are the words *ora*, *apik*, *liyane*, and *ki lho*. These words have the same meaning in a sentence. However, speakers often repeat the same word in order to clarify the spoken word. In fact, with one word it should be understood by the speech partner.

Fifth, the tone of speech used by the speaker tends to go up or rough. The egalitarian (equal), open, and frank nature of Pati's culture influences the language used so that it is considered to be a straightforward, spontaneous, characteristic, and coarse-grained language when compared to standard Javanese, namely Javanese used in the Special Region of Yogyakarta and Surakarta Residency. Although speakers sometimes involve emotions, the language used by the Pati community has become peculiar and is not considered to be a rude speech.

Sixth, the language used by the speaker there are words that contain pornographic associations. This can be observed in the discourse above that when they are discussing the topic, the conversation seems to be more engrossed or gay, and it is possible that other activities will be forgotten. The word item in the Indonesian dictionary means 'everything that is tangible or intangible', but in the context of the discourse above it has a meaning of pornography vital a woman's vital tool'.

CONCLUSION

The form or variation of anecdotal language in the Javanese Cenut Nut youtube video based on its speakers consists of idiolects, dialects, and sociolects. Based on usage, found words that are used in the fields of office, agriculture, and health. In terms of formality, there was a variety of relaxed and familiar. Based

on the means, the utterances used are in the form of oral and written facilities.

Based on the explanation of Holmes's theory, it can be seen that there are six points of language functions. First, language expresses the speaker's feelings, such as expressing affection. Second, language seeks for someone to do something, such as speakers telling the speech partner to hand over the chicken that is the subject of the bet. Third, language provides information, such as topics discussed by speakers about lovers. Fourth, expressing language itself, such as the use of the term *kebo gerang*. Fifth, focus on the aesthetic value of language, such as the use of two languages in communication. Sixth, expressing solidarity and empathy for others, such as the use of the word *ra mentolo* which means 'cannot bear'.

The characteristics of the message in the Java Cenuk Nut youtube video are (1) the message can be known clearly (explicitly) in the form of exclamations, advice, warnings, suggestions, suggestions, or prohibitions related to the main theme of a story; (2) messages can be conveyed directly or implied through characters or characterizations in a story; (3) the message conveyed is in accordance with the phenomena that exist in the surrounding community; (4) speakers often repeat words in conveying information; (5) the tone of speech used by the speaker tends to increase or is rude; and (6) the language used by the speaker contains words containing pornographic associations.

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