

Implicature of Saputri's Stand Up Comedy on Kompas TV

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ARTICLE INFO	ABSTRACT
Received: 17 August 2026	This study investigates conventional implicature in Saputri's stand-up comedy performance "Unfinished Work" Part 5 on Kompas TV on 23 October 2019. The study aims to identify the conventional implicatures expressed in Saputri's utterances and explain their meanings in relation to humor, criticism, satire, and social evaluation. A qualitative descriptive design was employed. The data were obtained through documentation of the YouTube recording, followed by repeated viewing, transcription, selection, categorization, and interpretation of relevant utterances. Data analysis involved data reduction, data display, interpretation, and conclusion drawing. The analysis examined the relationship between linguistic expressions, contextual information, and implied meanings based on Grice's theory of implicature. The findings identified eleven utterances containing conventional implicatures. These utterances demonstrate that Saputri used indirect expressions, teasing, irony, exaggeration, wordplay, and contextual references to construct humorous meanings while communicating social messages. The implicatures addressed several issues, including multiple ministerial positions, corruption, inappropriate online content, workplace behavior, the influence of personal connections in employment, public figures' appearances and personalities, and perceptions of professional competence. The findings indicate that Saputri's humor functions beyond entertainment because it enables criticism and social evaluation to be communicated indirectly without relying exclusively on explicit statements. The study concludes that conventional implicature is an effective pragmatic strategy in stand-up comedy for creating humorous effects and conveying critical messages. This research contributes to pragmatic studies of humor by highlighting how Indonesian stand-up comedy can serve as a medium for indirect criticism and social commentary.
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1. Introduction

Language is an essential part of human life because it enables people to communicate ideas, feelings, intentions, and experiences. Communication, however, involves more than literal linguistic meaning because speakers often convey meanings indirectly, while hearers interpret them through context, participant relationships, and communicative purposes. Yule (2020) explains that language functions not only as a system of forms but also as a means of constructing and interpreting meaning in particular situations. Similarly, Birner (2021) emphasizes that pragmatics examines the relationship between what speakers say and what they mean, particularly when intended meaning cannot be derived solely from linguistic form. Thus, communication requires attention to grammatical and lexical meaning as well as contextual and inferential processes.

Pragmatics is therefore an important branch of linguistics for examining meaning in context. It focuses on how speakers use language to achieve communicative purposes and how hearers infer intended meanings. Cutting and Fordyce (2021) describe pragmatics as the study of language use in relation to context, interaction, and speakers' intended meanings. Because the same expression may convey different meanings in different situations, pragmatic interpretation is closely connected to context. Kentmen et al. (2023) further demonstrate that pragmatic competence involves understanding and producing contextually appropriate meanings, including implied meanings and conversational implicatures. This makes pragmatics particularly relevant to spoken discourse that relies on indirectness, inference, and shared knowledge.

One central concept in pragmatics is implicature, which refers to meaning communicated or inferred beyond the explicit semantic content of an utterance. The concept is associated with Grice's theory of conversational meaning, particularly the assumption that interlocutors generally cooperate in communication and that deviations from conversational expectations may generate additional interpretations. Kentmen et al. (2023) show that understanding conversational implicatures requires listeners to interpret meanings that are not explicitly stated. Meibauer (2023) likewise demonstrates that implicatures can influence how hearers evaluate a speaker's commitment to a proposition. Therefore, implicature provides an important framework for analyzing utterances whose intended meanings extend beyond their literal linguistic forms.

Implicature is particularly relevant to humorous discourse because humor frequently depends on unexpected, indirect, exaggerated, ambiguous, or contextually incongruous interpretations. Comedians may deliberately present information that encourages audiences to infer meanings beyond what is explicitly expressed. Humor consequently functions not only to produce laughter but also as a communicative strategy for expressing criticism, satire, opinions, social observations, and evaluations. Maraev et al. (2021) show that humorous communication is closely related to contextual interpretation, interaction, incongruity, and the creative manipulation of linguistic resources. Belyaev (2022) similarly emphasizes the role of pragmatic competence in humor, as audiences must recognize implied meanings within particular communicative and cultural contexts.

Stand-up comedy provides a valuable discourse context for pragmatic investigation because comedians intentionally construct utterances to produce particular audience responses. Although stand-up performances are generally prepared monologues consisting of narratives, observations, setups, and punchlines, their humorous effects still depend on interaction between performers and audiences. Chovanec (2021) demonstrates that humor may emerge when communicative expectations and interpretations do not fully correspond. Moreover, Mensah et al. (2023) found that Nigerian stand-up comedians use humor to address social, religious, political, and cultural issues, while Olayemi and Avoaja (2024) demonstrate that stand-up comedy functions as a pragmatic medium for communicating social and political commentary through the manipulation of conversational expectations. Stand-up

comedy is thus not merely entertainment but also a discourse through which linguistic forms may convey multiple layers of meaning.

The relationship between pragmatics and humor is also evident in digital and audiovisual communication. Messerli and Locher (2021) found that humor in mediated interaction can be supported by linguistic and paralinguistic resources, with audiences actively participating in the interpretation of humorous meanings. Bernad-Mechó and Girón-García (2023) show that humor can strategically increase engagement in YouTube communication, while Rahman and Zhou (2023) found that different forms of humor can influence audience responses and creative thinking. Mohammed and Abbas (2024), examining stand-up comedy from a universal pragmatic perspective, further demonstrate that humorous utterances may involve different speech acts and communicative claims aimed at achieving mutual understanding between performers and audiences. These studies confirm humor as a pragmatic phenomenon involving linguistic form, context, intention, and audience interpretation.

In Indonesia, stand-up comedy has become a prominent form of popular entertainment and public discourse through television and digital platforms. Indonesian comedians commonly use everyday experiences, social criticism, political issues, and interpersonal relationships as humorous material, often incorporating indirect criticism, satire, irony, teasing, and implied meanings. Pertiwi et al. (2023), for example, found that humorous utterances on YouTube may contain assertive, directive, expressive, and commissive implicatures. This finding demonstrates that humorous discourse can perform various pragmatic functions beyond generating laughter. Indonesian stand-up comedy therefore provides valuable linguistic data for examining how implied meanings are constructed and interpreted within a culturally specific context.

One Indonesian comedian who illustrates the relationship between humor, criticism, and indirect meaning is Saputri, particularly through her roasting performances. In such performances, criticism and insinuation may be conveyed through jokes, word choices, comparisons, exaggerations, and contextual references rather than direct statements. Consequently, audiences must move beyond literal meanings to infer the intended messages. The present study focuses on Saputri's roasting performance concerning "Unfinished Work" Part 5, performed on 23 October 2019 in a Kompas TV program. The performance provides rich data because humorous utterances directed toward public figures may simultaneously communicate criticism, evaluation, insinuation, disagreement, and social commentary. Analyzing these utterances can therefore reveal how implicatures contribute to both the humorous and critical dimensions of the performance.

Previous studies have examined humor from various pragmatic perspectives, including conversational implicature, maxim flouting, multimodality, political humor, and stand-up comedy (Belyaev, 2022; Bernad-Mechó & Girón-García, 2023; Mensah et al., 2023; Mohammed & Abbas, 2024; Olayemi & Avoaja, 2024). However, relatively limited attention has been given specifically to conventional implicature in Saputri's stand-up comedy, particularly her roasting discourse on Indonesian television. Existing research has largely focused on other comedians, social-media humor, or conversational implicature. Therefore, this study investigates the implicatures found in Saputri's performance on Kompas TV to contribute to pragmatic research on Indonesian stand-up comedy and demonstrate how humorous expressions can simultaneously convey indirect criticism and social evaluation. The study is expected to provide theoretical contributions to the study of implicature and humor and practical insights into how comedians use language to construct humor, indirectness, criticism, and social commentary.

2. Method

This study employed a qualitative descriptive research design to analyze the implicatures contained in Saputri's utterances during her stand-up comedy performance on Kompas TV.

A qualitative approach is appropriate because the study focuses on interpreting linguistic expressions, contextual meanings, and communicative intentions rather than measuring numerical variables. Recent methodological studies emphasize that qualitative research enables researchers to explore meaning and context through systematic interpretation of textual or audiovisual data (Negou et al., 2023; Bingham, 2023). In this study, the data were analyzed descriptively based on the selected framework of implicature, with particular attention to the meaning conveyed through Saputri's utterances. The interpretation was conducted systematically to ensure that the findings were grounded in the linguistic data and their surrounding context rather than in numerical calculations (Oka et al., 2022; Bingham, 2023).

The data were collected through documentation from the YouTube recording of Saputri's stand-up comedy performance on Kompas TV, specifically the "Unfinished Work" Part 5 episode performed on October 23, 2019. The primary data consisted of Saputri's utterances, particularly those directed toward the ministers featured in the performance. The researcher repeatedly watched the video, identified relevant utterances, transcribed the selected expressions, and organized them according to their relevance to the research questions. Audiovisual and digital materials can serve as valuable qualitative documents when they are systematically selected, documented, and interpreted according to the research purpose (Chanda, 2021; Mende, 2022). During data collection and interpretation, the researcher also maintained reflexivity to minimize subjective assumptions and make the analytical process transparent, as recommended in recent qualitative research methodology (Jamie & Rathbone, 2022; Olmos-Vega et al., 2022; Peddle, 2022).

The data analysis was conducted through a systematic process of data reduction, data organization, interpretation, and conclusion drawing. First, irrelevant utterances were excluded and the relevant utterances were selected and coded according to the predetermined implicature framework. Second, the selected utterances were displayed together with their linguistic and contextual information to facilitate interpretation. Third, each utterance was interpreted by considering its literal meaning, contextual background, and implied meaning, after which the findings were compared across the identified data. This procedure follows contemporary approaches to qualitative analysis that emphasize systematic coding, analytic memoing, transparent interpretation, and the maintenance of an audit trail (Bingham, 2023; Oka et al., 2022). To strengthen the trustworthiness of the findings, the researcher maintained clear documentation of the data-selection and analytical procedures and applied reflexive practices throughout the interpretation process (McSweeney, 2021; Ahmed, 2024; Rawhani, 2023).

3. Results and Discussion

The data analysis in this study followed the data analysis procedures proposed by Miles and Huberman, consisting of data reduction and data display. In the data reduction stage, the researcher reviewed and selected the collected data to identify utterances relevant to the research objectives. The data were then categorized based on their linguistic characteristics, particularly utterances containing conventional implicatures. This process enabled the researcher to eliminate irrelevant data and focus the analysis on utterances that demonstrated the use of conventional implicature in Saputri's stand-up comedy performance.

Following data reduction, the researcher displayed the selected data in a systematic form to facilitate interpretation and analysis. The data display consisted of the utterances identified as containing conventional implicatures in Saputri's stand-up comedy performance with the ministers on Kompas TV. The selected utterances were presented in a table and subsequently interpreted based on Grice's theory of implicature. The analysis focused on identifying the implied meanings conveyed through the utterances and explaining how Saputri employed linguistic expressions to produce humorous, critical, and evaluative meanings in her

performance. The following table presents the utterances categorized as conventional implicatures.

Table.1 Conventional Implicature

No	Utterances
1	Dan bapak. Mohon maaf di sini bapak namanya siapa ya? Ngakk pak bercanda pak, komedi kalau tidak lucu tidak di bayar bu Rosi.
2	Saya tau betul bapak Hanifdakiri saudaranya dakanan. Bapaka Hanifdakiri ini keren banget beliau adalah menteri ketenagakerjaan dan juga sekarang merangkap sebagai menteri sementara pemuda dan olahraga, bapak ngak mau nambah atu lagi pak biar jabatannya hetrik gitu abis itu selebrasi deh.
3	Handphone siapa itu?
4	Mungkin teman-teman tau gitu bapak hanifdahkiri ini sebagai menteri pemuda dan olahraga sementara itu menggantikan bapak Imam Nahrami yang tersandung kasus korupsi. Ternyata benar kata pepatah kadang kebahagiaan kita tercipta karena adanya penderitaan orang lain.
5	Tapi ada satu tugas seorang menkominfo memblokir situs-situs dewasa, tau ya ada yang pakai VPN di sini?.
6	Tapi beliau ini adalah salah satu menteri yang sangat milenials karena hobi beliau adalah main mobile legends, serius iya kan pak? Makanya setiap pagi mau ke kantor pak Rudi semangat banget karena sampe kantor dia itu mabar sama stafnya, bukannya kerja malah mabar.
7	Okey kita next ke ibu Retno Marsudi, tepuk tangan buat beliau karena beliau adalah satu-satunya perempuan pertama yang berhasil menduduki jabatan sebagai menteri luar negeri indonesia. Dan saya yang akan menjadi yang kedua, kalau ada orang dalam.
8	Jadi katanya ibu Retno suka mengkoleksi bandana karena rambutnya sering berantakan mohon maaf ibu itu rambut atau rumah tangga artis bu gampang berantakan.
9	Oke guys kita ke raja terakhir ibu Susi Pudjiastuti luar biasa menteri yang gaul,nyentrik,tidak kaku tepuk tangan dulu buat beliau.
10	Fakta pertama ibu Susi di pilih oleh pak Jokowi sebagai menteri dengan alasan yang out of the box, ingridable biar keren aja gitu di depan bu Susi. Emang bu susi doang yang bisa bahasa inggris.
11	Jadi saya baca artikel gitu pak Jokowi mengatakan bahwa beliau memilih bu Susi sebagai seorang menteri karena pak Jokowi butuh orang gila untuk melakukuan trobosan. Ini menandakan apa? Ini menandakan bahwa di negeri ini banyak orang waras yang ngak bisa kerja. Ayo jadi orang gila.

The analysis of conventional implicature was conducted by examining the relationship between the linguistic expressions used by Saputri and the additional meanings associated with those expressions. The analysis considered how particular words, phrases, and statements contributed to meanings that extended beyond their literal interpretation. In this context, the conventional implicatures were examined to determine how Saputri used linguistic forms to convey humor, criticism, satire, evaluation, and social commentary. Each datum was interpreted according to its linguistic form and the context of the performance to establish the intended implied meaning.

Datum 1

Dan bapak. Mohon maaf di sini bapak namanya siapa ya? Ngakk pak bercanda pak, komedi kalau tidak lucu tidak di bayar bu Rosi.

Based on the context in the above utterance in the opening of the stand up comedy event Saputri's tried to make joke by teasing Mr. Hanif Dahkiri as minister of manpower and interim minister of youth and sports. Saputri said Dan bapak. Mohon maaf di sini bapak namanya

siapa ya?. In the uttered words Saputri asks the name of Mr. Hanif Dahkiri and the next uttered words Saputri said Ngakk pak bercanda pak. Comedy, komedi kalau tidak lucu tidak di bayar bu Rosi". the purpose of the uttered is to explain that this is a comedy where he is invited to perform stand up comedy at the event. Therefore saputri must make the audience especially the ministers present at the even laugh and it is obvious in that sentence that he must present standup comedy so that audience and even the television station that invited him are satisfied with his appearance on the event.

Datum 2

Saya tau betul bapak Hanifdakiri saudaranya dakanan. Bapaka Hanifdakiri ini keren banget beliau adalah menteri ketenagakerjaan dan juga sekarang merangkap sebagai menteri sementara pemuda dan olahraga, bapak ngak mau nambah atu lagi pak biar jabatannya hetrik gitu abis itu selebrasi deh.

Based on the context of the utterance above Saputri teases Mr.Hanif Dahkiri with jokes and laughs. In that utterance "bapak ngak mau nambah atu lagi pak biar jabatannya hetrik gitu abis itu selebrasi deh", and the uttered has conventional implicatures. The meaning of the utterances is Saputri insinuate Mr.Hanif Dahkiri because he have more than one position as minister, Mr. Jokowi chose Mr. Hanif Dahkiri as the interim minister for youth and sports because the previous minister had stumbled in a corruption case, therefore Mr.Jokowi chose Mr.Hanif because he was good at his job.

Datum 3

Handphone siapa itu?

Based on the context of the utterance above that by indirectly Saputri comedian revealed utterances through standup comedy at the event and Saputri insinuating someone who has a mobile phone with utterance "Handphone siapa itu?" and the uttered has conventional implicatures. The meaning of the utterances is that by the humor of the Saputri comica she insinuates someone who has the mobile phone to immediatly turn off the ringtone or immediatly turn off the mobile phone during the event because it can be disturbed the focus of the audience.

Datum 4

Mungkin teman-teman tau gitu bapak hanifdahkiri ini sebagai menteri pemuda dan olahraga sementara itu menggantikan bapak Imam Nahrami yang tersandung kasus korupsi. Ternyata benar kata pepatah kadang kebahagiaan kita tercipta karena adanya penderitaan orang lain.

Based on the utterance in the above that Indonesian is rule of law the must be free from corruption. The uture was said by the Saputri comica is "Ternyata benar kata pepatah kadang kebahagiaan kita tercipta karena adanya penderitaan orang lain." and the uttered has conventional implicatures. The meaning of the uttered is that through the speech delivered by Saputri, he explained that Mr. Hanif Dahkiri served as the indonesian minister of manpower and served as the interim minister for youth and sports replacing Mr. Imam Nahrami who had stumbled on a corruption case. In the next sentence Saputri insinuate Mr. Hanif Dahkiri with a speech "Ternyata benar kata pepatah kadang kebahagiaan kita tercipta karena adanya penderitaan orang lain". The meaning of the uttered is that comic Sapitri insinuate Mr. Hanif because he already has several position and comic Saputri concludes that Mr. Hanif is happy because he is adding another position as minister of youth and sports. From the uttered on the Saputri it gives a moral message for the audience in the studio especially this message for the miniters to carry out their respective duties honestly and free from corruption.

Datum 5

Tapi ada satu tugas seorang menkominfo memblokir situs-situs dewasa, tau ya ada yang pakai VPN di sini?.

Based on the utterance above Saputri said those utterances by showing some expressions. He makes audience know how his expressions when that situation was happened. Based on the context of the utterance above that the task of the Ministry of Communication and Informatic namely Mr. Rudiantara is one of his job namely blocking adult sites. In that utterance tau ya ada yang pakai VPN di sini? and this utterance contains conventional implicature. The meaning of the utterance is Saputri showed the question to the studio audience because most the audience at the standup comedy event were young people. Even in the sentence Saputri asked that anyone using VPN here? VPN (Virtual private Network) is a content between one network and another network privately via the internet, because even underage children can watch the adult content through VPN. Therefore, the meaning of the above utterance, Saputri insinuates young people and even reminds all parents to take care of their underage children and Saputri invites us not to watch content that does not meet our age standards because it can affect the mental health of children and keep things like rape, murder, sexual harassment and so on from happening. Even in this case Saputri insinuated the government to be better and more assertive in controlling these sites.

Datum 6

Tapi beliau ini adalah salah satu menteri yang sangat milenials karena hobi beliau adalah main mobile legends, serius iya kan pak? Makanya setiap pagi mau ke kantor pak Rudi semangat banget karena sampe kantor dia itu mabar sama stafnya, bukannya kerja malah mabar.

Based on the context of the utterance above Saputri said working in earnest not playfully. In that utterance bukannya kerja malah mabar, and this utterance contains conventional implicature. The meaning of the utterance is do your hobbies in your spare time. Saputri's roasting minister of Mr. Rudiantara with words that are trending today. With the insinuate do by Saputri to Mr. Rudiantara in words bukannya kerja malah mabar. it is also a insinuate for the audience in the studio and at home, which means don't waste your time on useless things like playing online games which can only take your time to work and studies.

Datum 7

Okey kita next ke ibu Retno Marsudi, tepuk tangan buat beliau karena beliau adalah satu-satunya perempuan pertama yang berhasil menduduki jabatan sebagai menteri luar negeri indonesia. Dan saya yang akan menjadi yang kedua, kalau ada orang dalam.

Based on the context of the utterance above Saputri said, being smart is not enough but you know who is the most important. In that utterance Dan saya yang akan menjadi yang kedua, kalau ada orang dalam. and this utterance contains conventional implicature. The meaning of the utterance is in the present being smart is not important the most important thing is who you know. Word from insiders are no to hearing today. According to the large Indonesian Dictionary, insider means people who are in one environment (profession, position, class and so on). The term insider is very familiar to the public and is understood by the public as "insider" is a term used to refer to a person who is an intermediary and is considered to make matters easier, these people can be family relatives, neighbors are relation who are known and trusted to make things easier. Therefore, through this standup comedy Saputri conveyed the aspirations of the community because insider stories are not new stories, this phenomenon has settled until now. In term of work for example to be accepted for work and get a certain position, good test scores and even titles are not a determinant of graduation

instead the role of insiders is now believed to have more influence so that in this case honesty and injustice are no longer practiced. In that utterance Saputri teased Mrs. Retno Marsudi by insinuate with insider words, because in today circles people who are smart and people who have struggled from the start will definitely lose you people who already have insiders.

Datum 8

Jadi katanya ibu Retno suka mengkoleksi bandana karena rambutnya sering berantakan mohon maaf ibu itu rambut atau rumah tangga artis bu gampang berantakan.

Based on the context of the utterance above Saputri really likes Mrs. Retno Marsudi because in addition to being Indonesian foreign minister she also really likes bandanas because Mrs. Retno hair gets messy easily or in this case her hair will be nice and neat if she wears a bandana. In that utterance mohon maaf ibu itu rambut atau rumah tangga artis bu gampang berantakan, and this utterance contains conventional implicature. The above utterance is to insinuate certain parties. The meaning of the utterance is this expression was conveyed with the aim of insinuate the households of the artist because nowadays many artists are caught in divorce cases because of infidelity, violence and so on.

Datum 9

Oke guys kita ke raja terakhir ibu Susi Pudjiastuti luar biasa menteri yang gaul, nyentrik, tidak kaku tepuk tangan dulu buat beliau.

Based on the context of the utterance above Saputri really admires Mrs. Susi Pudjiastuti as the minister of Maritime Affairs and Fisheries. In that utterance ibu Susi Pudjiastuti luar biasa menteri yang gaul, nyentrik, tidak kaku and this utterance contains conventional implicature. The meaning of the utterance is Saputri really admires Mrs. Susi because she is stylist, eccentric and not stiff, the above utterance can be explained that Mrs. Susi has a personality like a young adult because she has tattoos, likes to smoke and even looks attractive according to the circumstances of the times, even in doing her work Mrs. Susi remains form and young to get along with her work partner.

Datum 10

Fakta pertama ibu Susi di pilih oleh pak Jokowi sebagai menteri dengan alasan yang out of the box, ingridable biar keren aja gitu di depan bu Susi. Emang bu susi doang yang bisa bahasa inggris.

Based on the context of the utterance above Saputri gave the reason why Mr. Jokowi chose Mrs. Susi Pudjiastuti as a minister of Maritime Affairs and Fisheries. In that utterance Emang bu susi doang yang bisa bahasa inggris, and this utterance contains conventional implicature. The meaning of the utterance is Saputri boast her English speaking in front of the ministers in words 'out of the box incredible', even from this sentence made all the audience laugh even the ministers laughed too. She insinuates Mrs. Susi in the sentence because Mrs. Susi is very good at speaking English even her pronunciation is very good even though she only graduated from elementary school.

Datum 11

Jadi saya baca artikel gitu pak Jokowi mengatakan bahwa beliau memilih bu Susi sebagai seorang menteri karena pak Jokowi butuh orang gila untuk melakukan trobosan. Ini menandakan apa? Ini menandakan bahwa di negeri ini banyak orang waras yang nggak bisa kerja. Ayo jadi orang gila.

Based on the context of the utterance above Saputri said that Mr. Jokowi needed people

to make breakthroughs. In that utterance, Ini menandakan bahwa di negeri ini banyak orang waras yang nggak bisa kerja. Ayo jadi orang gila. and this utterance contains conventional implicature. The meaning of the utterance is in the video is only an excerpt explaining the reason for Jokowi's choice of Mrs. Susi Pudjiastuti as minister, Mr. Jokowi said that he chose Mrs. Susi Pudjiastuti as a minister because Mr. Jokowi needed a crazy person to make a breakthrough. (said Kiki Saputri). When she heard that Mrs. Susi immediately laughed but not only Mrs. Susi but also the audience in the studio at the time also laughing. In this case Saputri's insinuates Mrs. Susi as a crazy person because basically Mrs. Susi has a pretty crazy personality (tattooed, smoking, stylish and so on). However Mrs. Susi's performance is very good in carrying out her duties as minister of maritime affairs and fisheries so that she has received a lot of praise from the community and even from the existing fishermen. In the next utterance Saputri said This meant this signifies that in this country many sane people who can not work, the meaning of the utterance is do not see anyone from the outside for example, what position, how to style like what because those who have a good personality or have a position and have good appearance are not necessarily good and honest people and vice versa, because basically there are a lot of educated people who have good positions and fame but stumble in political cases such as corruption and so on. In the end roasting standup comedy Kiki Saputri he said let's be a crazy person like Mrs. Susi Pudjiastuti who has crazy character and appearance but she has a good performance and good values.

4. Conclusion

This study concludes that conventional implicature plays an important role in constructing humorous, critical, satirical, and evaluative meanings in Saputri's stand-up comedy performance on Kompas TV. Based on the analysis of eleven selected utterances from the "Unfinished Work" Part 5 performance, the study found that Saputri employed conventional implicature to communicate meanings that extended beyond the literal expressions of her utterances. The implicatures were realized through teasing, indirect criticism, irony, exaggeration, wordplay, contextual references, and evaluative expressions directed toward the ministers and broader social issues. The findings show that Saputri's humor was not merely intended to entertain the audience but also functioned as a pragmatic strategy for conveying social criticism and evaluation. Several utterances addressed issues such as multiple ministerial positions, corruption, inappropriate online content, workplace behavior, the influence of insiders in employment, social perceptions of public figures, and the relationship between personal appearance and professional performance. These findings demonstrate that audiences need to consider linguistic expressions together with contextual knowledge and communicative intentions to interpret the implied meanings embedded in the performance. Thus, Saputri's stand-up comedy illustrates how conventional implicature can simultaneously create humorous effects and communicate broader social messages, confirming the relevance of pragmatic analysis for understanding humor as a form of public discourse in the Indonesian context.

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Conflict of Interest

The authors declare that there is no conflict of interest related to this research.

Authors' Contribution

Berkania Feronika Sajang: Conceptualization, Data curation, Formal analysis, Investigation, Methodology, Project administration, Resources, Writing–original draft, Writing–review & editing.

Alloysius Rettob: Methodology, Supervision, Validation, Formal analysis, Writing–review & editing.

Jenie Posumah: Supervision, Validation, Visualization, Resources, Writing–review & editing.

All authors have read and approved the final version of the manuscript.

Statement on the Use of AI

AI tools were used only for grammar checking and language improvement. AI tools were not used for data analysis, data interpretation, methodological decisions, or the formulation of research findings and conclusions. All analytical processes, interpretations, and academic judgments were conducted by the authors.

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