

Analysis of Irony in the Lyrics Arabic Song "A'touna Et-Tufoole" Study: Cognitive Semantics

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ABSTRACT

This research examines Irony focusing on the lyrics of the song "A'touna Et-Tufoole" in Arabic version. The main objective of this research is to explore the meaning of irony in the lyrics of "A'touna Et-Tufoole" and analyze how the meaning of irony is employed within the context of the song. A qualitative approach with descriptive analysis method is employed to comprehend the meaning of irony and its descriptive qualitative implications. The research design involves content analysis of data consisting of Irony embedded in the lyrics of "A'touna Et-Tufoole" in Arabic. Data collection techniques employed in this research include reading and note-taking. The research findings encompass Verbal Irony, Dramatic Irony, and Situational Irony. This study aims to provide deeper insights into how irony functions in elucidating the meaning of songs in the Arabic language within the field of Arabic language semantics and how it might influence the understanding and interpretation of messages within different cultural contexts. Furthermore, this research is anticipated to make a significant contribution to comprehending the complex aspects of Arabic language irony.

KEYWORDS

analysis; irony; cognitive semantics; Arabic songs

INTRODUCTION

The study of semantic in Arabic language holds significant value in understanding cultural contexts, literature, law, and religion that utilize the Arabic language. Within the context of irony, semantics are employed to create contradictions between what is actually expressed in a sentence or statement and what should or is literally interpreted. This creates tension between the literal or explicit meaning and the intended or implicitly understood meaning.

In irony, the use of semantics serves to create incongruities between what is stated directly and what is intended or understood behind those words. This can occur through wordplay, the selection of ambiguous words, or contrasts between the context and the expected meaning. Thus, in terms of irony, semantics play a role in creating hidden meanings, implying something deeper or contradictory to the literal meaning, allowing the use of language to convey more complex or profound messages.

The term "irony" and its definition originate from ancient Greek history. In ancient Greek comedy, there were three standard character types known as eiron, alazon, and bomolochus. Alazon referred to a person who was arrogant and overly confident, often speaking about their great achievements. On the other hand, bomolochus was a less intelligent figure using coarse language when interacting with the audience. Meanwhile, eiron was a character subtly mocking alazon by belittling their own abilities. In Aristotle's "Nicomachean Ethics," eiron is described as someone who belittles oneself, mocks oneself, and the owner also does the same. Eiron is the origin of our modern irony, with part of its definition. Modern irony, introduced in the 16th century, focuses on expressing the

opposite of the intended meaning, unlike Greek irony, which emphasized stating something less than the intended meaning. This change from self-deprecation to saying the opposite has occurred (Colebrook, 2004). According to Agni (2010), Verbal Irony is a satire by hiding and stating the opposite of what is spoken. According to Keraf (2009), irony is a form of expression that intends to differ from what is actually revealed in the series of words.

Similarly, irony can occur in the communication process conveyed in song lyrics. This certainly holds specific purposes and meanings in its intent. Songs are part of the study of literature and linguistics. Songs often serve as a means to express and enrich language. Lyrics in songs allow the use of words with a distinct style, captivating rhythm, and repetitions that enhance memory. For example, in Arabic song lyrics like:

(a) أَرْضِي حَرِّيَّةَ مَسْرُوقَةَ
Ardhi Huriyyeh Masroo'a
'My land stolen its freedom'

The meaning here is categorized as verbal irony. The land referred to being stolen implies the rights or freedom of that country being seized by another.

In the context of English songs, for instance:

(b) In this song, Morissette mentions various situations she describes as "ironic," such as rain on a wedding day or having "ten thousand spoons when all you need is a knife."

The irony lies in the fact that the situations described are not technically ironic but rather strange coincidences or paradoxes in everyday life. Additionally, songs can also be powerful tools for language learning. Songs in the language one wants to learn can help expand vocabulary, understand idioms, and improve understanding of grammar in a more relaxed and enjoyable context. Thus, the relationship between language and songs is closely intertwined, where language shapes songs, and conversely, songs provide a unique way to convey language. Altenbernd and Lewis (Al-Ma'ruf, 2010: 3) state that rhetorical means are commonly possessed by every writer in using their work. The meaning of literary works is inseparable from the use of language in them. One form of literary work that possesses beauty in its language is song lyrics.

This research aims to examine the context of Irony found in the lyrics of the Arabic song "A'touna Et-Tufoole" along with its meaning. This study encompasses the style of language satire known as Irony. It delves into the interpretation of the lyrics of "A'touna Et-Tufoole" using cognitive semantic studies.

Keraf (2004) argued that the style of language satire or irony aims to say something with a different meaning from what is contained in the series of words. Thus, what is meant by the style of language satire is a form of language style where the series of words differ from what is intended. In other words, there is another meaning that the speaker wishes to convey (Keraf, 2009).

Similarly, Perkins (2001) stated that the basic characteristic of irony is saying the opposite of what is meant. In the context of communication, understanding irony can be key to avoiding misunderstanding and comprehending the true intentions of the speaker. Satire is a remark intended to express something to someone, not explicitly mentioned or stated, but only conveyed sarcastically through allusions or symbols to another matter. Supported by Pasaribu (2023), who mentioned that irony can also be seen in the song lyrics "A'touna Et-Tufoole," finding verbal, dramatic, and situational irony present in the song's lyrics.

Cognitive linguistics perceives that every structure in language is a symbol, so every language form is considered to have meaning, and there is no form without meaning,

including irony. The contribution of cognitive linguistics to the study of words is crucial, especially in explaining the meaning of words in their cognitive semantic context. Humans tend to understand new things by associating them with what is already known. This association helps facilitate understanding and strengthens memory (Croft, 2004).

According to Landy (1972), Irony is divided into three types: Verbal Irony, Dramatic Irony, and Situational Irony. Verbal Irony involves using specific words to convey the actual or opposite meaning of what someone says. (Brown and Atterdo, 2000. Colebrook: 2004; Glucksberg and Brown, 1995) "**Dramatic Irony** is an event in a play, film, or other work where a character's words or actions convey a meaning that the character itself cannot understand but is understood by the audience. According to Stanton and Neale (2003), 'Dramatic irony has three stages: installation, exploitation, and resolution.' **Situational Irony** is most broadly defined as a situation where the outcome is incongruous with what was expected. But more generally, it's understood as a situation that includes elements beyond expectations (Aristotle).

The main focus of this study is to analyze the types of irony in the lyrics of the Arabic song "A'touna Et-Tufoole" as a branch of Arabic Semantic Studies. In the process of examination, semantics play a role in delineating the semantic function of language meanings. However, although irony is seldom used in the Arabic language, there are still few studies specifically addressing this phenomenon in the context of Arabic. Hence, this research aims to explore this knowledge by conducting an in-depth study of the meaning of irony in the Arabic song lyrics of "A'touna Et-Tufoole." By understanding how irony is used and comprehended by Arabic speakers, this study is expected to make a significant contribution in comprehending the complex aspects of Arabic language culture."

RESEARCH METHODS

This study is a semantic research focusing on the analysis of irony. It utilizes a qualitative and descriptive approach. Qualitative research aims to examine specific conditions or portray an object within a detailed review of the context where the phenomenon occurs in a natural setting that depicts the actual situation according to the field of study (Nugrahani, 2014). The qualitative approach also builds its own patterns, categories, and themes by organizing data through an inductive process (Creswell, 2009).

The research design involves content analysis, with the object of study being the types of irony present in the lyrics of "A'touna Et-Tufoole." The goal is to describe the usage of ironic language styles conveyed within the lyrics. The data for this research are extracted from the video soundtrack of the song "A'touna Et-Tufoole" in Arabic language lyrics. The gathered data is then analyzed using the technique of note-taking. Best and Kahn (Muswazi & Nhamo, 2013) reveal that this technique structures material for easy retention. Note-taking techniques can be derived from speeches, lectures, discussions, conversations, songs, or other references.

The research is conducted through step-by-step observation. Firstly, comprehensively reading and listening to the lyrics of "A'touna Et-Tufoole" to understand the meaning of each lyric. Secondly, noting down the identified ironies and categorizing them using Colebrook's theory (2004) based on the types of irony found in the song lyrics. Thirdly, interpreting the meaning of the lyrics to get an overview of the storyline and the language style within it related to the data source. Finally, drawing conclusions from the analyzed data. This method is chosen as it is more suitable for textual analysis in the lyrics of "A'touna Et-Tufoole," along with an extensive explanation of the analysis results, not merely a theoretical explanation. The research data consists of the video or soundtrack of the song, portraying the description or depiction of Palestinian children affected by the

conflict and violence in Palestine. "A'touna Et-Tufoole" is a song originating from Palestine, which gained immense popularity worldwide. Its literal translation is "A'touna Et-Tufoole" in Arabic.

The song conveys a message of concern for children affected by conflict and violence in Palestine. Through emotional and poignant lyrics, it expresses hope for peace and justice for Palestinian children affected by the challenging situation in the region. Its melodious music and profound lyrics make it highly appealing to listeners from diverse cultural and linguistic backgrounds. The reason for choosing this data source is its significant popularity and widespread airing in the media during the height of the Israel-Palestine conflict. Below is a table consisting of the types found in the song lyrics.

Table 1. Data Ironi of the lyric "A'touna Et-Tufoole"

No.	Lyric	Transliteration	Meaning
1.	جِينَا نَعِيدُكُمْ	'Jeena Na'aidkum'	"We come with holiday greetings."
2.	بِالْعِيدِ مَسْأَلُكُمْ	'Bil Eidi Minsaalkum'	"Why is there no festive decoration in our place?"
3.	يَا عَالَمَ	'Ya 'Alam'	"Oh Universe."
4.	أَرْضِي مَحْرُوقَةَ أ	'Ardhi Mahroo'a'	"My land is burnt."
5.	أَرْضِي حُرِّيَّةَ مَسْرُوقَةَ	'Ardhi Huriyyeh Masroo'a'	"My land's freedom is stolen."
6.	سَمَانْنَا عَمَّ تَحْلَمُ،	'Samana 'Am Tehlam'	"Our sky is dreaming."
7.	عَمَّ تَسْأَلُ الْأَيَّامَ	'Am Tes'al El-Ayam'	"Asking the days."
8.	وَأَيْنَ الشَّمْسُ الْجَلُوةَ	'Wein Esh-Shames El-Helwe'	"Where is the beautiful sun?"
9.	وَرُفُوفِ الْحَمَامِ	'War foufl Hamam'	"Where are the flaps of the dove's wings?"
10.	أَرْضِي صَغِيرَةَ	'Ardhi Zgheere'	"My land is small."
11.	مِثْلِي صَغِيرَةَ	'Metli Zgheere'	"Like me, who is small."
11.	أَعْطُونَا الطُّفُولَةَ	'A'touna Et-Tufoole'	"Give us childhood."
12.	أَعْطُونَا السَّلَامَ	'Atouna Es-Salam'	"Give us a chance."

The analysis was conducted following a structured approach suggested by Miles et al. (2014). Data reduction involved removing repetitive song lyrics. Recorded utterances were then compiled into the table. This study applies cognitive semantic analysis. The subsequent steps involve interpreting the data before drawing research conclusions.

RESULTS AND DISCUSSION

The research findings revealed insights within the lyrics of 'A'touna Et-Tufoole' in Arabic. The data analyzed using Colebrook's theory comprised 12 instances. Among these were various types of irony such as verbal irony, dramatic irony, and situational irony. These were categorized as follows:

Table 2. Classification of Types of Irony

a. Verbal Irony in the lyrics of 'A'touna Et-Tufoole

No.	Lyric	Transliteration	Meaning
1.	جِينَا نَعِيدُكُمْ	'Jeena Na'aidkum'	"We've come with holiday greetings"
2.	بِالْعِيدِ مَسْأَلُكُمْ	'Bil Eidi Minsaalkum'	"My land is small, like me, it's small"
3.	سَمَانْنَا عَمَّ تَحْلَمُ	'Samana 'Am Tehlam'	"Give us our childhood."
4.	عَمَّ تَسْأَلُ الْأَيَّامَ	'Am Tes'al El-eiyam'	"We've come with holiday greetings"
5.	وَرُفُوفِ الْحَمَامِ	'War foufl Hamam'	"My land is small, like me, it's small"
6.	أَرْضِي مَحْرُوقَةَ	'Ardhi Mahroo'a'	"Give us our childhood."
7.	أَرْضِي صَغِيرَةَ	'Ardhi Zgheere'	"We've come with holiday greetings."
8.	مِثْلِي صَغِيرَةَ	'Metsli Zgheere'	"My land is small, like me, it's small"
9.	أَعْطُونَا الطُّفُولَةَ	'A'touna Et-Tufoole'	"Give us our childhood."

The above data represents verbal irony, where in the lyrics, statements opposing a reality were found. It's interpreted as sentences categorized as irony where someone expresses something in words that seem contrary to the actual meaning or in a manner contradicting common understanding. In verbal irony, there's a difference between what's actually said and what the speaker intends. It's often used to convey conflicting or surprising messages, relying on the listener's understanding of a specific context or situation.

b. Dramatic Irony in the lyrics of 'A'touna Et-Tufoole''

No.	Lyric	Transliteration	Meaning
1.	أَرْضِي حَرِيَّةَ مَسْرُوقَةٍ	'Ardhi Huriyyeh Masroo'a'	My land's freedom is stolen.
2.	أَرْضِي مَحْرُوقَةٍ	'Ardhi Mahroo'a'	My land is completely burnt.
3.	وَأَيْنَ الشَّمْسُ الْجَلُوءُ	'Wein Esh-Shames El-Helwe'	Where is the beautiful sun?
4.	وَرُفُوفَ الْحَمَامِ	'War foufil Hamam'	Where are the flaps of the dove's wings?
5.	يَا عَالَمَ	'Ya 'Alam'	Oh Universe

The data above represents examples of dramatic irony. This can be observed in situations where the audience or listener of the song has certain knowledge or information about the character referred to in the song's soundtrack. Dramatic irony creates emotional tension as the audience wants to inform the character about the danger they are facing.

Dramatic irony plays a crucial role in generating tension, surprise, or profound emotional effects in literary or visual works. It adds an engaging dimension to follow the lyrics being conveyed and influences the emotional response of the audience or reader to the lyrics being presented.

No.	Lyric	Transliteration	Meaning
1.	أَرْضِي حَرِيَّةَ مَسْرُوقَةٍ	'Ardhi Huriyyeh Masroo'a'	"My land had its freedom stolen."
2.	أَعْطُونَا الطُّفُولَةَ	'A'touna Et-Tufoole'	"Give us our childhood."
3.	أَعْطُونَا السَّلَامَ	'Atouna Es-Salam'	"Give us a chance"

The data above represents Situational Irony, where the lyrics express hope for a better future for children affected by difficult circumstances. The situational irony in this context can be understood as the contrast between the hope for a brighter future for the children and the bitter reality they still face, trapped in conflict and uncertainty. While there isn't a clear distinction between what is hoped for and what actually happens in the lyrics, there's an emotional tension between the hope expressed and the harsh reality experienced by these children.

Dicussion

Analysis on irony in song lyrics It seems you've covered different types of irony—verbal, dramatic, and situational within the lyrics. into the semantic analysis of these lyrics, explaining how the literal meanings differ from the intended or deeper meanings. From the verbal irony where words contradict their literal meanings to the dramatic irony reflecting a contrast between the song's lyrics and the complex reality of children in various parts of the world, and finally, the situational irony showing a disparity between the joyful innocence depicted in the lyrics and the actual struggles faced by some children globally. It's impressive how you've drawn connections between the song's words and their underlying implications.

The discussion and translation of the Arabic lyrics that contain verbal irony:

(Data 1)
 أَرْضِي حَرِيَّةَ مَسْرُوقَةٍ

Ardhi Huriyyeh Masroo'a

'My land, its freedom is stolen'

The lyrics express verbal irony as they convey the idea of a land losing its freedom. The literal meaning implies theft, but in the broader context, it signifies the loss of freedom rather than physical theft. It highlights bitterness or injustice towards the loss of freedom.

(Data 2)

سَمَانًا عَمَّ تَحْلَمُ،

Samana 'Am Tehlam 'Am Tes'al El-eiyam

'Our sky is dreaming'

This phrase could metaphorically imply aspirations or dreams in the process of realization. 'Sky' might represent hopes or dreams while 'dreaming' suggests these aspirations are in progress, portraying the pursuit of future goals.

(Data 3)

عَمَّ تَسْأَلُ الْآيَّامَ

Am Tes'al El-eiyam

'Asking the days'

Metaphorically, 'asking the days' might symbolize seeking answers about the future or the direction to be taken.

(Data 4)

وَرَفُوفِ الْحَمَامِ

War foufil Hamam

'Where the wings of doves flap'

The meaning might refer to seeking help or assistance akin to the soothing effect of dove wings. While not directly employing verbal irony, within a context, it could contrast the expected ease with the actual complexity, considering doves are not known for powerful flight.

(Data 5)

أَرْضِي مَحْرُوقَةً

ArdhiMahroo'a

'My land is burnt'

Literally, it implies the land being burned, likely referring to the partial burning of Palestinian territory due to attacks. In a verbal irony context, it could signify a difficult or devastated state without literal fire.

(Data 6)

أَرْضِي صَغِيرَةً، مِثْلِي صَغِيرَةً

Ardhi Zgheere Metli Zgheere

'My land is small, like me, it's small'

These lyrics depict the mixed emotions of Middle Eastern children, feeling their childhood has been forcibly taken due to ongoing conflicts. It reflects the loss of freedom, happiness, and childhood due to continuous violence.

(Data 7)

أَعْطُونَا الطُّفُولَةَ

A'touna Et-Tufoole'

'Give us childhood'

It narrates a child's feeling of having their childhood stolen due to conflict-ridden regions like Palestine and Somalia.

(Data 8)

مِثْلِي صَغِيرَةٌ

Metsli Zgheere'

'Like me, small'

It's a comparison suggesting something being small similar to the speaker. In verbal irony, it might imply an unseen significance or greatness within the smallness.

The analysis of the Arabic lyrics containing Dramatic Irony:

(Data 1)

رَضِي مَحْرُوقَةٌ

Ardhi Mahroo'a

'My land is burnt'

Dramatic irony involves the contrast between what is said literally and what is meant or felt, evoking emotional impact due to the gap between the two. Literally, the phrase indicates the land being burned, signifying a situation of severe damage or significant loss. In the context of dramatic irony, it could signify a deeper or metaphorical representation of tragedy or loss related to life or identity.

(Data 2)

أَرْضِي حَرِيَّةً مَسْرُوقَةٌ

Ardhi Huriyyeh Masroo'a

'My land, its freedom is stolen'

From a dramatic irony perspective, this phrase contrasts the literal statement with the deeper or symbolic meaning. The theft indicated might extend beyond physical land loss, reflecting the loss of rights or identity associated with the land.

(Data 3 and 4)

وَأَيْنَ الشَّمْسُ الْجَلُوءُ وَرُفُوفُ الْحَمَامِ

Wa aiin Esh-Shames El-Helwe W-Rfouf El-Hamam

'Where the beautiful sun and the flapping of birds' wings?'

Literally, the question depicts confusion or lack of understanding regarding the absence of the expected beautiful sun and the usual bird activity. In dramatic irony, it creates a contrast between expectations and reality, showcasing a sense of confusion or emptiness due to the absence of expected occurrences.

(Data 5)

يَا عَالَمَ

Ya 'A-lam

'Oh universe'

This phrase could be analyzed from a dramatic irony perspective by considering the disparity between what is expressed literally and what the speaker actually means or feels. While it's an address to the universe, expressing admiration or reverence, in dramatic irony, it might suggest exaggeration or excessive use of words to convey emotions that might not match the actual feelings.

The Analysis of the Arabic lyrics of Situational Irony:

(Data 1)

أَرْضِي حُرِّيَّةَ مَسْرُوقَةٍ

Ardhi Huriyyeh Masroo'a

'My land, its freedom is stolen'

Literally, the phrase implies that someone's land has been stolen, but with the addition of "its freedom," irony arises as freedom isn't something that can typically be 'stolen'. This juxtaposes physical property (land) with freedom, an intangible human right. Placing "its freedom" here might voice the sentiment that not only material assets were seized, but also fundamental individual rights. It could metaphorically represent a situation where someone or a community feels they've lost not just physical property but also their rights or sense of freedom.

(Data 2)

أَعْطُونَا السَّلَامَ

A'touna Es-salam

'Give us a chance'

The meaning in these lyrics situationally depicts their struggle and sacrifice for the defense of Palestinian land, hoping to regain their territory and achieve independence through their efforts. The statement "Give us peace" implies a request to receive or attain peace. The irony lies in the reality that true peace often cannot be directly given by one person to another. Peace originates internally, often connected to mental tranquility or a calm heart. While one can create conditions or an environment conducive to peace, peace itself is an intricate internal process. The irony here is the assumption that peace can be given like an object or a gift when true peace often involves effort, introspection, and personal change. Even though someone can create situations conducive to peace for others, true peace ultimately results from internal conditions.

(Data 3)

أَعْطُونَا الطَّفُولَةَ

A'touna Et-Tufoole

'Give us childhood'

The phrase "give us childhood" refers to the desire or wish to relive or reclaim childhood. The irony lies in the fact that childhood is a past period of time and cannot be regained. The request contradicts the reality that childhood is a part of life that has passed. It carries irony in hoping to be 'given' something that cannot be controlled or regained. While we often reminisce about childhood as a time free of many responsibilities, full of innocence and joy, the irony lies in the reality that childhood is something that cannot be replicated or controlled again. The request reflects a desire to return to a past that objectively cannot be revisited. This irony could represent deep nostalgia, where someone may long for childhood memories and experiences, but realistically cannot obtain them in the same manner.

CONCLUSION

Irony is a theory that denotes events or situations contradicting what actually happens. Some characteristics of irony include: hiding or disguising the true intention, stating something very contrary to the fact, and often using subtle language with a harsh or sarcastic meaning. In the lyrics of "A'touna Et-Tufoole," three types of irony are identified: Verbal, Dramatic, and Situational Irony.

Verbal irony is evident in the meanings contained within the lyrics. It involves using words that imply a meaning contrary to their literal interpretation.

The meaning of Dramatic Irony can also be explained within the song "A'touna Et-Tufoole." Dramatic irony in the song lies in the contrasting emotions between the simple, innocent lyrics and the complex realities faced by children. It arises from the disparity between the happiness sung in the song and the actual conditions that children might face in various parts of the world. While the song may depict children's lives as happy and cheerful, the reality is that many children around the world face difficulties and challenges far from that portrayal. In such a context, dramatic irony emerges when the light-hearted and cheerful lyrics of the song contradict the more complex and serious realities that children may face around us.

Situational Irony found in the lyrics of "A'touna Et-Tufoole" describes the joy and innocence depicted in the lyrics contrasting with the reality faced by some children worldwide who might encounter very challenging situations. Situational irony lies in the disparity between the happiness sung in the lyrics and the actual lives faced by some children in the world. Despite the song lyrics portraying childhood as a time filled with happiness and innocence, the reality often falls far from that image. This children's song might provide a contrast between the happiness sung in the song and the difficult social, economic, or political conditions in some places around the world, where children might not experience childhood freely and joyfully as depicted in the song lyrics.

However, it's important to remember that this song was created to entertain and uplift children. Situational irony can be a reflection of the complexities of real life that contradict the simplicity of the song lyrics, and this strongly relates to the Verbal Irony present in the song lyrics.

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