



## Sarcastic Utterances in Majelis Lucu Indonesia Podcast: Pragmatics Analysis

Dinda Aprillia\*  
Sisila Fitriany Damanik

*English Applied Linguistics Postgraduate Program Universitas Negeri Medan, Indonesia*  
SFDamanik@gmail.com

### Article Info

*Keywords;*  
*Podcast; Pragmatics;*  
*Sarcasm*

### Abstract

This study aims to identify four types of sarcasm in each utterance spoken by the speakers on the YouTube Channel "Majelis Lucu Indonesia" (MLI) on the podcast video "Naik Jin ke Amerika Cuma 2 Jam"- episode 44. The object of this research is the conversation between 2 persons taken from a podcast video on the YouTube Channel. The results of this study show that in the podcast there are several speakers' utterances that contain the four types of sarcasm, among the four types of sarcasm-proportional sarcasm, lexical sarcasm, like-prefixed sarcasm, and illocutionary sarcasm, from speakers in the podcast video. The total number of speakers' utterances in the podcast is fifty-eight (58) which is divided into four types of sarcasm. As the result, there are 21 proportional sarcasm utterances, 23 lexical sarcasm utterances, 9 like-prefixed Sarcasm utterances, and 5 illocutionary sarcasm in the podcast video. This provides useful information to find out the utterances of the four types of sarcasm and what type of utterance they belong to be associated with the sarcasm utterances in the podcast video.

## INTRODUCTION

It is undeniable that sarcasm is a person's speech that contains harsh words, insinuating someone directly or indirectly. Besides being uttered directly to the intended person, sarcasm can also be done anywhere else through social media, such as YouTube channel. In this study, the researchers analysed sarcasm through one of the podcast contents on a YouTube channel, where the speakers criticize and insinuate the person directly by using harsh or sarcastic words. Although sarcasm can be used to criticize, it can also be employed in non-contemptuous ways. Organizational members frequently use sarcasm to convey positive messages (e.g., stating "you look terrible" to someone who is plainly dressed up for an important meeting) to praise recipients without embarrassing them or jeopardizing their own position (Jorgensen, 1996). Other times, sarcasm is merely employed for light-hearted banter (e.g., telling a new colleague who is coming to work for the first time amid a snowstorm that "we particularly arranged this weather for you").

Podcasts are audio or video files that are uploaded to the Internet and then subscribed to so that people may listen to or watch video podcasts on their computers or portable digital media players like the Apple iPod or YouTube. The terms "podcast," "radio," and "video" can refer to both the content and the delivery method. The ability to access music and video information even while not in front of a computer is one of the advantages of portable digital media devices like the iPod. Unlike television or radio broadcasts, which require a cell phone listener or viewer to be within range of the broadcast signal and listen or see content when the broadcast is streaming itself, podcasts can now be viewed at any time via YouTube. Podcasts are audio and video files that may be saved to a user's digital storage and listened to or seen at any time. According to Rosell-Aguilar (2007), the most difficult aspect of employing audio podcasts for foreign language acquisition is that visual learners may not find the material appropriate or fascinating. As a result, podcasts may have a clear advantage for auditory learners in terms of expanding their knowledge of podcasts.

*Majelis Lucu Indonesia (MLI)* is one of the YouTube channels in the form of podcast videos, *MLI* itself is content and program that attracts viewers' attention because it discusses the news that is viral and also not only discusses the news that is viral but also contains joke videos, Starting from those who judge people in the realm of social media to become a group that starts to popularize talking about someone who is viral and criticizes that person indirectly, *Tretan Muslim and Coki Pardede* are two speakers from *MLI* who are both known to make people viral and become a topic of conversation and insinuate or criticize the person indirectly. The utterances of both of them in the podcast became the object of this study since they virally could produce sarcastic yet entertaining utterances.

By seeing this phenomenon, it is assumed that it is important to conduct a study about sarcastic utterances from the podcast. In this study, the sarcastic utterances by the speakers were analysed by applying Yule's (1996) pragmatics approach. According to Yule (1996: 4), The study of the relationship between the form of a language and the speakers who convey speech is known as pragmatics. It concentrates on aspects of meaning that cannot be directly predicted only through knowledge of a language, but also requires knowledge of learning a spoken language delivery. It is in line with what was stated by Trask (1999) that pragmatics is the study of how meaning is communicated through a particular greeting or setting. According to Yule (1996: 3), pragmatics is concerned with what the speaker intends in a given context and how the situation influences what the speaker says. In other words, pragmatics is more concerned with what someone wants to

express with what they say rather than the precise meaning of the words or phrases used in the utterance. Meaning can be viewed semantically and pragmatically in linguistics. A language style and semantic meaning are inextricably linked. This has evolved into a significant aspect of the language style. Meaning is the product of a language style's interaction with the context in which the language expression is utilized (Trask, 1999: 243).

Some studies about sarcasm are necessary to mention considering their relationship to this study. Research by Fitri and Amir (2020) about sarcasm in Deddy Cobuzier's Vlog is quite similar since they also discussed sarcasm using a pragmatic approach. However, it also has different things because they used improper, unpleasant, abrasive, and harsh diction and sarcasm. Positive and negative faces are both broken by sarcasm. Fitriyanti (2020) had been succeeded in analysing the sarcasm of the Netizen's comments on Donald Trump's Instagram Account. It is revealed that the speaker's utterances belong to the types of sarcasm found in Donald Trump's Instagram comments. While research by Wibowo (2018) had analysed the directive utterances in *The Percy Jackson and The Olympians Novel* and its translation by applying a pragmatic analysis approach.

Even though those researches have similarities with this research, especially the approach in pragmatic on analysing utterances, but this research aims to find the types of sarcastic utterances uttered by the speakers in the *MLI* podcast videos on YouTube. The researchers of this study focus on the sarcastic analysis on the *MLI* podcast on YouTube in order to determine the Sarcastic utterances by applying Yule's (1996) pragmatics approach to analyse the utterances and Camp's (2011) concept of types of sarcasm analysis.

## METHODOLOGY

It is considered that the qualitative method is quite pertinent to the research because the results of the data analyzed were about observing types of sarcastic utterances uttered by the speakers in the *MLI* podcast videos on YouTube. The researchers of this study focus on the sarcastic analysis on the *MLI* podcast on YouTube in order to determine the Sarcastic utterances by applying Yule's (1996) pragmatics approach to analyse the utterances and Camp's (2011) concept of types of sarcasm analysis.

The data were utterances by the speakers in the *MLI* podcast video on YouTube on "*Naik Jin ke Amerika Cuma 2 Jam*" – episode 44. To obtain the data, the video was observed and transcribed, and the utterances containing the four types of sarcasm were listed. Then, the

researchers examined each listed utterance to ensure that the words of the two speakers *Muslim Tretan and Coki Pardede* in the video podcast and transcript contained Sarcastic.

## RESULT AND DISCUSSION

In YouTube Channel "Majelis Lucu Indonesia" (MLI) on the podcast video "Naik Jin ke Amerika Cuma 2 Jam"- episode 44, the researcher examined every utterance of the speaker in the video in which this study applied types of sarcasm theories listed in the theory of Camp (2011). This type of sarcasm consists of propositional sarcasm, lexical sarcasm, prefix-like sarcasm, and illocutionary sarcasm. Besides applying Camp's theory, as it is stated previously this study also applied Yule's (1996) theory of pragmatics which stated that listeners can convey what is said to arrive at an interpretation of the speaker's meaning. After analyzing the data, the researcher classified the types of sarcasm that can be seen in table 1 presented below.

Table 1. Type of Sarcasm found in "Naik Jin Ke Amerika Cuma 2 Jam"

No.	Types of Sarcasm	Utterances
1	Propositional Sarcasm	21
2	Lexical Sarcasm	23
3	Prefix-like Sarcasm	9
4	Illocotinary Sarcasm	5

Regarding the table above, the researcher found 53 utterances containing four types of sarcasm in the MLI video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44. It can be seen that there are twenty-one (21) utterances that belong to proportional sarcasm, twenty-three (23) are utterances identified as lexical sarcasm, nine (9) utterances are prefixed-like sarcasm, five (5) utterances identified as illocutionary sarcasm. The following section provides the explanation and the examples of every types of sarcasm found in the MLI video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44.

### Propositional Sarcasm

This type of sarcasm is the most obvious one, in which it uses sarcasm that is directly directed at the intention of the speaker, which is to 'satirize'. But in this type, the proposition and design of the speaker is the opposite. The speaker will openly say the opposite of what is intended.

As it is stated previously that there are two speakers of the MLI video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44, Tretan Muslim and Coki Pardede. They make a conversation in the podcast by saying harsh words or satire directly or indirectly, to Berbi Kumalasari, a female artist who became the object of their podcast conversation. There are 21 utterances found in the MLI video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44 of four types of sarcasm.

The following example of data shows the proportional sarcasm category, that is because this sarcasm describes a person's utterances that lead directly to the intended purpose for an insinuation or rude intent.

#### Sample Data 1

- Tretan Muslim : *Penyanyi juga, kata Boy William, **tapi jelek suaranya.*** (Singer too, says boy William, **but she has bad voice.**)
- Coki Pardede : *Kata Boy William jelek suara dia.* (Boy William said she had a bad voice.)
- Tretan muslim : ***Enggak pak, hahahaha.*** (Nope, Sir. Hahaha)

From sample data 1, it can be seen that Tretan Muslim directly stated *tapi jelek suaranya (but she has bad voice)* towards their object of conversation – Berbie Kumalasari. It is continued with the Tretan's utterance in the last line of the sample data which says *Enggak pak (Nope, Sir).*

Though Tretan did not agree with Coki's statement who said *Kata Boy William jelek suara dia.* (Boy William said she had a bad voice.), Tretan ended it by his laughing. His expression of laughing indicates the attitude of insult, even though it does not implicitly contain the element of satire. Those utterances are understood as rude remark to someone they are talking about that makes it seem like nothing is made as a joke that becomes insulted. The researchers categorized the utterances as proportional sarcasm, which expresses the actions of a speaker in the podcast as harsh satire.

#### Sample Data 2

- Coki Pardede* : *Apa sih sebenarnya dia ini.* (What exactly is she?)  
*Tretan Muslim* : *Berbie Kumalasari ini seperti Lucinta Luna tiba-tiba naik kepermukaan terkenal, ada itu apa ?* (Berbie Kumalasari is like Lucinta Luna **suddenly rose to prominence**, is it really exist?)  
*Coki Pardede* : *Betul-betul, Sebenarnya dia itu apa?* (You're right. What she really is?)

Proportional sarcasm can be seen in Tretan's utterance in the podcast directly referring to "*Berbie Kumalasari*" and mentioning the sentence *Tiba-tiba naik ke permukaan (suddenly rose to prominence)*. It is considered as harsh in nature by mentioning the insulting sentence. Therefore, the conversation between the two of them was meant to convey a rude insinuate sentence.

#### Sample Data 3

- Coki Pardede* : *Dia itu sempat jadi pemeran pembantu di film bidadari, ohh itu yang gemuk itu.* (He was a supporting actor in the movie Bidadari, **ohh that fat one.**)  
*Tretan Muslim* : *ohhhh... Itu dia?* (That was her?) *Pantesan gak asing wajahnya.* (No wonder her face is familiar.)

The researcher identified the utterance uttered by Coki, *ohhh yang gemuk (itu ohh that fat one)* as proportional sarcasm because it shows a rude speech without thinking about someone's feelings in saying it. Eventhough it was a past event but it was a very harsh sentence or an act of insult to someone, in this case, Berbie Kumalasari.

The examples of the utterances above about the speaker's utterances in the MLI video podcast have certain meanings and purposes that aim to be conveyed to someone who wants to be addressed directly or indirectly to that person they are talking about. From the above, it is stated

that the remarks are so rude as explained by Camp (1994, p.21) regarding proportional sarcasm. This type of sarcasm directly leads to the intended meaning of insinuation to someone.

### Lexical Sarcasm

In contrast to propositional sarcasm, lexical sarcasm sounds the most natural. Suppose in propositional sarcasm the speaker's statement is more pragmatic than in lexical sarcasm. In that case, the statement is more natural and clearly indicates an extreme statement that is conventionally related to the normative scale. Utterances containing lexical sarcasm perform coercive speech acts, but there are only a few cases of lexical sarcasm, and not all of them use explicit and comparative manifestations. Here, the only type of sarcasm attached to the speaker's evaluative proportion is lexical sarcasm compared to propositional sarcasm.

In the context of two speakers in the MLI video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44, *Tretan Muslim* and *Coki Pardede*, who made utterances in the podcast by saying rude words or insinuating directly or indirectly to the person they are discussing, *Berbi Kumalasari*, there are twenty-three (23) utterances of lexical sarcasm found. The following sample data show the category of lexical sarcasm, that is, because this sarcasm describes a person's utterance that leads directly and indirectly to natural and clearly indicates an extreme statement that is conventionally related to the normative scale. The expressions use positive sentences but cause words that cannot be separated from negative things, which have other purposes that are directed to the person.

#### Sample Data 4

- Coki Pardede* : *Dia waktu itu pernah bilang Amerika-Indo 8 jam.* (She once said that America-Indo took 8 hours.)
- Tretan Muslim* : ***Enggak, sebenarnya yang salah itu kita ya bro. Kita yang membahas ini.*** (No, it's actually us who are at fault, bro. We are the ones discussing this.)
- Coki Pardede* : *Netijen yang gak terima makanya ini jadi rame.* (It's netizens that don't accept this so it's a big deal.)

From the conversation above, the researcher identified the sentence ***Enggak, sebenarnya yang salah itu kita ya bro*** and the sentence ***Kita yang membahas ini.*** (No, it's actually us who are at fault, bro. We are the ones discussing this.) as lexical sarcasm. This sentence contains lexical sarcasm because the speakers' words are not blaming the person who made them talk about it, but in fact, they are the ones who want to discuss it. This is because that person is the subject

of public discussion. Another purpose of the speaker to say it is the speaker wants to insinuate the person indirectly. It also can be seen in the following sample data.

#### Sample Data 5

- Coki Pardede* : *Bagaimana Boy William di situ bisa sabar ya?*( How could Boy William be patient there?)  
*Tretan Muslim* : ***Nahan ketawa juga ya. (He's holding back his laughter too, huh)***  
*Coki Pardede* : *Gokil sih bisa nahan tawa disitu dia. (It's crazy that he can't stop laughing there.)*

From the sample data above, lexical sarcasm is seen when Tretan says, "***Nahan ketawa juga ya***". His utterance, hold the laugh, refers to sarcastic purpose that implies Boy William really wants to laugh hard. Therefore, the conversation between the two of them meant to convey a insinuate or an insult. It is also in line with the following sample data.

#### Sample Data 6

- Tretan Muslim* : *Heran gua lihatnya. (I'm surprised to see it.)*  
*Coki Pardede* : ***Sok-sokan mau ngatain snack Indonesia. (Too snobby to call out Indonesian snack)***  
*Tretan muslim* : *Dia yang omongin. (She did the talking about it.)*

The utterance, ***Sok-sokan mau ngatain snack Indonesia. (pretentious to call out Indonesian snack)*** is categorized as lexical sarcasm since it conveys directly that the person they were talking to was too snobby for underestimating Indonesian snacks whereas they were sure that the snacks made in Indonesia are more delicious than a snack from another country. The speaker shows satire in the form of ridicule to the person, that she does not know that Indonesia has various delicious snacks. Some of the examples from the utterances of the speakers in the podcast above have certain meanings and purposes which are directly conveyed to someone they were talking about. It can be stated that the utterance has become so rude or insulting. In the conversation, the speakers are engaged in illocutionary power, but the lexically focused pragmatic procedures imply the opposite notion. In other words, the utterances can have a positive beginning but have a negative impact (Camp, 2006).

#### Like-Prefixed Sarcasm

Like-prefixed sarcasm is similar to propositional sarcasm, but in this type of sarcasm, there is only a merging of the sarcasm statements with a declarative sentence. In propositional sarcasm is very strongly implied by the speaker and contrary to the intention to be expressed, whereas in like-prefixed sarcasm shows a statement that is more clearly seen denied by the speaker. Denial of an idea is even better

automatically because the possibility of denial has a greater advantage. Like-prefixed sarcasm implicates to form of meaning inversion specifically. As well as this type is more likely not to cause ambiguity.

In the context of two speakers in the *MLI* video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44, *Tretan Muslim* and *Coki Pardede* make a conversation by saying rude words or insinuating directly or indirectly to the person they are discussing, namely *Berbi Kumalasari*. There are nine (9) utterances found in the *MLI* video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44 of four types of sarcasm. The following sample data show the like-prefixed sarcasm category since in the utterances the emergence of declarative sentences can lead to direct or indirect expression of denying or rejection of what the person has previously spoken about. As the result, they cannot be separated in causing negative things, which have a real purpose to be shown to the person.

#### Sample Data 7

- Tretan Muslim* : *Netizen ,artis lain ya gak terima lah, **mangkanya terjadi membahas ini.*** (Netizens, other artists don't accept it, **that's why this discussion happened.**)
- Coki Pardede* : *Ini kan? Di vidio ini dua kali kan wawancaranya?* (This is it, right? There are two interviews in this video, right?)
- Tretan muslim* : *Apa sih ini ?* (What is this?)

*Tretan*'s Utterance, ***Mangkanya terjadi membahas ini (that's why this discussion happened.)*** is considered as like-prefixed sarcasm because it is a declarative sentence. In his comment, *Tretan* is caustic, claiming that netizens, and other artists do not accept what was said by *Berbie Kumalasari*. The person they are talking about is being discussed by the public with the problem or is going viral, with their own volition discussing this to increase viewers. Therefore, the conversation between the two of them meant the opposite of what was actually. It also can be seen in the following sample data.

#### Sample Data 8

- Coki Pardede* : *Kalau dia ngaku 8 jam ke Amerika, kalau kita percaya, ya **pasti dia bingung nangepinnya. Hah? Kok percaya ya?*** (If she claims to have traveled 8 hours to America, if we believe her, **she'll be confused. Huh? How can we believe it?**)
- Tretan Muslim* : *Tapi kalau percaya pasti bingung juga ya.* (But if you believe it, you must be confused too.)
- Coki Pardede* : *Kalau percaya gak jadi sensasi lah ini.* (If you believe it, it won't become a sensation)

The utterances *pasti dia bingung nangepinnya. Hah? Kok percaya ya? (she'll be confused. Huh? How can we believe it?)* is categorized as like-prefixed sarcasm through insinuating or contradictory actions in situations beyond one's understanding. From these utterances, the speaker (*Coki*) indicates that the fact is that this person (*Berbie Kumalasari*) is just looking for a sensation and makes her a public discussion and is only made by that person to seek the stage.

#### Sample Data 9

*Coki Pardede* : *Saya sabar-sabar. (Let me calm down myself)*  
*Tretan Muslim* : *Sumpah, gila ni orang. (I swear, this guy is crazy.)*

Sentences uttered by Coki in the video podcast, *Saya sabar-sabar (Let me calm down myself)*, indicates a revealing action to know the reality. The word *Sabar* is not true because, on the contrary, they really do not accept what was said by the person they are talking about. From that sentence, we can see that their utterances contradict with what they are discussing, instead of being calm down (*sabar*), but continuing to be sarcastic to that person. These utterances can be categorized as like-prefixed sarcasm since they implicate to form of meaning inversion specifically.

Some examples of the utterances above have a certain meaning and purpose that aims to convey directly or indirectly to someone that they are talking about. The above words use harsh words to express lies, which aim to praise the person, but behind it, all these expressions have other meanings and purposes. As stated by (Camp 1994, p.21), regarding like-prefixed sarcasm that this sarcasm is a word of rejection of a speaker's expression to the person by revealing "lies" and "rough insinuate", for certain purposes to someone.

#### **Illocutionary Sarcasm**

Illocutionary sarcasm expresses the opposite of what the speaker will express. In this type, sarcasm is not only seen from the elements in a speech but can become a unified whole including other speech acts that accompany it. Illocutionary sarcasm covers all relevant implicatures including specific implicatures so that these sayings function to provide an evaluative attitude towards the actual situation. Such as speech expressing compassion, admiration, or praise.

In the *MLI* video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44, there are five (5) utterances found which are categorized as illocutionary sarcasm. The utterances are indicated as the illocutionary sarcasm category because this sarcasm describes a person's utterance that leads directly or indirectly to someone, whose word has words of admiration and giving praise. The speaker's utterances have a positive attitude, but the words are inversely proportional to what the real purpose is, where the sentence cannot be separated from giving rise to a negative impression, which has a specific purpose to be shown to that person. It can be seen in the following data.

Sample Data 10

- Coki Pardede* : ***Dia waktu itu Amerika Indonesia katanya 8 jam. (She once said that the distance between America and Indonesia was said to be 8 hours.)***
- Tretan Muslim* : *Lo percaya bro? (Do you believe it?)*
- Coki Pardede* : *Kalua gue percaya udah ikutan stress gua. (If I believe it, I'm already stressed out.)*

A sentence uttered by Coki, ***Dia waktu itu amerika Indonesia katanya 8 jam (She once said that the distance between America and Indonesia was said to be 8 hours.)***, seems that he is praised and amazed, while on the contrary, it expresses sarcasm that he just does not believe what is stated by the one they are talking about. From the conversation above, it can be seen that they are wondering, how come someone can go to America from Indonesia in only eight hours. Their words only give a real attitude, as well as bring up a sarcastic attitude. It also happens in the following sample data.

Sample Data 11

- Tretan Muslim* : ***Gua penasaran pingin nonton acaranya, yang pingin gua pelajarin bagaimana cara Boy William bisa sabar. (I'm curious to watch the show, what I want to learn is how Boy William can be patient.)***
- Coki Pardede* : *Sebenarnya enggak, Bro. (Actually no, bro.)*
- Tretan muslim* : *Iya, lagi berusaha untuk nahan aja ya Bro. (Yes, he's trying to hold back, bro.)*

In line with the previous sample data, the utterances ***Gua penasaran pingin nonton acaranya, yang pingin gua pelajarin bagaimana cara Boy William bisa sabar. (I'm curious to watch the show, what I want to learn is how Boy William can be patient.)***, are categorized as

illocutionary sarcasm. From these utterances it can be implied that if the podcast speakers are showing admiration by saying positive things about the actual situation on the contrary, they are only expressing sarcastic utterances which are kinds of insinuation, pretending to be amazed by the person. Another conversation related to illocutionary sarcasm can be seen in the following sample data.

#### Sample Data 12

- Coki Pardede* : *Mari kita tes ya, Bro.* (Let's test it, Bro.)  
*Tretan Muslim* : ***Apakah Boy William dan Berbie makan Gerry salut itu , apakah rasanya enak dan apakah cara memakannya dengan 3 layer itu. (Did Boy William and Berbie eat Gerry's salute, did it taste good and did they eat it with 3 layers.)***  
*Coki Pardede* : *Anda ya, Boy William sudah membuat ini.* (You, Boy William, have already made this.)

Illocutionary sarcasm expression is seen in these sentences, ***Apakah Boy William dan Berbie makan Gerry salut itu , apakah rasanya enak dan apakah cara memakannya dengan 3 layer itu.*** (Did Boy William and Berbie eat Gerry's salute, did it taste good and did they eat it with 3 layers.). Tretan's utterances refer to their previous conversations, which are the opposite of the actual situation and the opposite of what they said. By uttering these sentences they only give an evaluative attitude towards the person and towards the actual situation, even though their sentences express the contrary meaning to what they say.

Some examples of the sentences above from the *MLI* video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44 have certain meanings and purposes that aim to convey something to someone they want to address directly or indirectly. From the sample data above, it can be stated that those utterances are in the form of harsh sentences through words of admiration and praise to someone who has other purposes and goals. As it is said by Camp (1994, p.21), regarding illocutionary sarcasm, this kind of sarcasm is a specific intent and purpose that directly leads to the intended purpose of admiration, insinuation, and compliment to someone.

## CONCLUSION

This research aims to find out the types of sarcasm that exist in the trending *MLI* video podcast "*Naik Jin ke Amerika Cuma 2 jam*" – episode 44. The conclusion of this research can be developed based on the statement study. Researchers have found fifty-eight (58) sarcastic

expressions which can be categorized as 21 proportional sarcasm utterances, 23 lexical sarcasm utterances, 9 like-prefixed Sarcasm utterances, and 5 illocutionary sarcasm in the in the *MLI* video podcast " *Naik Jin ke Amerika Cuma 2 jam*" – episode 44. In this study, two theories are used, including the theory of Camp (2011) to analyze the types of sarcasm, and Yule's theory (1996) to determine utterances that have the meaning and purpose of the speaker's intent in the podcast.

The examples of the utterances in the *MLI* video podcast have certain meanings and purposes that aim to be conveyed to someone who wants to be addressed directly or indirectly to that person they are talking about. The utterances they address sound so rude or insulting. If the podcast speakers are showing admiration by saying positive things about the actual situation, on the contrary, they are only expressing sarcastic utterances which are kinds of insinuation, pretending to be amazed by the person. By uttering sarcastic expressions they only give an evaluative attitude towards the person they are talking to and towards the actual situation, even though their sentences express the contrary meaning to what they say.

## REFERENCES

- Amir, A & Fitri, I. R. (2020). *Deddy Cobuzier's Vlog is Full of Sarcasm*. The 3rd International Conference on Language, Literature, and Education (ICLLE), Atlantis Press SARL.
- Camp, Elizabeth. (2006). *Contextualism, Metaphor, and What is Said*. *Mind and Language*: 21:3, 280– 309.
- Camp, Elizabeth. (2011). *Sarcasm, Pretense, and The Semantics/Pragmatics Distinction*. *Nous Journal*. Vol.2, No.822. pp 1-48.
- Fitriyanti, A.I. (2020). *Creative Thinking Potrayed from Sarcasm of the Netizen's Comment in Donald Trump's Instagram Account*. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Department of English Literature Faculty of Humanities Press. Undergraduate thesis.
- Jorgensen, J. (1996). *The Function of Sarcastic Irony in Speech*. *Journal of Pragmatics*, 26, 613-634.
- Rosell-Aguilar, F. (2007). *Top of the pods–In search of a podcasting "Podagogy" for language learning*. *Computer Assisted Language Learning*, 20(5), 471-492. doi:10.1080/09588220701746047
- Trask, R. L. (1999). *Key concepts in language and linguistics*. New York: Routledge.
- Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.
- Wibowo, F.E. (2018). *A Pragmatic Analysis of the Directive Utterances In the Percy Jackson and the Olympians novel its Translation*. Vol 11, No 2. <https://doi.org/10.24042/EE-JTBI.V11I2.3483>