THE EFFECT OF DARK JOKES SPEAKING STYLE ON SIGNS OF THE MORAL CRISIS AMONG STUDENTS

Ahmad Rizki

midllelowshort@gmail.com

Abstract

Dark jokes are jokes that are very common among students, and sometimes these dark jokes are carried out in an exaggerated way so that they will offend other people. Furthermore, there is a moral crisis perspective on students who bring these dark jokes when they exceed the limit for just joking. This study used a qualitative descriptive method at the State Islamic University of KH. Abdurrahman Wahid. The results of this study are that most students who carry dark jokes do not have sufficient education, then there is an assumption that it is only a joke that does not need to be taken seriously, which is attached to most students, then the influence of this dark jokes style of speech often arises because of the lack of student religious education. Moreover, the existence of symbolic violence caused by excess when conveying dark jokes is typically ignored by students who convey these dark jokes which makes the dark jokes style of speech affect morale among students.

Keywords : Dark Jokes; Student; Moral Crisis

A. PRELIMINARY

Dark jokes are something that is trending in this era, dark jokes themselves are a joke or humor that is sarcastic and satire, according to (Pandji, 2012) dark comedy is a comedy in which the presentation is done by groups or individuals and in it there are meanings and many people do not necessarily understand and can accept what is presented as a comedy, taboo things such as violence, physical, war, politics, religion and many more. It takes a high level of knowledge or maturity to accept dark jokes, but in reality there are still many leaders in

Indonesia who are still not sincere when criticized, this kind of thing can be dangerous where people feel uncomfortable to channel their aspirations.

Among the students themselves dark jokes have become a very common thing and think of this as a mere joke without any intention of offending anyone, but without us realizing it sometimes this humor is often carried beyond the limits of a humor and will offend other people, the existence of a crisis view. Moral to the person who conveys these dark jokes, morality itself can be interpreted as "morals or decency which contains the meaning of inner order in life". These moral values can be used as a benchmark or a way of responding to other people or other behavior to act properly , there are elements that are considered inappropriate to convey this is what makes the view that people who speak with dark jokes have a moral crisis in themselves. .

These students should know about boundaries or ethics when they want to throw a joke because these students are considered as human beings who have matured in terms of physical and mental, therefore, ethics in humor also need to be considered. In religion itself, it is regulated about how it is ethical to throw a joke or joke, the Prophet Muhammad himself once laughed at jokes, however Islam still requires clarity and honesty with lies because the prophet forbade someone to make others laugh using lies.

B. RESEARCH METHODS

The research method used by the researcher is a qualitative research method. As intended by this qualitative technique, it is "a research method used to examine the condition of a natural object where the researcher is a small instrument, data collection techniques are carried out by triangulation (combined),

data analysis is in the form of inductive, and qualitative research results emphasize meaning rather than generalization. (Sugiyono, 2013:1)

C. RESULTS AND DISCUSSION

C.1. Dark Jokes

Dark Jokes or dark humor can be understood as a type of stand-up comedy that takes sensitive issues as material for jokes, for example, comedians who use this type of comedy are Muslim Tretan and Coki Pardede, considering the issues that are presented seem sensitive, such as religion, politics, and disability. According to Sigmund Freud, a psychologist, a psychologist in his essay, Her Humor, explained that dark jokes are the ego refusing to be suppressed by the provocation of reality that forces itself. To suffer. The ego insists not to be influenced by external trauma, in fact it is nothing more than an attempt to get pleasure.

C.2. Student

Students are a group in society that gets its status because of ties to universities . Students are also intellectual candidates or young intellectuals in a community construction which are often required with various predicates. Knopfemacher (Sarwono, 1978), furthermore, students are typically required to be agents of change. The current condition of the nation is far from ideal, there are many diseases of society that have plagued the nation's body, starting from the top officials to the bottom, and of course it is also contagious to all his people. We should make changes to this phenomenon. The next reason why we have to make changes is that change itself is an absolute price and will definitely happen.

It is clear why this change must be made and why students must be at the forefront of these changes, then in making these changes an unhurried method is needed, starting

from the smallest scope, namely oneself, then spreading until finally reaching the scope that we hope, namely this nation.

Then the role of students is also needed to advance remote areas not only after graduation but while still receiving formal education, they are also expected to be able to develop or advance their area and to be able to improve their expertise or skills in the area.

Students are expected to be able to make an analogy with Eka Budianta, a poet and administrator of the Tirto Utomo Foundation. "Humans who give their commitment can be compared to rambutans that give their fruit, flowers that give their aroma and beauty or birds that donate their chirping. But what is more accurate, perhaps, is like a tree that gives up its sap to be tapped. The suction of substances needed to live can actually endanger the survival of the donor, but it can also make the giver healthier and live longer."

The point is that students are able to provide support to the community in a targeted and timely manner.

C.3. Character and Moral

As agents of change, students behaved not like heroes who came to a country and bravely drove out criminals and bravely the hero left the area accompanied by applause from the local population. In the sense that it is not only the initiator of change, but also the object or actor of the change.

Accordance with true religious principles. Neutral ethics is also "a theory about human actions, which are weighed according to good and bad or a science that investigates what is good and what is bad, taking into account the mind" (Setiyani, 2013). For this reason, character education more broadly can be interpreted as an education that develops cultural values and national character in students so that they can have values and character as their own character, apply these values in their lives

as members of society, and are religious citizens. , nationalist, productive, and creative. i

This concept also needs to be taken seriously by the government and society so that it becomes an answer to the real conditions faced by the Indonesian nation today which is marked by many criminal acts, the waning of nationalism, the emergence of racism, the fading of religious tolerance and the loss of religiosity in society, so that cultural values the faded nation can return to the culture in the midst of society. One of the efforts that can be done as soon as possible is to improve the curriculum in the national education system which leads to real character education.

In Law Number 20 of 2003 concerning the National Education System, character education actually occupies an important position, we can see this in the national education goals which state that:

"National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen" .

C.4. Results

Then the researcher will explain about the identity of the informants who will conduct the interview process regarding the influence of dark jokes and moral crises among students, in this study, the researchers used three informants which included students from UIN KH.ABDURRAHMAN WAHID, then the data obtained would be assembled using a descriptive method. In order to obtain qualitative answers, conclusions are then drawn from the problems raised in the research being conducted.

Based on the results of interviews conducted by researchers, interesting things were found about how students react to dark jokes, this was conveyed by Farhan, a

student majoring in Islamic Broadcasting Communications, "it's interesting when talking about dark jokes, often I also enjoy comedy or dark language. -dark and if you talk about whether it affects me personally, there must be an influence, sir, because what I know is that someone's words reflect their character and this can be influenced by many factors, especially now that all students have social media," he said.

The same opinion was also expressed by Nafis, a student majoring in Islamic Broadcasting Communication, "I often hear dark jokes on the Youtube of the Indonesian Funny Council, especially if it's Muslim Tretan and Coki Pardede who bring it, it's really funny, when it comes to their impact on students. I myself as a student, although I like the content, Tretan and Coki, who have a lot of dark jokes, but yes, mas I rarely talk to people or when I'm joking, I use dark jokes because I'm afraid to offend the other person," he said.

According to Danil, a student majoring in Islamic Broadcasting Communication, "I don't really understand dark jokes, bro, but dark jokes are often used in the comedy Tretan and Coki, if they are both, I know and have seen them quite often. At Amti, it's funny, bro, but if I'm the one being laughed at like that, it's a bit offensive to my feelings," he said, laughing.

Of the three informants who have been interviewed by the researcher, it can be said that there are a lot of fans of dark jokes, but many also don't want the joke to be thrown at them. Furthermore, students' opinions about the influence of dark jokes have an effect on the morals of the students themselves as shown. has been conveyed by Farhan, then there are also students who do not really understand these dark jokes, this has also been conveyed by Danil.

And recently, when the pandemic occurred, students were demanded to do online learning which made the level of interaction with smartphones higher and lately there are also more and more comics with humor using dark jokes that are milling about their content on social media, as many as 492 students (97, 6%) and 11 students (2.2%) using a laptop to take part in *online learning* , the rest using a desktop as much as 1 student (0.2%). Students are more comfortable using *smartphones* in

doing online learning . This needs to be taken into consideration for policy makers in order to make learning media that can be accessed properly and comfortably through *smartphones.*

The results above show the high number of student interactions with their smartphones, but that's not the only factor that makes the smartphone an object for fun, there is also a stress factor that results in the large number of burdens students feel.

D. Conclusion

After the researcher explained about the influence of dark jokes on the moral crisis among students, the conclusion is that according to the results of sources and interviews with researchers on students, it shows that there is an influence caused by this dark jokes style of speech, including the existence of statements from the public that legitimize students with this dark jokes speaking style. with people who are not polite, then there is a big influence from social media on the dark jokes style of speech, and the lack of students will know this dark jokes style of speech.

Students who are considered by the community to be agents of change are also not really cared for by the students themselves, and this is the reason why students behave as they please and don't heed or filter anything they see on social media, everything on social media is swallowed. raw because communication ethics is an important skill that we should breathe, the many discourse ethics that are lost in the public sphere today also need to be a phenomenon that cannot be taken lightly.

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