

Enjoying the Texts of Sexual Humor in Indonesia

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Abstract : Sexual Humor has been known for thousands of years ago. A study mentioned that humor about sex was the most popular humor. In the history of humor, there is no topic that can spread like sex. Because of taboo, sex became the most popular to pick humor. There are people who think of humor as it was disgusting and not funny, while others actually enjoy. In fact, there are many benefits that can be obtained by reading the texts of humor about sex, because sexual humor has various kinds of functions. In Indonesia, there is also humor like this, but not many who have called sexual humor. Some book have called adult humor. This article aims to look at the form, content and function of the humor.

Keywords : Humor, Sex, Culture, discourse analysis, Indonesia

I. INTRODUCTION

Sexual Humor has been known for thousands of years ago. Long before Freud introduced the Censor-Evasion Theory, people had known that some satisfaction in sexual humor came from a violation of the prohibition of a repressive society. (Feinberg, 1978: 90). In 1978, *Psychology Today* conducted a survey of humor. There are 30 humor spread to the reader to look at the quality of humor. As a result, there are more than 14,000 questionnaires were returned with a wide range of responses. From these studies, it was concluded that humor about sex is the most popular humor. According to AvnerZiv, there are two things that cause it. The first, sexual humor is compensation for constant desire to meet basic human physical impulse. Secondly, sexual humor is compensation for disappointment against sexual expectations unfulfilled. (Seaward, 2015: 287).

In the history of humor, there is no topic that can spread like sex. Sexual Humor can be used as a tool for soothing, captivate, relax the nerves and educate. Sexual humor can be an implicit way to socialize individuals about sexual behavior that be expected in a group and to maintain their norms. Experts feel that this way is better than by using threats. (Bullough, 1994: 291), There are individual differences in using and enjoying humor about sex. There are people who think of humor as it was disgusting and not funny, while others enjoy. Many studies find that humor about sex more appreciated by those who have a high sex drive, a more positive attitude towards sex, sexual experience, and in general, excessive sexual lovers. Men more create and enjoy humor about sex than women (Attar do, 2014: 683)

Sex is important, biological, instinctive and necessary part of a culture. Although important, but people secretive and self-conscious about sex. Because of taboo, so do not be surprised if sex becomes a popular topic in humor. Humor about sex can be used to relax the tension, protecting the dignity, explaining the taboo, and sexual boundaries. Sexual humor can be challenging and at the same time strengthen the norms of appropriate or not appropriate about sex and sexuality (Cavendish, 2010: 391)

In *Rationale of the Dirty Joke*, G.Legman convey his views on sexual humor. He argues that one of the functions that are important in sexual humor is helpful in controlling the intense anxiety experienced by he storytelling and the hearing. (Lehman, 2007:120) Sexual humor is one of the most common humor and the most fun. One of the factors that cause sexual humor is popular, because of sexual humor is fun. In addition, the other possibility, sexual humor has the element of aggression. The combination of sex and aggression will make the humor more funny and give double pleasure (Gruner, 2000:127)

II. TYPES OF SEXUAL HUMOR IN INDONESIA

In analyzing sexual humor in Indonesia, this article uses Ziv theory that divides the theme of sexual humor in America into four categories. First, pure humor, in which something astonishing is a key factor. Second, in the form of innuendo, which is most common humor. Third, humor contains the hostile and Fourth about intercourse in accordance with their respective cultures. (Bullough, 1994: 291).

Sexual humor in Indonesia, which includes the first category may be seen in the following text examples

Rudi : Before I marry you, I want to ask,
are you still a virgin or not? "

Dina : Just ask your father, because
before I had a date with your father, I'm still a virgin

(Cladina, 2007: 6)

Humor above is funny, because there is something astonishing, that when Dina says that before a date with Rudi, it turns out, he had a date with her father. On a date with her father is answer whether she was a virgin or not, so he was told by Dina to ask his father. Text above would not be funny, if Dina answered questions according to those asked, for example, she is a virgin or she was not a virgin. The answer that makes Rudy so stunned. He did not think that the answer would be like that. On this, White also mentions that in psychology, there are aspects that could make people laugh, that something unexpected (Lesmana, 2014: 37). In the text above, does not seem vulgar sexual aspect, but from components of meaning contained in it, such as *marry*, *virgin* and *dating* shows that the theme is talking about something, special for adults, not children. Sexual humor in Indonesia, which belong to the second category, that is innuendo, might like the following:

When a married couple had just gone to bed to have intercourse, the wife, instead of starting with intimate movements, but throws a complaint about the world economy.

"Everything is going up," he'd complained. "Prices of milk, soap, butter, clothes and even a pin. I'm really happy that I could see only one that does not go up".

The husband replied irritably, "Now you can see an item that does not go up".

(Cladina, 2008:3)

The text above can be incorporated into sexual humor, because it contains a component of meaning of sex in it, as in the words; *a married couple*, *bed*, *intimate relationships*, *movement*, *affectionate*, and *happy*. Likewise, this text can also be said to contain a innuendo, because it contains elements of innuendo in it. It can be seen from the words of the husband who said "now you can see an item that does not go up." What is meant by the word "goods" here is her husband's genitals. Can not "go up" as annoyed with his wife that when going to have sex even talk about price rises. In al-Hufi, this humor is called *al'ab bi al-ma'na*, namely humor which is constituted by the difference of perception in understanding the meaning of words, either the actual meaning and not real, or between denotative and connotative meanings. Wife used the word "goup" for the price, while the husband uses the word to his genitals.

The third theme of sexual humor is hostile, as well as the following example:

Two house wives are busy talking about the greatness of their husbands in the bed

*Mom1 : My husband really great, he could intercourse
in the bed 3 nights3hours*

*Mom2 : It has not been anything, even though my husband was blind, but he can have inter course for
7nights7seconds*

Mom1 : Is it true?

Mom2 : That's right, looking for avagina7nightsand intercoursejust7seconds

(Cladina, 2007:14)

The theme of hostile depicted in the above text is the hostile between Mom 1 with Mom2. Both are arguing about greatness in the inter course of their husbands. Sexual aspects contained in this text is clearer than the previous texts. It can be seen from the words: *mother*, *household*, *greatness*, *husband*, *bed*, *intercourse*, and *vagina*. That makes this text funny are the words of Mother2, namely "looking for vagina". Because of her husband is blind, so 7nights it was only used to find the vagina, while their intercourse only takes 7seconds. That means Mom 1 more powerful than Mom2. The type of humor like this by al-Hufi called *al-hazalaqa*, that humor occurs because of the attitude of some one who feels smarter or have a higher capacity than the others, where as the opposite. (Lesmana, 215: 279). Mom2 feel greater than the Mom1, where as the opposite.

The fourth theme of sexual humor is about inter course that exist in each culture. In Indonesia, the following text maybe able to represent it:

A couple is caught in the act by their children

*While having intercourse in the living room. they tried
explained that they were "playing as a doctor".*

*Casually, The boy replied, "If you were "playing as a doctor", do not
in the living room, will be suspected you were having intercourse.*

(Masyitoh, 2006:2)

The text above clearly illustrates the theme of sex. This was shown by the presence of these words directly: *sex, sexual relationships*. Mean while, the cultural elements which are reflected in the text be found in the words "play as doctor". Among children in a particular community in Indonesia there is a game called "play as doctor." ,i.e, play by acting like a doctor. Usually performed by two children, boy and girl. Which the boy becomes the doctor and the girl becomes the patient. As well as a doctor, the boy told the girl to lie down and he checked it as doctor. Therefore, when caught in the act by her son, while having sex, they give a reason ike that. That makes this text funny are the words were said by the child. i.e, "not to play in the living room, because it will be suspected for having intercourse".

Another theory used in this analysis are theory that used by Sharge (2015: 165), ie Superiority Theory, Relief Theory and Incongruity Theory. The following text may be categorized in the form of superiority theory

A girl report to the police for rape against her.
Police, "Who raped you.?"
Girl, "An Idiot, sir"
Police, "How do you know if the rapist is an idiot?"
Girl, "Because I should be saying what he should do."

(Masyitoh, 2006: 2)

The text above can be categorized as sexual humor, because it tells the story of rape. What makes this text funny, because of the words of the girl who claimed that she taught how to idiots were raping her. From this it can be seen that the means that are committed against the girl was not a rape, but consensual, because there is no element of compulsion. Then why she had to report to the police? In this humor, there is an element of harassment to an idiot. Because an idiot, he can not commit rape. Therefore, this kind of humor can be put in the category of superiority theory. As said by Sharge (2015: 165) that the superiority theory, humor is often used to deride or humiliate others, laughing at someone because you feel better, go ahead or succeed him. In sexual humor, humor is used to insult a group of people who are socially reprehensible. There is sexual humor that describes the higher feeling socially derived from members of the dominant society. There is sexual humor that seems aimed at people who are afraid or not experienced in sex, they laugh at others, because they feel more informed than others. In the theory of al-Hufi there is any kind of humor like this, which is called the *al-tahakkum bi al-uyub al-khuluqiyawa al-nafsia*, that humor occurs because the person's ability to make fun of the bad behavior of others. (Lesmana, 2011: 170)

Meanwhile, the example of sexual humor that include in the category Relief Theory is as follows

Slowly I enter my thingum into the hairy hole
which is slightly damp. Then I drive around, causing tingling.
After satisfied, then I pulled out.
"Early you said a dirty words."
"Do not be dirty your mind, I pulled out dirt from the nose."

(Masyitoh, 2006: 10)

The text above can be categorized in a sexual humor, because almost all of the words contain the components of sexual meanings, such as *slowly, enter, thingum, hairy hole, slightly damp, tingling, satisfied, pulled out, and dirty*. "All of this word is used when someone is having sex. That makes this text funny, because the words are used not only to describe when someone is having sex, but also when someone pulled out dirt from his nose. This humor can be put in the category of relief theory, because just to release tension, in this theory, it is said that we can violate the norms of decency and replace it with words that are not polite but funny, As stated by Sharge (2015: 165) that humor is often used to treat nervous tension. All of the issues about sex makes us feel tense. Humor about sex may be a useful therapy to overcome these tensions. When we laugh, because reading sexual humor, inevitable tension in mind and sexual experience will loose. In al-Hufi, humor is also called *al-qalbuwa al-Aksu*, that humor occurs because someone distort or polarize a situation with another situation (Lesmana, 2015: 278). The Situation when pulling out dirt from his nose turned into a situation when having sex. Meanwhile, example of sexual humor that can be included into the incongruity theory, may be seen in the following text

A nurse at a maternity clinic encounter

the family of a young mother who would give birth

"What number is this grandchildren " asked the nurse on a old man who was sitting alone waiting for the birth of the young mother.

"Not grandchildren, but the first son of the fifth wife." Replied the old man

(Masyitoh, 2006: 7)

Which makes this funny humor is the birth of a child results from the marriage of a old man with a young woman. This is something unusual. Generally, a old man married by a old woman and do not have the children, but the grandchildren. Model humor like this by al-Hufi called *at-tanaqud*, namely humor occurs, because the attitude of someone who is opposed to the common (Lesmana, 2014: 92). Such humor can be incorporated into the incongruity theory, because there is something that is not aligned in it. As mentioned by Sharge, (2015: 165) that humor is often produced when we see there is a thing that is not aligned or do not match. In sexual humor, we can see in the example, intimate relationship between a large woman with a small boy, male with female robot. As well as in the previous text, the sexual aspect of the text is not very visible, but can be inferred from the story that the text above have the form of adult humor, does not fit if read by children, as it contains the theme of the birth of a son of an old man and a young woman, as seen in its meaning components: *nurses, maternity clinic, a young mother, born, old man, grandfather, son and first wife.*

CONCLUSION

After researching some sexual humor text in Indonesia, it can be concluded that there are two forms of text, that text describing the explicit sex and some are written implicitly. However, the mention of "adult humor" is more widely used than the "sexual humor", it is probably intended to avoid the use of sexual words directly, so as not to be considered pornographic.. There is a long form of the text in the form of narrative and there is a short form of dialogue. But the level of humor does not depend on the length or shorter. Because, if the text is long, humor element occupies only a small portion of the text, usually located at the end of the text.

Books that contain this humor seems also not packed seriously, some times do not mention the original name of the compiler, sometimes it does not fit between the title which in it with that is on front cover. It is possible to s how that the book is not a book that contains things that are serious, but just for entertainment. Likewise, the language used, most of which are used everyday spoken language, not the standard language. This is probably meant to be more communicative with the readers.

When viewed from the content, the type of humor used in the texts are various kinds. There is high level humor, ie humor that can the make the reader laugh out loud, and there is also a mediocre humor, just enough to the make the reader smile. Sometimes, there is a story that is mentioned in several books, perhaps it is because of the humor comes from the same source. The source is usually in the form of spoken language. However, books like this preferred by many people, so frequently reprinted. It shows that the texts of sexual humor in Indonesia function is more entertainment than any other functions.

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