

Stand-Up Comedy in The Light of The Prophetic Hadith: Guidance or Prohibition

Muhammad Azwar^{1✉}, Ni'matuzuzrah², Irwan Evarial³, Irdawati Saputri⁴
State Islamic Institute of Kendari ^(1,2,3,4)

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✉ Corresponding author:
[muhammadazwar@iainkendari.ac.id]

Article Info

Abstract

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This paper is entitled "Stand Up Comedy in Review of Prophetic Hadiths: Guidance or Prohibition. This research was conducted in line with the rise of Stand up Comedy activities, both through television and online media. This sparked curiosity whether this phenomenon was condoned by religion or prohibited. This research is qualitative research, phenomena that occur in society are studied using data from relevant books. The data sources of this research are books, as well as hadith related to comedy. Data collection is done directly, the data is then analyzed to obtain information that is relevant to the discussion. From the research conducted, it was found that comedy or stand up comedy activities have spread for a long time in the world and also in Indonesia with various terms. Comedy with the aim of delighting others does not contradict the prophet's hadith, as long as it is done reasonably and not excessively.

1. INTRODUCTION

"Man is a talking animal", some other scientists state that "Man is an animal that can laugh" (Sirin, 1940). These two definitions of "Man" are mentioned by many experts. These two things are the definitions of "Human" mentioned by many experts. Humans are identified as animals or creatures that have the ability and habit of laughing. Laughter is not only a form of a person's mood, it is also the identity of a human being. Laughter is a form of expression of one's joy. Laughter is a reflex from stimuli seen or heard, laughter is a natural and universal language and can be found in any part of the world.

Laughter, apart from being a form of expression, is also a necessity that neutralizes one's activities. Busyness makes one tired and it is not uncommon to feel stressed. Laughing can relax a person because it requires fewer facial muscles when compared to frowning. In one study quoted by detikhealth, it was stated that humans move 62 facial muscles when frowning, and only need to move 26 facial muscles to smile (<https://health.detik.com>).

Islam strongly supports the activity of smiling, even if it is considered as a form of goodness (Al Tirmizi, 1970). Therefore, it is not uncommon for a da'i who teaches religion, to slip jokes in his da'wah material. This makes his da'wah more popular, easier to digest so

that it is easier to practice. The thing that then becomes a concern is that there are some preachers who reproach and consider it wrong, when da'wah is interspersed with humor.

Stand up comedy is a phenomenon that is happening in various regions in the world, including Indonesia. Life problems, work routines make comedy a form of healing that is in demand by the community. What then becomes the concern of Muslim academics is whether this stand up comedy phenomenon is in line with religion or even contradictory. If examined in the review of the prophet's hadith, there will be hadith that support comedy and at the same time there are also hadith that do not support comedy. This research will discuss in more depth about how to understand stand up comedy in the perspective of the prophetic hadith.

2. RESULT AND DISCUSSION

DEFINITION OF COMEDY

The word "comedy" comes from the Ancient Greek "komos," which means to have fun, and "oide" which means to sing. Comedy is a humorous work that generally aims to entertain, causing laughter, especially in television, movies, and jokes. In theater arts, especially Western theater, comedy is also one of the theater genres that originated in Ancient Greece. Satire or political satire uses a type of ironic comedy to portray a person or an institution. Parody uses an ironic style to provide criticism from within (Henderson, 1993). In the large Indonesian dictionary Komedia is defined as a light play full of humor, although sometimes the humor is satirical and ends happily; drama ria (<https://kbbi.web.id/komedi>).

4. THE HISTORY OF STAND-UP COMEDY IN THE WORLD

A. Aristophanes The Father of Comedy

"The Father of Comedy" Aristophanes and the History of Comedy. At the annual Athenian drama festival in 426 BCE, a comedy play called *The Babylonians*, written by a young poet named Aristophanes, was awarded the first prize. Aristophanes' play is the world's earliest comedy drama, filled with parodies, songs, sexual jokes, and surreal fantasies (a style of artwork that has an element of surprise, such as unexpected items placed near each other for no apparent reason).

The word "comedy" comes from the Ancient Greek "komos," which means to have fun, and "oide" which means to sing, and it is very different from its companion art form "tragedy" in many ways. Comedy or farce (Greek: , *kōmōidía*) is a humorous work that generally aims to entertain, to cause laughter, especially in television, film, and comedy. In theater arts, especially Western theater, comedy is also one of the theater genres that originated in Ancient Greece. Satires or political satires that use a type of ironic comedy to portray a person or an institution (Henderson, 1993). Parody uses irony to criticize from within. Where usually an ancient Athenian play or tragedy deals with the fall or defeat of a mighty king or can end in sadness (*kompasiana*).

While "tragedies" almost always borrow stories from legends, "comedies" deal with current events that are very relatable to Athenian society at the time. Aristophanes' comedies depict the common man attacking the powerful or important. His targets were arrogant politicians, war generals, and self-important intellectuals, precisely the people who sat in the front row of the theater, where everyone could see their reactions live (more commonly known today as roasting).

Aristophanes also became a master of parabasis, a comedic technique in which the actor speaks directly to the audience (in comedy terms now also often referred to as "Audience Riffing"), often praising the playwright or making topical comments and jokes.

By exploring new ideas and encouraging self-criticism in Athenian society, Aristophanes not only mocked his fellow citizens, but also shaped the nature of comedy itself (kompasiana.com). The forms of comedy once performed by Aristophanes became known in stand-up comedy activities in various countries and is considered the forerunner of the birth of modern comedy.

B. Abu Nawas, the Caliph's Comedian

Comedy is not only known in the Western world. In Islamic history, there is an 8th century comedian named Abu Nawas. He was Abu Nawas, born in 750 AD in the city of Baghdad, Iraq. During his lifetime, he traveled to various regions, starting from Bashrah, Kufa, and then lived in Baghdad. Abu Nawas had the ability to speak Arabic, poetry, rhyme and sing. Behind all his comedic abilities, he was a very intelligent person who eventually became an intimate friend of Caliph Harun Al-Rashid in Baghdad (Rahimsyah).

The story of the witty Abu Nawas has been a humor known to the Arabs for a long time. His intelligence wrapped in comedy made him a pioneer figure of comedy in Arabia. Some people think that Abu Nawas is an intelligent figure, who criticized the government of his time. The criticism made by Abu Nawas to the government was done with comedy, so that the message he conveyed was received even though in a different way.

5. History of Stand up Comedy in Indonesia

Stand up comedy is a comedy performance art performed by a live performer on stage. In Indonesian, stand up comedy is referred to as solo comedy. Single jokes or stand up comedy are usually performed by a performer, but can also be in groups by presenting bits continuously. A stand up comedy performer is known as a comic or komika, in addition to being referred to as a comedian or comedian in general terms.

The material in stand up comedy varies, about unrest, daily life, unique experiences, joking with others, and much more. The material displayed is usually written by the comedian himself, although some bring general material in their own style.

According to Safinatun Naja in her research entitled "Social Criticism in Stand Up Show Special Mesakke Bangsaku" (2018), stand up comedy has its roots in the performing arts of the United States in the 18th century.

The success of stand-up comedy shows in the United States then spread to various regions in many countries, including Indonesia (tirto.id).

In Indonesia, the concept of solo comedy shows has actually started since the 1970s. At that time, a number of names appeared, such as Srimulat, Warkop DKI, and Sergeant Prambors. However, at that time the term stand up comedy was not popular. In fact, these names have actually used the stand up comedy performance format. In addition, Warkop DKI, which is known through its films, has also implemented a stand up comedy format when performing on stage. A few decades later, there were a number of solo comedy competitions such as "Stand Up Comedy Kompas TV" and "Liga Komunitas" which gave birth to national comics. In 2011, the Indonesian Stand Up Comedy Community was born, spearheaded by Ernest Prakasa, Raditya Dika, Isman HS, Ryan Adriandhy, and Pandji Pragiwaksono (tirto.id).

The popularity of stand up comedy in Indonesia began to attract public attention in 2011 with the birth of the Stand Up Comedy Indonesia Community initiated by Ernest Prakasa, Ryan Adriandhy, Raditya Dika, Pandji Pragiwaksono, and Isman H. Suryaman.

From there, a number of solo comedy competitions such as SUCI, SUCA, Liga Komunitas, and so on emerged, which eventually gave birth to famous comics and enlivened the entertainment industry in the country.

Actually, before the Stand Up Comedy Indonesia Community was formed in 2011, several points in Jakarta had opened stand up comedy stages, one of which was pioneered by Ramon Papana. Comedy Cafe is a cafe that carries comedy as a concept that has featured stand up comedy performances since 1997. Ramon Papana is the man behind the cafe.

Now, the establishment of Stand Up Indo followed by the emergence of various stand up communities in many regions, as well as the lively stand up comedy competitions such as Stand Up Comedy Show, SUCI, SUCA, and others, have sprung successful comics in the realm of homeland entertainment.

6. Stand Up Comedy with Its Various Versions in Indonesia

A. *Paccarita Makassar*

Stand Up Comedy, which is characterized by particular region, has also been very long known in almost all regions in Indonesia. Makassar is one of the regions that has a stand up comedy culture known as *paccarita* or funny storyteller. The culture of presenting humor through short stories has long been known in Makassar city, even becoming part of local radio broadcasts. Paccarita contains folklore, funny events, interesting experiences or funny fairy tales of the past.

The Makassar City Library Office has a Paccarita Lorong program prepared for 1,000 Tourism Hallways in Makassar City. In order to realize this activity, the Head of Library Office Tenri A. Palallo is optimistic that he will be able to present 1,000 storytellers who will support the existence of Tourism Hallways in this city. "The storytellers that we train and recruit from various circles in the alleys in Makassar City we call *Paccarita* Lorong. They can be housewives, teenagers, students, fishermen, civil servants, private employees or teachers who are interested and have an interest in being involved in this program as Paccarita Lorong," said the Head of Makassar City Library, when met by the Radar Selatan team in his office (Radarselatan.Fajar.co.id).

B. Papua Mop

Papua has a very interesting culture. There is one culture that is ingrained in the land of Jaya Wijaya, namely MOP. According to Mokougouw (in Aritonang & Luhukay), mop or mob is a typical Papuan humor discourse that satirizes and laughs at the stories of Papuans of various ethnicities, ages, economic status, and professions. If Indonesians are more familiar with the term stand-up comedy, mop is fairly similar to the comedy format but performed with Papuan accents and accents.

Mop is a culture that predates the existence of stand-up comedy in Indonesia. There is no clarity about its origin and when it was first invented. Some Papuans believe that mop was introduced by the Dutch during the colonial era. The term mop itself is taken from April Fools' Day, which is internationally held on April 1. On the other hand, there are also groups of people who simply interpret mop as an abbreviation for "die laughing in the style of Papuans".

Basically, mop has variations according to tribes and regions in Papua. There are typical mops of Jayapura, Wamena, Biak, Manokwari, Sorong, and Fakfak. There are several words that are generally used in mop, namely *pace* for male depiction, *mace* for female depiction, *yaktep* for young people, *tete* for grandfather, and *nene* for grandmother. Mop allows everyone to be in a situation where everyone is equal regardless of social strata and status. Therefore, mop can be accepted by anyone because it is light and relaxed.

Initially, the spread of mop was only by word of mouth, but with the advancement of technology and the internet, mop can be reached by the community even outside Papua. One of the mop formats is a video popularized by Epen Cupen on Youtube. In addition, mop is also shared in the form of short messages (SMS), through social media such as Facebook, Twitter, Instagram, writing it in blogs, or packaging it in the form of e-books, CDs and DVDs (goodnewsfromindonesia.id).

The content of Papuan Fools' Day can range from humorous anecdotes to social commentary. It has gained popularity and recognition in Papua. Mop has an important meaning for Papuans. MOP is not just entertainment or humor, but also a part of Papuan culture and identity. It is a means for them to express themselves, entertain others, and maintain the spirit and togetherness in Papuan society.

7. Hadith on Laughter

A. Hadith on the Prohibition of Laughter

- The Hadith that laughing a lot kills the heart

There are several Hadīths that can be understood as prohibiting a lot of laughter and encouraging a lot of crying over sins. In some traditions it is mentioned that one of the factors that can cause hardening of the heart is laughter. In the Hadith the Prophet (peace be upon him). said: "And do not laugh too much. Indeed, too much laughter can kill the heart (Ahmad, 2001)."

- Hadith about how one should cry a lot

There are some traditions that some people understand as prohibiting laughter. In one of the traditions, the prophet Muhammad (peace be upon him). said: "Heaven and hell were revealed to me, then I did not see good and evil like today. Had you known what I know, you would have laughed a little and cried a lot (Malik, 1980)."

These two traditions are used by some as a basis for criticizing someone who laughs a lot. According to them, a Muslim should cry over his sins more than laughing over worldly affairs. In addition to the above traditions, there are also traditions that mention the reproach of anyone who deliberately makes up stories to make people laugh. In one of the traditions, the prophet Muhammad said: "Woe to the one who speaks and then makes up a false story to make people laugh. Woe to him, woe to him."

B. Hadiths about the Humorous Nature of the Prophet Muhammad.

The Prophet was a perfect person. Allah made him the best example *uswatun hasanah* certainly not without reason, but because the prophet was able to represent all forms of good deeds known by humans. The Prophet was a smiling figure and advocated for it. In his hadith he said which means: verily your smile in front of your brother is *sadaqah* (Tarmizi, 1956).

In many traditions it is also mentioned that the prophet Muhammad was a person who often smiled, although his smile was not excessive. He also laughed often but not out loud. In some stories, it is mentioned that the prophet Muhammad PBUH. Had a friend who often

joked with him, the friend was Nu'aiman bin Amr bin Rifa'ah who was better known as Nu'aiman.

It was narrated from Al-Hasan (may Allah be pleased with him) that he said, "An old woman came to the Prophet (peace and blessings of Allah be upon him). She said, 'O Messenger of Allah, pray to Allah that He may admit me into Paradise!' He said, 'O mother of so-and-so! Verily, old women do not enter Paradise.' The old woman went away crying. He said: 'Tell her that she will not enter Paradise in the condition of an old woman. Indeed, Allah says: (35) Indeed we created them (angels) directly. (36) And we made them virgin girls. (37) Full of love and of the same age.'" (QS Al-Waqi'ah) (Syamaa-il).

C. Companions who liked to joke during the time of the prophet

Nu'aiman bin Amr bin Rifa'ah was a companion of the Prophet. He was a companion from among the Ansar. Despite his humoristic disposition, Nu'aiman was also a true mujahid of Islam. He was Ashabul Badr because he participated in the Battle of Badr with the Messenger of Allah and other companions. Nu'aiman made many jokes that made the Prophet and other companions unable to hold back their laughter. From several stories about Nu'aiman in the book *The Jokes of M Quraish Shihab* (Quraish Shihab, 2007) and the book *From the Jokes of the Prophet & Sufi to Our Jokes* (A Mustofa Bisri, 2016).

For example, the story of Nu'aiman rewarding the Prophet with honey. It is said that one day Nu'aiman wanted to give the Messenger of Allah a jar of honey. But because he did not have money, Nu'aiman finally told the honey seller to deliver the honey to the Prophet, as a gift to the Prophet. "Later you will also ask for the price," Nu'aiman said to the honey seller. When he met the Messenger of Allah, the honey seller said what Nu'aiman asked. Rasulullah gave some money to the honey seller. So the Prophet got a gift of honey, as well as the price bill. After this incident, the Messenger of Allah called Nu'aiman. He asked why Nu'aiman did that. "I want to do good to you, O Messenger of Allah, but I have nothing," Nu'aiman replied, making the Messenger of Allah smile.

Thirdly, prohibiting other companions from criticizing Nu'aiman. not everyone likes and understands Nu'aiman's ignorant and nosy behavior like that. There must be parties who are annoyed and do not like Nu'aiman's behavior. Regarding this matter, the Prophet has provided signs. Rasulullah forbade his companions to criticize Nu'aiman. "Do not do that (criticize Nu'aiman) because he loves Allah and His Messenger," (shihab, 2007).

From all the above traditions, it can be seen that the social life practiced by the prophet is a light life, which contains jokes with his companions. The Prophet Muhammad, in addition to being the messenger of the law from Allah, is also an ordinary human being who interacts like other humans. From here can be seen the glory and perfection of his person.

D. Hadith about One of the Forms of Kindness is Inserting Happiness into the Heart of a Believer.

Comedy is one of the performing arts whose main purpose is to bring happiness to the hearts of others. Whether we realize it or not, there are many people who can escape from depression and stress by watching comedy. Among the many forms of healing from fatigue and problems experienced is to take a moment to rest the mind through enjoying comedy.

There are many forms of obedience taught by the prophet Muhammad PBUH. In many traditions the prophet mentions various forms of obedience that are recommended to be done, including praying on time, jihad and filial piety. But later in another hadith, the prophet Muhammad PBUH. Mentioned that among the many deeds that are favored by Allah swt. One of them is putting happiness into the hearts of Muslims.

In a tradition narrated by Imam Thabrani, it is mentioned that the prophet Muhammad PBUH. said: "The most beloved person to Allah is the one who benefits people the most. The most beloved deed to Allah is to make another Muslim happy, to lift the distress of another, to pay his debt or to relieve his hunger. Indeed, walking with my Muslim brother for a need is more beloved to me than doing *tikaaf* in this mosque - the Prophet's mosque - for a whole month (Thabrani, 1993).

E. Verses that Command to Be Happy

Islam is not a rigid religion, which is only concerned with ritual worship. Social care, social interaction is a religious guidance that must be well understood. In one of his traditions, the prophet even said that: Indeed I walk with my Muslim brother for a need more I love than *ber'tikaf* in this mosque - the Prophet's mosque - for a whole month.

This religion is the guidance of Allah swt. And with it Allah commands his servants to rejoice. In the Qur'an Surah Yunus Verse 58 Allah swt says which means: "Say (Prophet Muhammad), "By the bounty of Allah and His mercy, let them rejoice. That is better than what they have gathered,". In the interpretation of Ibn Katsir it is explained that because of the gift of Allah in the form of guidance and true religion, Muslims should be happy (ibnukatsironline.com).

3. CONCLUSION

From the hadith traditions that have been listed and the study of their meaning, several conclusions can be drawn: The social life of the prophet was that of an ordinary person who was not devoid of laughter. The Prophet loved to joke with his companions, and he responded to his companions' jokes casually. There are some traditions that indicate the prohibition of too much laughter but on the other hand, there are also traditions that indicate the prophet's cheerful lifestyle. Laughter and comedy were common during the time of the prophet and as long as there were no violations of the Shari'ah, they were part of the social familiarity that was allowed and even practiced by the prophet. One of the main forms of worship is to bring happiness into a believer's day. This can come from helping, solving problems, comforting from grief, or telling a reasonable joke. All of these are permissible as long as there is no violation of Shari'ah in them.

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