

## Arabian Humorous Story in The Book of Nawādir Juhā Li Al-Atfāl: A Linguistic Analysis

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### **Abstract:**

*The purpose of this study is to describe (1) The compliances and deviations of the principle of cooperation in the speech of Arabian humorous story "Nawādir Juhā Li Al-Atfāl", (2) The speech context that happened in that story. This research uses descriptive methods with qualitative approach. The focus of this study is the speech of compliances and deviations of cooperation principle which is used in Arabian humorous story by uses methods and techniques to collect the data. In the provision of engineering log data is also used, namely selecting the text and record data that contain speech of compliance and deviation toward the principles of cooperation. The result of this research are the speech of Arabian humorous story "Nawādir Juhā Li Al-Atfāl" contain elements of compliance and deviation toward the principles of cooperation which is all of four maxims, are: maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner.*

**Keywords:** *Arabic Language, humor stories, Linguistic Analysis, Literature*

## INTRODUCTION

Humor may have existed since humans knew the language, or even older. Humor as a source of joy, perhaps, has become one with human birth. If traced its origin, humor comes from the Latin word *umor* which means liquid. Since 400 BC, Ancient Greeks thought that the human mood is determined by four types of fluids in the body, namely: blood (*sanguis*), phlegm (*phlegm*), yellow gall (*cholera*), and black bile (*melancholy*) (Rahmanadji, 2007: 2015).

It is very interesting to study humor because it is often found at all levels of human life but seems complicated to explain. "We may have difficulty defining humor, but we know when we see it ...", McGhee (1979: 6). Although it's hard to explain, humor is known as something that causes people to laugh. Humor serves to revive human instincts in search of joy, pleasure, excitement, and entertainment that have been possessed since humans were babies. Since a baby is born, his mother immediately trains him to like joy. Almost every time, the mother tries hard so that the child can laugh happily. He often mimics animal behavior, makes strange noises, and displays things that don't make sense, always stimulating his child to laugh. When the child has grown up, the need for excitement is inherent in him. Humans live with strong instincts to seek excitement and entertainment (Rahmanadji, 2007: 2013).

Although the level of humor of every human being is different, in general the communication style that is inserted with humor becomes more interesting and can cause a smile or laughter effect from the listener. With humorous elements or funny nuances, any communication intent that is difficult to convey or which is feared to be able to hurt feelings of opponents can be conveyed easily, "by using humor, it is possible to say the truth is elegant and soft without disturbing someones feeling (Riyono, 2017: 1).

Humor develops in almost all parts of the world. The development of humor in England has been institutionalized since the 16th century. At that time, there were writers and theater players whose humor was often called comedy players. The famous comedian, Ben Johnson, whose work is entitled *Man Out of His Humor*. The work shows two different forms of humor in life, namely humor in words and humor in behavior. In the mid-18th century, the theater of humor metamorphosed into satire. Until the end of the 18th century, the form of theater had become a fashion throughout mainland Europe (Rahmanadji, 2007: 2015) Meanwhile, in the Middle East, humor became rich classical literature. In Arab countries, such as Egypt, Jordan, Lebanon and Morocco, it is known as a country that has good art of humor (Kazarian, 2011: 330).

Humor has an important potential for human life, because humor is an absolute necessity for humans to survive in the process of survival. Humor can also provide a wise insight while appearing entertaining. Humor can also be a means of conveying innuendo, or a criticism that is nuanced by laughter. Humor can also be a persuasive communication, to facilitate the entry of information or messages to be conveyed as something serious and formal (Hartati and Fatoni, 2017: 934).

The process of the occurrence of humor can be created through a language creativity or experience and knowledge that is in accordance with the current conditions. Humor can be expressed in verbal and nonverbal forms. In verbal forms such as stand up comedy, poetry, or performing arts while nonverbal such as comics, novels or funny stories. Humor-humor is an interpretation of imagination that appears in real form. Inside humor contains certain thoughts that require other people to digest the meaning and message contained in it.

## **DISCUSSION**

To understand the messages contained in a humor, especially humor stories, an understanding of meaning is needed. In the language system there are two studies that discuss meaning, namely semantics and pragmatics. In the realm of pragmatic science, a communication must be made effective and communicative, but it is not uncommon in the communication process to find obstacles such as socio-antro-psychological barriers, semantic barriers, mechanical barriers and ecological barriers. this analysis. Semantic factor concerns the language used by communicators to convey their ideas and feelings (Effendy, 2008: 14). In order to avoid semantic obstacles in communication, a communicator must pronounce the statement clearly and firmly, choosing words that do not cause wrong perceptions and arranged in logical sentences.

Regarding the barriers to understanding, in communication there are rules as guidelines for facilitating communication, these rules are related to the principle of cooperation (Grice, 1975: 45). The form of cooperation is simple collaboration on each individual who talks so that it is not assumed to confuse one another, play games or hide relevant information with each other. In this principle of cooperation there is a sub-principle or often referred to as maxim. These maxims are maxim of quantity (maxim of

quantity), maxim of quality (maxim of quality), maxim of relevance (maxim of relevance), and maxim of execution (maxim of manner).

To prevent misunderstandings, there are rules as guidelines for facilitating communication, namely those rules are related to the principle of cooperation (Grice, 1975: 45). The form of cooperation is simple collaboration on each individual who talks so that it is not assumed to confuse one another, play games or hide relevant information with each other. In this principle of cooperation there is a sub-principle or often referred to as maxim. These maxims are maxim of quantity (maxim of quantity), maxim of quality (maxim of quality), maxim of relevance (maxim of relevance), and maxim of execution (maxim of manner).

But in its implementation it is not uncommon for the maxims to be violated for a purpose, to joke for example. Like one of the figures in Arabia, namely Juha which is famous for its puns and antics. Not only with the violation of the principle of cooperation, with its compliance can even be created such humor Juha story is the most famous story around Middle East and North Africa. In general Juha is depicted in different characters both in terms of individual characteristics and social status (Agla, 2018: 2). Many of his stories are ridiculous but full of criticism. He is also wise enough to give advice, advice, protests, wise words, mock ignorance, injustice and even be able to comfort a lara's heart. The story contained in it has a dual function that not only provides entertainment but also provides moral learning.

This collection of stories is the full version of the publication of al-Muassasah al-Arabiyyah al-Hadithah, Cairo written by Swawqi Hasan with a total of 80 volumes. Based on consideration of the relevance of the theory with a collection of humorous stories "Nawādir Juhā Li Al-Atfāl" as a source of data, researchers will limit the study to volumes 50-65.

Research on the principle of cooperation in humor has been carried out by analyzing the deviations that occur in the conversation. Like the research carried out by Eka Setyowati (2014), with the title, "Principles of Deviations in Cooperation and Deviance of the Principle of Modesty in the Events of the Curanmor Slapstick on Yes Radio Cilacap". The deviations from the principle of cooperation and the principle of politeness used in the event are only to create an impression of humor. Other studies conducted by Santoso, Wahyu, et al (2012), with the title, "Violations of the Principles of Cooperation, Conversational Implications, and Themes in Humor Discourse Political". The study describes most of the utterances found in political humor discourse violating the four maxims of the principle of cooperation and conversational implicature consisting of conventional and nonconventional implicatures. The theme of political humor was raised to create humor as well as a means of political criticism.

The two previous studies focused more on deviations in the principle of cooperation for the discourse of creating humor or creating humor and as a means of political criticism. Whereas in this study, not only from deviations but also with the compliance of the principle of cooperation, humor can be created.

This study has several objectives, namely (1) describing compliance with the principle of cooperation, (2) describing violations of cooperative principles, and (3) describing the context of speech that occurs in Arabic-language humor stories "Nawādir Juhā Li Al-Atfāl" volume 50- 65.

## Theory of the Principle of Cooperation

This study uses the principle theory of cooperation proposed by Grice. The principle of cooperation is one of the pragmatic studies. "Pragmatics is a study of relationships between linguistic forms and the users of those forms" (Yule, 1996: 4). Studies in pragmatics emphasize the relationship between linguistic forms and the users of these forms. Pragmatics limits the study of language itself, language as a communication tool, and language situation. Language situations are closely related to the context behind the use of language.

In communication, a speaker expresses a speech with the intention of communicating something to the opponent, and hopes that the opponent can understand what is being communicated. Therefore, speakers always try to make the speech always relevant to the context, clear and easy to understand, solid and concise, and always in the discussion so as not to spend time versus speaking. In order for this to happen, the speaker must limit so that what is conveyed is not out of the context of the discussion, clear, and concise. In other words, speakers and opponents of speech must build cooperation so that the conversation is cooperative.

"Make your conversational contribution such as is required, at the stage where it occurs, by the accepted purpose or the direction of talk exchange in which you are engaged". (Grice, 1975: 45).

To realize the principle of cooperation, speakers must obey the four maxims of conversation (conversational maxim). The maxims are maxim of quantity (maxim of quantity), maxim of quality (maxim of quality), maxim of relevance (maxim of relevance), and maxim of implementation (maxim of manner). The rules are as follows:

- a. Maximum quantity: informative as required, and don't make your contribution more informative than required.
- b. Maksim quality: Do not say what you believe to be false, and do not say that for which you lack adequate evidence
- c. Maxim relevance: Be relevant
- d. Maxim implementation: Be perspicacious. Avoid obscurity of expression, avoid ambiguity, brief (avoid unnecessary proximity), and be orderly (Grice, 1975: 45).

The four maxims can be explained as follows: the quantity maxim requires each participant to provide sufficient information according to the needs of the opponent he said. In the maxim of quality, each participant is expected to provide information that is correct and in accordance with the facts. The maxim of relevance expects each participant to make a contribution that is relevant to the topic being discussed. While the implementation maxim requires each participant to provide information that is direct, clear, coherent and unambiguous.

To understand the speech spoken by the speaker, the partner must understand the context of the ongoing speech in order to avoid misunderstandings and the creation of smooth communication. The context in question is all background knowledge possessed by speakers and speech partners who accompany and accommodate a discussion (Rahardi, 2006: 50). The term 'context' is defined as an environmental situation in a broad sense that allows participants to interact and make speeches understandable (Nadar, 2009: 4). The language usage context can be divided into four types, namely: (1) physical context which includes the place where language is used in communication, (2) epistemic context or background knowledge that is equally known by the speaker or listener, (3) linguistic

context which consists of sentences or utterances that precede one sentence or certain utterances in communication events, (4) social context namely social relations and setting background that complements the relationship between the speaker (speaker) and the listener (Lubis, 2011: 60).

The procedure used in the data analysis uses content analysis techniques. The selection of description designs is based on the consideration that this study is a description, because it describes data from Arabic-language humor stories "Nawādir Juhā Li Al-Atfāl". In addition, the selection of a qualitative descriptive design due to the purpose of this study is to obtain a clear and profound understanding. There are two ways in qualitative content analysis, namely deductive and inductive categories (Emzir, 2010: 287). This research was carried out by analyzing Arabic-language humorous narratives "Nawādir Juhā Li Al-Atfāl".

The data of this study are the principles of cooperation found in humorous storytelling and share it based on compliance and deviations from the principle of cooperation. these maxims are quantitative maxims, qualitative maxims, maxim of the relevance and maxim of ways. The source of this research data is an Arabic-language humorous story in the book "Nawādir Juhā Li Al-Atfāl" vol. 50-65. While the data collection instrument refers to a material tool used to collect data and record it. The procedure of data collection carried out in this study are as follows: (1) observing and observing speeches with data collection methods and techniques, (2) marking and coding the speeches that obey and deviate from the principle of cooperation, (3) analyze and classify speech form that adheres to and deviates from the principle of cooperation and its context.

Analasis based on the data that has been done, the results of this study is that the speech-speech contained in the humorous stories in Arabic in the book "Al-Li Nawādir Atfāl Juha" has the same working principle of compliance and deviations principles of cooperation, the following discussion:

### **Compliance with the Principle of Cooperation**

#### ***Maximum Compliance with Relevance and Implementation***

فقالو له: ما بالك يا جحا؟ لماذا تحفر؟

They said to Juha: "What's wrong Juha? Why are you digging?"

قال جحا: إني دفنت في هذه الصحراء دراهم ولست أهدى إلى مكانها

Juha said: "I have buried the dirham in this desert, but I do not know where it is."

قالا له: كان ينبغي عليها علامة؟

They said: "Did you not give him a sign?"

قال جحا: لقد فعلت

Juha berkata: "I have done it"

قال: ما العلامة؟

The man said: "What is the sign?"

قال جحا: سحابة فى السماء كانت تظلمها

Juha said: "The sign is the cloud shadow in the sky"

The context of the utterance above is when Juha was busy digging in the middle of the desert to find the dirham he had buried. At the same time two young men who were passing by saw Juha and asked what he was doing. The speech that fulfills the maxim of relevance and implementation because the speech is relevant between the questions of the 2 young men and the answers given by Juha, the answer is clear, direct and unambiguous, but still creates humor. When Juha was asked if he gave a sign on his dirhams he replied with 'The sign is the cloud shadow in the sky' which caused humor, because the location of the cloud must have moved so he could not find it.

### Maximum Compliance Quality

وقال له : هذه الورقة بيضاء لا كتابة فيها

The man said to Juha: "This paper is white there is no writing in it."

قال جحا وهو يلتهم الطعام : اجل , إن هذه الورقة لا كتابة فيها لإني جئت متعجلا ؛ قبل أن أتمكن من كتابتها , فأرجو عفوك.

Juha said as he ate his food: "true once the paper is no any writing because I came with a rush so have not had time to write it, I apologize to you."

فقال : ولماذا تأكل باصابعك الخمس هكذا أمام الناس ؟

The man asked: "Why do you eat with five fingers like this in front of people?"

قال جحا : أكل بخمس ؛ لأنني ليست لي ست أصابع

Juha said: "I eat with five fingers, because I don't have six fingers"

The context of the utterance was when Juha was eating gourdly and deliciously at a neighbor's wedding, but actually he was an uninvited guest, so he gave a white paper to attend the wedding. Juha eats very relentlessly and relentlessly so that it attracts a lot of people's attention and makes people wonder, then one of the family members of the event approached him and said the speech. The speech adheres to quality maxims because indeed Juha answers the person's questions honestly and in accordance with the facts. When Juha was asked "Why did you eat with five fingers" and Juha replied, "Because I don't have six fingers". The answer is true but very intriguing and a means of creating humor..

### Maximum Compliance of Quantity

قال جحا: لماذا تضحكين؟ إن صوتى جميل. يطرب و يعجب إذا كان في داخل الحمام

Juha said: "Why are you laughing? Actually my voice is very beautiful, echoing and awesome when in the bathroom "

قالت زوجته ضاحكا: وهل ستأخذ الحمام معك للأمير؟

His wife said with a laugh: "Then will you bring the bathroom to the king?"

The context that occurred in this speech was when Juha wanted to become a singer in the palace, because the king was looking for a palace singer with a very large salary. Day after day he practiced in the bathroom and felt that his voice was beautiful. One day he showed his voice to his wife, but his wife laughed at him and Juha said, "Why laugh? In fact, my voice is very beautiful, echoing and amazing when in the bathroom ", then the wife responded funnyly, " Are you going to bring the bathroom to the king? "The question the wife gave to Juha fulfilled the maxim of quantity, because yes it gave questions that were in accordance with the statement Juha said and did not exaggerate. But it invited laughter, because Juha felt her voice was very beautiful only when she was showered, so the wife gave such a question.

### **Deviations in the Principle of Cooperation** *Maximum Quality Deviation*

هَمَسَ جُحَا لِرَوْجَتِهِ قَائِلًا: "إِنَّ هُنَاكَ لِمَا فَوْقَ سَطْحِ بَيْتِنَا."

Juha whispered to his wife and said, "There really is a thief on the roof of our house" ..

قَالَتِ الزَّوْجَةُ فِي رُعبٍ: "وما العَمَلُ يا جُحَا؟ إني خائفة."

His wife said in fear, "Then what should we do O Juha, I'm very scared".

قال: "أفعلني ما سأقولُ لك . . . سأصنعُ النَّوْمَ، فأبْطِئني، وقولي لي بصوتِ عالٍ: ما كلُّ هذا المالِ يا جُحَا؟"

Juha said, "Do what I say ... I will pretend to sleep, then you wake me up and say in a loud voice ' from where all these treasures are Juha "

فَفَعَلَتْ زَوْجَتُهُ ذَلِكَ قَائِلَةً بصوتِ عالٍ: "يا جُحَا يا جُحَا ما هذا المالُ كُلُّهُ؟ مِنْ أَيْنَ جَمَعْتَ هذا المالَ العَظِيمَ؟ ومتى؟"

His wife did what Juha ordered and said in a loud voice, "O Juha, what is this treasure? Where did you collect these treasures? And when? "

قال جُحَا: "كُنْتُ في شبابي أسطو على المنازل."

Juha said, "When I was young I robbed houses".

قَالَتِ الزَّوْجَةُ: "كُلُّ هذا المالِ مِنَ السَّطْوِ على المنازلِ؟ إني لا أَصَدِّقُكَ"

His wife said, "All these treasures are the result of robbing houses? I do not believe".

قال جُحَا: "سأخبرك به، وليكون هذا الأمرُ سرًّا، فلو عَلِمَهُ لَصُنَّ لِسِرِّقِ كُلِّ ما نَمْلِكُهُ".

Juha said, "I will tell, but this is a secret thing, if this is known by the thief, then he will have all the assets we have".

قَالَتِ الزَّوْجَةُ: "سَوْفَ تَنبئني لِسَماعِهِ يا جُحَا"

His wife said, "I have time to hear it, Juha".

قال جُحا: "كُنْتُ أَصْعَدُ فَوْقَ أَسْطَاحِ الْبَيْتِ، وَأَنْظُرُ إِلَى السَّمَاءِ، فَإِنْ لَمْ يَكُنِ الْقَمَرُ مُوجُودًا انْتَضَرْتُهُ"

Juha said, "I climbed onto the roof of a person's house and looked up at the sky, if the moon hadn't been seen then I would wait for it".

سَأَلَتِ الزَّوْجَةَ مُقَاطِعَةً: "وَمَا دَخَلَ الْقَمَرَ فِي ذَلِكَ؟"

His wife cut him off and asked, "what happened after that?"

أَجَابَ جُحا: "إِنِّي طَلَعْتُ الْقَمَرَ تَعَلَّقْتُ بِالضَّوِّ الَّذِي يَنْفُذُ مِنْ فِنَاءِ الْبَيْتِ وَأَقُولُ شَوْلْمُ بُلْمُ سَبْعَ مَرَّاتٍ."

Juha replied, "When the moon appeared I followed the light emanating from the yard and said 'the bulum syulum' seven times."

قَالَتِ الزَّوْجَةُ: "مَاذَا يَجْرِي بَعْدَ ذَلِكَ يَا جُحا؟"

His wife said, "Then what happened after that Juha?"

قال جُحا: "أَحْتَضِنُ الضَّوِّ بِشِدَّةٍ، وَأَتَدَلَّى بِلَا حَبْلِ، أَحْمِلُ مَا أَحْمِلُهُ، ثُمَّ أَصْعَدُ وَلَا يَنْتَبِهُ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ."

Juha said, "I hugged the light tightly and hung it without a rope (that is to go down from the chimney without a rope), then I brought what I wanted without being known by the homeowner."

The context of the speech is when Juha is sleeping and she feels the presence of a thief on the roof of her house. He woke his wife and thought of a strategy to catch the thief and told his wife, "Do what I say ... I will pretend to sleep, then you wake me up and say in a loud voice 'where are all these treasures Juha' it is done by his wife and said, "O Juha, what is this treasure? Where did you collect these treasures? And when ?. "The statement deviates from the maxim of quality, because it is not in accordance with the facts and does not have clear evidence. What was said by his wife was only a trick from Juha to capture the thief, all the assets and the ways he said it was not true. Even so it creates humor because in the end the thief believed and was provoked by Juha's words that made him caught red-handed.

### Maximum Deviation of Quantity

قال البخيل : يا جحا، انتظر، ما أجمل هذه العمامة الجديدة! كم ثمنها؟

The stingy person said, "O Juha wait a minute, how beautiful this new turban is, how much is it?"

قال جحا في سرور: انها عمامة الخير، عمامة الثراء، ولا تقدر بثمن يا جاري العزيز

Juha said happily, "This is a good turban, a precious turban, and this is priceless, my noble neighbor".

قال البخيل: ما هذا الذي أسمع يا جحا؟ ماذا تقصد بذلك؟

The stingy person said, "What did I just hear? What does it mean?"



قال جحا : هيا معي، لترى بنفسك

Juha said, "Come with me so you can see it for yourself".

فقال البخيل في دهشة: بكم تبيع عمامتك يا جحا؟! انها ثروة كبرى

The stingy person said in surprise, "How much did you sell this turban? Juha? This is a very extraordinary treasure".

فقال جحا: أبيعها مقابل منزلك

Juha said, "I sell it by exchanging it with your house".

قال البخيل في سرور: لا مانع عندي فيها أشترى عدة منازل

The stingy person said very happily, "No problem, with this I can buy several houses".

The context of the speech was when Juha wanted to teach a neighbor who was very stingy. When the neighbor saw the new turban used by Juha, he asked the price of the turban, Juha replied excessively, "This is a good turban, a precious turban, and this is priceless, my noble neighbor". The speech violates the quality maxim because the answers given by Juha are very excessive and exceed the information needed. Even so, the utterance can be a means of creating humor, because it makes the stingy neighbor curious about how such a turban might be so valuable. Juha showed that by rubbing the turban he could buy whatever was on the market, and it was witnessed by his neighbors who were stingy and greedy so he really wanted the turban. Whereas previously Juha had paid for his purchases. This is only a tactic so that Juha can give a lesson not to be stingy and greedy. His neighbor thought that by rubbing the turban he could buy anything and finally swap his house with the turban.

### Maximum Deviation of Implementation

قال جحا: أين الطعام يا زوجة العزيزة؟ هيا اسرعى به

Juha said, "Where's the food, my wife?" Come on, serve it soon."

فقالت الزوجة مسرعة: أراك خرجت من الحمام متعبا يا جحا

His wife said in a hurry, "I saw you so tired after coming out of the bathroom O Juha".

نادى زوجته قائلا: أين الطعام؟ هيا احضره

He called his wife and said, "Where is the food? Come on, serve it!"

قالت في دهشة: وى! وى! أتريد أن تأكل الثانية؟

His wife said in surprise, "Look! See! Do you want to eat for the second time?"

The context of the speech was when Juha came home from work and brought fish, she and his wife were both fish lovers. Juha asks his wife to prepare warm water so that he takes a shower first while waiting for his wife to clean the fish and serve food. After taking

a shower Juha asks if the food is ready? He wants to be served immediately. Instead of answering the question, his wife even argued by saying, "I saw you so tired after leaving the bathroom O Juha". The speech deviates from the maxim of implementation, because the answers given are unclear, indirect and ambiguous. The answer was told in order to tell Juha to sleep after taking a shower so she could eat the fish alone. This caused humor because after Juha finally woke up from her sleep she asked where her food was, his wife replied, "Do you want to eat for the second time?" Which made Juha eat his fish as he slept. Even though his wife accidentally placed a few bones in Juha's hand, it seemed that Juha had eaten the fish.

### Maximum deviation of relevance

قالت الزوجة : أين الباذنجان يا جحا؟

His wife asked, "Where is the egg, O Juha?"

قال جحا : وضعته في مخزن البيت

Juha said, "I have put it on the house storage."

قالت الزوجة : إنَّ المخزن مظلم، فاذهب أنت، وأت لي ببعضه

His wife Juha said, "The storage room is dark, go and bring me some of the eggplant"

قال جحا : من أنت؟

Juha said to the thief, "Who are you?"

قال اللصّ : أنا الباذنجان

Mutual answered, "I'm eggplant"

The context of the speech situation was when the wife asked Juha where she had placed the eggplant that had been bought and asked Juha to get it because the storage room was dark. When Juha left the room, he felt the presence of a thief who entered his house to steal the eggplant, he followed the thief and arrested him then asked, "who are you?" The thief replied, "I'm eggplant". Obviously the speech has deviated from the maxim of relevance because the answer given is very inappropriate and relevant to the question given by Juha, but it becomes very funny when humans say that they are an eggplant when they are caught red-handed.

### CONCLUSION

This study shows that the concept of cooperation contained in Arabic-language humor stories "Nawādir Juhā Li Al-Atfāl" by Syauqi Hasan's works contains adherence to the maxims of conversations or irregularities in their maxims, both maximizing quantity, maximizing quality, maximizing relevance or maximization implementation. In the book humor that is created not only with violations of its maxims, but also can be created by its compliance because of the character's language creativity and the antics of his thoughts.

Besides that the principle of cooperation that occurs in the tutran is either compliance or deviation is used as a means of creating humor that aims to entertain, insinuate, convey criticism, and arrange certain tactics. This study shows that the concept of cooperation contained in Arabic-language humor stories "Nawādir Juhā Li Al-Atfāl" by Syaūqi Hasan's works contains adherence to the maxims of conversations or irregularities in their maxims, both maximizing quantity, maximizing quality, maximizing relevance or maximization implementation. In the book humor that is created not only with violations of its maxims, but also can be created by its compliance because of the character's language creativity and the antics of his thoughts.

Besides that the principle of cooperation that occurs in the tutran is either compliance or deviation is used as a means of creating humor that aims to entertain, insinuate, convey criticism, and arrange certain tactics.

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