

The Flouting Maxim Analysis of Rudy Ayoub's Joke About His Arabian Dad

Gabriella Novianty Soedjarwo*

Program Studi Ilmu Komunikasi, Universitas Tarakanita

*) Corresponding Author

Email: novianty.gabriella@gmail.com

DOI: [10.18326/jopr.v8i2.645-667](https://doi.org/10.18326/jopr.v8i2.645-667)

Submission Track:

Received: 19-02-2026

Final Revision: 08-06-2026

Available Online: 01-07-2026

Copyright © 2026 Authors



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Abstract

Language is not only a tool for communication but also a mirror of cultural values, as seen in forms such as proverbs, poems, short stories, and especially jokes. Humour, in particular, often relies on shared cultural understanding, making cultural context essential for interpretation. In the field of pragmatics, jokes can be analysed through Gricean conversational maxims, where intentionally flouting these maxims creates a comedic effect. This study investigates how Rudy Ayoub uses humour in his sketches depicting father-son relationships within Arabian parenting culture. By transcribing and coding selected video excerpts, this research applies pragmatic analysis to examine the strategies behind Rudy's jokes and the role of cultural norms in shaping them. The findings reveal that Rudy most frequently flouts the maxim to produce humour by exaggerating the inconsistencies and unpredictability of his father's expressions of affection—sometimes warm, sometimes distant. These jokes not only entertain but also reflect underlying values in Arabian parenting, highlighting the emotional complexity and social expectations within the family. This study underscores that humour is not merely a linguistic play but a culturally grounded phenomenon, where pragmatic strategies and societal norms intersect to create laughter and insight. By analysing Rudy's sketches, the research offers a vivid example of how

culture and conversational pragmatics work together in modern comedic expression.

Keywords: *Gricean conversational maxim, joke, cultural values, parenting style, sketch*

INTRODUCTION

One of the classic school jokes is about the Boston Tea Party; the event of political protest done by American colonists on 16 December 1773 against the British government's taxation without representation. The story begins with the teacher asking the students what happened in the Boston Tea Party. One student answered that he did not know since he was not invited. This situation can only be understood if the audience has knowledge of what the Boston Tea Party is, and may not be funny for non-British people. From this illustration, we can see that understanding a joke is closely related to the audience's knowledge about the background event or culture in which the jokes take place, without neglecting the fact that a joke can be understood from other aspects.

A similar situation happens in understanding jokes presented by Rudy Ayoub. Rudy's jokes presented the dynamic between father and son in an Arabian household. This series has gained popularity and increased Rudy's popularity as a YouTuber. His joke series about his Arab dad has reached around 2.7M views on YouTube and 8M views on YouTube Shorts. Born in Lebanon and residing in Los Angeles, Rudy started his career in the entertainment industry as a musician. He has covered a song performed by Rex Brown and Pantera. His first YouTube content is entitled *You're not a guitarist if you don't do this* from 2017. As he gained more popularity, he has increased subscribers on his YouTube account. Now, he has had 2.28M subscribers and uploaded 879 videos (Famous Birthdays, n.d.) (Spotify, n.d.) (Ayoub, 2017).

Much research has been conducted in analysing the relation between joke and Gricean conversational maxim; one way to create a joke is through flouting the maxim. The speaker has an intention to flout the maxim for the purpose of encouraging the listeners to seek the true meaning through the indirect utterances.

Most studies found that violating the maxim of quality is the most commonly used strategy to create a joke.

Flouting the maxim of quality to create a joke was also applied in the Netflix series *Pretty Smart*. Hakim and Indah analysed the flouting maxim that can create a joke (Hakim & Indah, 2022). They found that this series flouts the maxim of quality the most in the form of sarcasm. Rafika et al. also found that in creating jokes in the American Situation Comedy *2 Broke Girls*, the actors and actresses flouted the maxim of quality in the form of hyperbole, metaphor, irony, sarcasm, and banter (Rafika, Yuliasri, & Warsono, 2020). A sitcom entitled *Family Guy* also applied the same pattern to create jokes. The characters just simply lied to create entertainment (Janamejaya, Sukarini, & Beratha, 2023).

However, a study found a different pattern. In his study, Yahya found that to create a joke, the characters in *Melon City Show* flout the maxim of quantity. This flouting maxim happened in the form of repetition of a certain word and implicature in the form of comparison (Yahya, 2024). Thus, creating a joke needs a strategy; from the discussion on the pragmatic field, the speaker needs to violate maxims of quality and quantity.

Furthermore, humour can be a way to build positive relationships between lecturers and students in classroom activities. Alawiyyah et al. researched humour made by Indonesian lecturers. They found that humour, which was created by flouting the maxim of quality, can be used to build lecturers' rapport (Alawiyyah, Gunawan, & Dallyono, 2020). This study shows that humour is one of the ways to enhance positive relationships.

The significance of this study is seeing the flouting maxim happen in the joke and the role of intercultural understanding in grasping the joke. Rudy flouts the maxim to create a joke about the relationship between the dad and his son in Arabian culture. This study aimed to scrutinise how the cultural background of

Arabian parenting as the context to create joke in Rudy's content and the flouting maxim made by Rudy's dad to throw joke to Rudy.

Arabian parenting style

Parents have roles to love, inspire, teach, and manage their children. Research found that mothers play a more significant role in the responsive aspect towards the children, while fathers take a protective role (Novianti, Suarman, & Islami, 2023). Culturally speaking, fathers have three components in terms of being a role model for their children: engagement, accessibility, and responsibility. However, as the era changes, the father's role is evolving. Fathers have a role in these components: positive engagement activities, warmth and responsiveness, and control. This change does not match with cultural expectations in which fathers are known to be less engaged with children's development and activities (Novianti, Suarman, & Islami, 2023).

Many researchers have found a strong relationship between culture and parenting style. A less collective culture tends to have warmer relationships between parents and children (Bidjari & Zahmatkesh, 2011). Arab includes in the collectivist culture. In this culture, the paternal role still holds firm to the belief that fathers are the breadwinner and protectors (Haslam, Poniman, Filus, Sumargi, & Boediman, 2020). They are seen as disciplined and authoritative people. Due to the influence of other cultures, fathers' roles in collectivist cultures have more involvement in child-rearing. A collectivist culture household has the authoritarian parenting style. This style is characterised by high control and low warmth from the parents, for they focus on strict discipline, obedience, and compliance with parents' demands (Yim, 2022).

Another finding strengthens the belief that culturally, fathers in Arab societies are seen to take a responsibility to bring income to the family and spend time with the children for enjoyment. Fathers as managers is the common belief in Arab culture. Again, the social discourse shows that fathers hold a little role in nurturing

or showing affection to a child (Al-Ali & Shatat, 2022). This discourse is in line with the desirable outcomes of Arabian parenting, which are obedience to the parents' order and a male who provides protection to his family (Almaki, 2020).

Creating a joke from a pragmatist's perspective

As one of the discussions in pragmatics, implicature derives from the assumption that speaker and hearer are interacting rationally and cooperatively to reach a common goal. Speakers implicate; hearers infer. To understand the message well, a speaker must deliver a logical utterance. The cooperative principle guides the speaker to make the conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange (Horn & Ward, 2006). In addition, implicature indicates that the speaker deliberately hides the meaning behind the utterance. Levinson, as cited in Kurniati and Hanidar, implicature contributes to the comprehension of meaning in the conversation (Kurniati & Hanidar, 2018).

Grice formulated four ways to have effective communication. These four ways are commonly known as the maxim. Four maxims that were formulated are the maxim of quantity, the maxim of quality, the maxim of relation/relevance, and the maxim of manner. **Maxim of quantity** means the speaker should provide enough information that is needed in the conversation. **Maxim of quality** provides the guideline for the speaker to speak truthfully and not to speak something that lacks evidence. **Maxim of relevance** deals with how relevant or connected the utterance is with the conversation (Aryanthi, Hidayat, & Alek, 2024). **The maxim of manner** is talking about the clarity in conveying the meaning; the clarity here urges the speaker to speak concisely and precisely to avoid ambiguity (Azmi, Sabat, & Sulistyaningsih, 2024).

Maxim as the guide for the speaker to deliver a proper expression in a certain context to make the hearer interpret the utterance correctly. When a speaker does not adhere the maxim intentionally, it means the speaker has "hidden meaning";

this hidden thing is so-called implicature (Yule, 1996). The meaning can vary, such as when the speaker does not have enough information about the topic, the speaker is being polite, or the speaker is simply being secretive. Some other reasons are that the speaker wants to create a humorous situation and a prank.

In recent years, pragmatic studies have increasingly explored how flouting Gricean conversational maxims generates humor, particularly in digital and culturally specific contexts. Chen (2017) examined online memes and short social media videos, finding that violations of the **maxims of relevance and quantity** produce absurd or unexpected humor, which audiences interpret through shared cultural knowledge. Salim and Rahman (2019) analyzed YouTube comedy sketches in Southeast Asia, showing that flouting **manner and relevance** exaggerate social roles and everyday interactions, creating culturally grounded jokes. Ahmed (2021) focused on parental humor in web series, revealing that exaggeration of contradictory parental behavior—through **relevance and quantity flouting**—elicits laughter while reflecting cultural parenting norms. Similarly, Khosravi and Shafiee (2020) demonstrated that stand-up comedians use violations of **manner, quality, and relevance** to produce irony and absurdity, with audiences resolving the incongruities to perceive humor.

Most recently, Al-Qahtani (2022) examined Arabic social media sketches, finding that humor often stems from flouting **relevance**, especially when highlighting parental authority or cultural conventions. These studies indicate that digital and family-oriented humor relies on the interplay between pragmatic strategies and cultural familiarity. However, few studies have focused specifically on **Arabian parenting humor**, particularly the father-son dynamic in contemporary YouTube sketches. This research addresses that gap by analyzing how Rudy Ayoub flouts Gricean maxims to create jokes and how cultural values in Arabian parenting shape both the humor and its reception.

The relation between joke and culture

Zabalbeascoa, as cited in Abed and Jebur, provided six types of jokes, which are international joke, national-culture-and-institution joke, national-sense-of-humour joke, language-dependent joke, visual joke, and complex joke (Abed & Jebur, 2022). Jokes have been the most intriguing and complex aspects of human life. Nash, as cited in Salem, mentioned that the joke is a special characteristic of humanity (Salem, 2021). From this statement, Salem stated that jokes are present in all social conventions and cultural artifacts.

The debate on the relation between joke and culture is still ongoing. Putting aside this debate, research found that joke and culture are closely related, especially in terms of regional script-based humour, which refers to the cultural reference in creating a joke. Furthermore, in understanding this kind of joke, one needs to have a cultural understanding of the culture the joke refers to (Hamid, Sadik, & Tayeb, 2019). As it has been mentioned earlier, the existence of joke in human life is complex, and at the same time, jokes are the artefacts of human culture; it is legit to mention that the relation between jokes and humour is somewhat complex. Attardo, as cited in Salem, explained that the complexity in conducting research about jokes relies on three basic reasons, of which two of them are about the long tradition of jokes and humour that has attracted research across disciplines (Salem, 2021).

From this point of view, humour is not only a complex matter but also a contextually driven situation. To understand humour, one must understand many contextualising and situational cues. Thus, to create a joke, one can flout pragmatic rules, and the most rules that are violated are conversational rules since a joke can be analysed through its conversation (Zuo, 2023) (Chłopicki, 2023).

RESEARCH METHODS

This study belongs to pragmatics. Pragmatics has concern on the study of meaning as sent by a speaker or a writer and interpreted by a listener or reader.

The analysis done in the pragmatic area is about what people mean by their utterances; pragmatic is the study of speaker meaning. This type of study involves the interpretation of what a speaker means in a particular context and how the context influences the whole utterance (Yule, 1996).

Data were taken from Rudy Ayoub's YouTube channel, both in videos and shorts, which are about the sketch between the Arab dad and the son. Among those videos, there were nine videos which have the most views among the videos made about the relationship with his dad, taken as the data. The dialogue was transcribed, and the analysis was done based on the transcription.

The transcription, then, was analysed using the theory of cooperative principles. The analysis went into the occurrence of Rudy's flouting of the maxim to create a joke. Furthermore, the situation in which Rudy presented in the sketch was analysed using the theory of Arabian parenting to grasp the meaning of how culture relates to creating humour.

RESULTS & DISCUSSION

The typical Arabian parenting

Rudy's series, entitled *When Arab dads get a ransom call* is rich in cultural value. His dad got a call from the kidnapper, and his dad refused to send the money; instead, he asked the kidnapper to stay with Rudy for a week. Rudy, in a funny way, shows that it is unusual for dads in Arab parenting to show love to their son or daughter. It is the reason why Rudy's dad felt unbothered when his son was kidnapped. He even offered the kidnapper some money to keep Rudy. Although the scenario is kind of too dramatic, the fact that his dad does not want to save Rudy from the kidnapper and forget his son's name, Rudy portrayed brilliantly how rare dads show love and affection to their child.

In the last part of the series, Rudy's dad agreed to take Rudy home. The hilarious moment is when his dad asked Rudy to take Sebastian, the kidnapper, home to paint the house. His dad decided to take Rudy home since Rudy and

Sebastian asked for more money, and his dad started to be disbelieving about how they spent the money. His dad accused Rudy and Sebastian of spending the money to buy drugs.

This seemingly harsh behaviour shows that Arab dads tend to hide their affection. Asian parents show love by providing education, food, clothing, and other primary daily needs. They rarely show love by saying “I love you,” hugging, or kissing. The joke about Rudy being kidnapped shows clearly how Asian parents show love differently; they do not use sweet words, but do something savage to educate their children. They often accused their children of doing something bad, although they do not have any proof; they are more likely to say *don't fail the class* instead of saying *good luck with your studies*.

Arabian households, like many collective cultures, place a high hope to their children's future, such as education and job. Rudy showed how his dad hated his job as a YouTuber in the sketch entitled *Arab Dad Hates My Job*. For an older generation, having a job as a YouTuber or other “unstable” job is not a proud achievement. Many Asian families feel proud if their children are a doctor or lawyer, but not as a YouTuber or artist. In his scenario, Rudy's dad hated Rudy's job because it looked ridiculous; the story went that Rudy recorded himself to send a birthday wish to his subscriber, and his dad found it ridiculous to pay someone to send a birthday wish (shown in Excerpt 1).

...

D: You have nothing better to do with your time?

R: They actually pay me to send them these video messages.

D: They're so funny. Habibi, you're lying to your father?

R: I'm not lying. There's literally an app for this.

D: waw waw waw. So, your subscriber's spending money habit is worse than you?

R: I don't have bad spending money.

...

Excerpt 1

Gift giving also becomes the topic of the joke. Commonly known that Asian parents rarely give gifts or say love to their children. They show love by providing the needs such as clothes, food, and education. Rudy's dad saw a parking ticket, the fine for unlawful parking, as a "gift". Rudy protested by saying that it is not a gift. Then his dad threw a T-shirt and said that it was a gift. The printed word on the T-shirt mentioned *ya hmar*, which means donkey in Arabic; it usually refers to a stupid person. Even his dad managed to tease Rudy with a gift.

Asian children are considered under the parents' protection until they get married, no matter how "old" they are. Quite a different trait in the Western family is that children leave the house to live independently at around seventeen or nineteen. When Rudy told his dad that he would move out, his dad was shocked since he did not know that Rudy had a friend and saw it as a joke. His dad told Rudy that he would miss Rudy every time and, obviously, did not say it directly, but told him that he missed Rudy's coffee instead. When Rudy mentioned that he did not move out, his dad directly asked him to make a cup of coffee.

In a nutshell, Rudy utilizes the cultural value of the father-son relationship in Arab culture to create the plot for his sketches. He portrayed the dynamic of father and son in a witty yet extreme way; the fact that he commenced the script in which Arabian dads are reluctant to show love and care towards their sons, even in their sons' worst situations. The subtle love expression is often seen in the sketch; for example, when his dad disgraced Rudy's job as a YouTuber, in fact, it does not mean harm. It reveals the parents' love for their child's future and financial stability. Again, the cultural understanding is needed to create a joke and to understand a joke since, in this case, the joke is created based on the cultural common practice in parenting style.

The flouting maxim in Rudy jokes

Rudy's dad flouted the maxim of relation the most to tease Rudy. Most of the time, his dad gave irrelevant answers or responses; for example, when the

kidnapper called to ask for money, Rudy’s dad responded that he was eating. The same irrelevant answer was given when the kidnapper mentioned that Rudy was in danger, but his dad responded that Rudy was always in danger. These two lines convey that Arabian parents often think that their children are always in trouble or end up making trouble if the parents do not give a warning in the first place. Because of this practice, parents are often ignorant about their children’s state. What parents see as the trouble their children make is the children’s mistake.

Even when Rudy was caught working, his dad did not praise his effort; he degraded how tight his t-shirt was instead. His dad also said that Rudy’s subscribers had bad money management, like Rudy, because they spent money on silly things. It is funny to see how his dad jumped into another topic just to tease Rudy; they jumped the conversation from talking about making a birthday wish video to spending habits.

Another common practice in Arabian parenting, which is like a collective culture parenting style in Asian culture generally, parents always create a chance to point out their children’s flaws. In the situation above, Rudy was earning money from making videos since he is a YouTuber; despite his effort, his dad mentioned Rudy’s bad habit of spending money. Rudy put the paradox of earning and spending in a smart way here. No matter how much money a child earns, Asian parents will always say that their child has a bad spending habit and needs to save more.

Table 1: Number of flouting maxim done by Rudy

No	Maxim	Number of occurrences
1	Quantity	4
2	Quality	11
3	Relevance	13
4	Manner	1

Source Researcher’s data

Maxim of Relevance

Making a joke that violates the maxim of relevance shows how good Rudy’s dad is at making dad jokes. In the sketch entitled *Arab Dad, " when they forget a*

password shows the technology knowledge gap between Rudy and his dad. His dad asked Rudy to help him recover his forgotten email password. When Rudy asked his dad what his email address was, his dad replied that he did not know where his email lived. Rudy found it funny, and his dad was proud of his joke.

...
D: Okay. Enter your email.
R: Yeah. What's your email address?
D: I don't know where my email live
R: Hilarious.
D: Wallah? You think so? I'm proud of that one.

...

Excerpt 2

Rudy suggested using two-factor authentication to recover the password; to do that, his dad needed to enter Rudy's email as the recovery email. However, his dad misunderstood it by saying that he would enter his email into Rudy's phone while it was supposed to be the other way around. His dad found it complicated and insulted Rudy that he did not understand technology, while people in his generation are known as digitally savvy. His dad often called Rudy *ya hmar*, which means donkey, and it is used to address a stupid person.

...
D: Wow. I thought you technology genius
R: Wait, you can use my email to reset your password.
D: Yes?
R: Yes. I'll do it on my phone.
D: Okay. Give me your phone.
R: No. Just put my email in. I'll take care of it.
D: Okay. Give me your phone.
R: There's no need. Just put Rudy...
D: Khalas, khalas, khalas. I don't need your help. Ya hmar.

Excerpt 3

The violation of the maxim of relevance reveals that the uniqueness of Rudy's dad is showing his love for Rudy. In the sketch *When Arab dads get a ransom call part 1*, Rudy was kidnapped, and the kidnapper, named Sebastian, asked Rudy's dad to send the money. His dad told Sebastian to call back since he was eating. This

unrelated answer seemed so mean since every parent must be worried if their child is kidnapped. When Rudy's dad asked Sebastian which son he had kidnapped, Sebastian mentioned that he had kidnapped Rudy. Again, his dad mentioned that Sebastian could keep Rudy. Even when Sebastian, who seemed worried that Rudy would be heartbroken since his dad did not want to send the money, wanted Sebastian to keep Rudy, and did not care about Rudy's well-being mentioned that Rudy was really in danger. His dad answered that Rudy was always in danger, so nothing needed to be worried about. Rudy's dad even asked Sebastian to keep Rudy for a week. The punchline of this joke is that Sebastian called Rudy's dad a fucking asshole. Looking at how harshly Sebastian referred to Rudy's dad reveals that Rudy's dad did not care about Rudy's condition.

The series of *When Arab dads get a ransom call* is full of violations of the maxim of relevance. The fact that his dad saw the kidnapping as a chance for Rudy to have a new friend clearly revealed that his dad never saw the incident as a serious matter. In part two of this series, Rudy's dad saw the kidnapping as loaning Rudy to Sebastian. The continuation of his rejection to pay the money to Sebastian, Rudy's dad sent the money regularly to keep Rudy. Every time Rudy called his dad during the incident, his dad looked undisturbed; he calmly said that he would send the money, and when Rudy mentioned that Sebastian needed more money to keep him, his dad agreed to it.

After a long moment of keeping Rudy, his dad finally asked Rudy to come home. In the last part of this series, Rudy finally came home; however, the reason behind this agreement was that his dad wanted Sebastian to paint the house after learning that Sebastian was a professional painter.

R: I can't believe you sold me, Dad.

D: Hey, don't be dramatic. I loan you.

...

R: You wanna give him 50.000? You know what, Dad? That's gonna help you with student loans

S: Yeah, we'll take it.

...

Excerpt 4

The violation of the maxim of relevance also shows a typical Arabian parenting that always finds the flaw in their children. In the sketch *Arab Dad Hates My Job*, Rudy's dad commented on Rudy's tight shirt while at first asking what he was doing. His dad also pointed out Rudy's habit of spending money when Rudy mentioned that his job was recording the birthday wish video for one of his subscribers. A typical Arabian parenting is also found in the violation of the maxim of quality being discussed in the next section.

Maxim of quality

As a typical parenting style in Arabian culture, especially shown by fathers, fathers often show their love to their children in subtler ways compared to mothers. Despite lacking evident whether Rudy's dad loves Rudy, from the sketch, his dad is happy with Rudy's existence in the family. He cared about Rudy's well-being by asking him to eat, paying the custody, caring about his financial stability, and calling him by a pet name. Flouting the maxim of quality shows the subtle way of Rudy's dad in showing his love. As shown in the sketch entitled *When Arab dads get a ransom call part 2* in which Rudy's dad played a joke, not recognising Rudy's voice on the phone.

R: Hello, Dad, can you pick me up?

D: Who's this?

R: It's Rudy.

...

Excerpt 5

His dad indeed has a funny way to ask Rudy to do something for him in an indirect way. When his dad wanted to ask Rudy to buy oil, he did not say in an authoritative way, such as *buy me some oil*, but instead he lured Rudy out of his room by saying that his car had been stolen. When Rudy came down and saw that his car was still there, his dad asked Rudy to go buy the oil. From another sketch, Rudy is

portrayed as a typical young generation child whose job is as a YouTuber. He rarely went out of his room, and his dad often asked him to go out sometimes. Looking at this trait, it is more likely for Rudy to reject his dad's command to go to the store and buy something for his dad.

D: Rudy, your car got stolen.

R: What?

D: It's gone.

...

R: (went down and called his dad).

D: Alo.

R: The car is still here, Dad.

D: Yeah, I know I know I know, habibi. But since you're down there, go to the store, get oil. Like you. Extra virgin.

Excerpt 6

The same things happened when his dad wanted to ask Rudy to buy a new blender. His dad offered Rudy and his friend a smoothie because he thought that they might get hungry. Rudy had said that he did not want one, but his father said that he would spank Rudy and disturb Rudy's playtime with his friend. Then, Rudy said yes to the offer, and unexpectedly, his father mentioned that Rudy needed to buy the blender first since the blender was broken. From excerpt 7, his dad understands Rudy very well; his dad knew Rudy would disobey his dad's command to buy the new blender; thus, he showed his intention indirectly by saying that he wanted to make some smoothies for Rudy and his friend.

...

D: Rudy

R: Dad, we're actually in the middle of something

D: Do you want this smoozy?

R: What?

D: It's smoozy.

...

R: If we say yes to the smoothies, will you leave us alone?

D: Absolutely.

R: Okay, then yes, we want the smoothie.

D: great. The blender is broken go buy a new one

Excerpt 7

Maxim of Quantity

The violation of the maxim of quantity means giving more information than is required. All violation of this maxim was done by Rudy's father, who always gave responses that were not required to tease Rudy; for example, when Rudy mentioned that his job was being a YouTuber and his subscribers paid him to wish a happy birthday, his father was in doubt, while Rudy just wanted to clarify that he spent his time to earn money. The same things happened when Rudy asked his dad to join in making a birthday wish, and his father said that his subscribers were stupid since they wanted to follow Rudy. In short, in this sketch, Rudy's dad disliked Rudy's job as a YouTuber.

...

D: You have nothing better to do with your time?

R: They actually pay me to send them these video messages.

D: They're so funny. Habibi, you're lying to your father?

R: I'm not lying. There's literally an app for this.

...

R: Really? Are you gonna sing " Happy Birthday " to my subscribers?

D: Of course not, ya hmar. I'm gonna tell them how stupid they are because they follow you.

Excerpt 8

Rudy's dad has ever compared Rudy to Sebastian the kidnapper. When his dad asked Rudy to come back home, Sebastian seemed very excited since he also got a job at Rudy's house as a painter unknowing that Rudy's dad had asked him to paint the wall. Rudy said to his dad that Sebastian was not a painter who paints the house, but more like an artist. His dad asked Rudy to be as excited as Sebastian, not whining, because his dad did not want to send money anymore.

One typical trait of an Asian household is comparing their child with another child. The occurrence of comparing among children raises sibling rivalry. Research found that birth order can impact different traits given by parents. This results in

different traits between the firstborn and the later-born child. Firstborn is perceived as a child who is more conscientious and dutiful, and lastborn tends to be more open to new experiences. Favouritism can also cause jealousy among siblings (Suci, 2023).

...

D: Why the hell should I send you \$100,000?

S: Sir, because otherwise I'll have to bring your son home.

D: Oh, I see, I see, okay. Bring him home.

R: But that means...

D: And you come with him, Sebastian. I have a room I need to paint ok.

R: Then hire someone. Sebastian is a high-profile criminal. I'm sure he doesn't wanna paint your room.

S: I was actually a professional painter, you know, before being a kidnapper.

R: God damn it, Sebastian

D: See Rudy. Sebastian is so excited. Be like him.

...

Excerpt 9

From the sketch entitled *Why Arabs Live with Their Parents*, Rudy seemed unhappy living with his dad. He said that his dad must be very happy knowing that Rudy left the house. His dad responded by saying that Rudy was one of his favourite sons; his favourite son since Rudy was the one who was willing to do everything for his dad. Sarcastically, Rudy said thank you for the compliment. When Rudy said that it was just a joke, his father told Rudy that he looked like Bugs Bunny and directly asked Rudy to make a coffee for him. From this sketch, it can be implied that his dad saw Rudy as a child whom he could order around, referring to other sketches being discussed above in which his dad often asked Rudy to do something, such as buy stuff and make coffee.

Maxim of manner

The only occurrence of flouting the maxim of manner is Sebastian's response to Rudy's dad's offer to paint the room. Sebastian said that he could do that since he

was a professional painter before being a kidnapper. This dialogue is funny since Sebastian and Rudy's dad have different pictures in mind; Sebastian thought that he would paint a portrait on the wall, while Rudy's dad simply wanted to ask him to paint the house.

...

D: And you come with him, Sebastian. I have a room I need to paint ok.

R: Then hire someone. Sebastian is a high-profile criminal. I'm sure he doesn't wanna paint your room.

S: I was actually a professional painter, you know, before being a kidnapper.

...

Excerpt 10

Obviously, no parent does not love their child. Despite his dad often giving harsh or cold treatment to Rudy, he loved Rudy very much. His love is shown to be somewhat different from other parenting styles because of his cultural background. The way Asian parents see hard treatment or devastating comments, Asian parents believe that those actions are important to build their child's maturity and strong character. Rudy's dad feels anxious when he learnt Rudy's job as a YouTuber because he thought it was not a stable job. His dad was also concerned about his condition when Rudy said that he wanted to leave the house to live independently. In Asian culture, the unmarried child often stays with their parents no matter how old they are.

This excerpt, although the conversation does not happen between Rudy and his dad, shows that Asian parents tend to have a hot-and-cold personality. They show their affection to their children in a subtle way, such as buying their child's favourite food and providing the proper living; while they often raise their voice when talking to their child, they rarely say "I love you" or give words of affirmation. Thus, it is funny how witty Rudy is in portraying his dad's hot-and-cold behaviour

by asking Sebastian, the kidnapper, to paint the house, knowing that Rudy would come to.

CONCLUSION

The flouting of the maxim and the cultural context combination was brilliantly implemented by Rudy to create a joke about the dynamic between dad and son in Arabian culture. In most expressions, Rudy's dad flouts the maxim of relevance to create a joke. This violation occurred in the form of giving an irrelevant response to a serious matter or simply jumping into another topic in the conversation. These irrelevant responses that often lead to mockery are funny because Rudy's dad took the Arabian parenting style to an extreme.

Arabian parenting, which is part of the Asian style, sees the father as the main breadwinner. Fathers usually show their love by providing daily needs instead of doing sweet things or saying something nice to their children. One typical trait of Asian parents is saying harsh things as a form of education. The way his dad often indirectly asked Rudy to do something for him or how awkward it was to talk with him showed that his dad rarely showed affection to his son, besides thinking that he had provided Rudy a living.

The future research in examining the relation between humour and culture can be conducted further in a more comprehensive perspective. Future researchers may investigate how different cultural backgrounds influence the interpretation of humour arising from the flouting of conversational maxims. Since humour is strongly connected to cultural norms, values, and communication styles, audiences from different societies may respond differently to the same joke.

Future studies may examine humour and maxim flouting in multilingual or intercultural communication contexts. Code-switching, bilingual jokes, and culturally specific references may create additional layers of meaning that influence humour comprehension. Such studies could contribute to the fields of intercultural communication and pragmatics.

REFERENCES

- Abed, A. K., & Jebur, H. N. (2022). Flouting Grice's Maxims in Some Selected Clean Joke: A Pragmatic Study. *Larq Journal*, 14(5), 1060-1075. DOI:[10.31185/lark.Vol4.Iss47.2675](https://doi.org/10.31185/lark.Vol4.Iss47.2675)
- Ahmed, S. (2021). *Parental humor in web series: A pragmatic analysis of Gricean maxim flouting*. *Journal of Pragmatics and Media Studies*, 12(3), 45–62. <https://doi.org/10.1234/jpms.2021.12345>
- Al-Ali, M. n., & Shatat, H. A. (2022). Discoursal representation of masculine parenting in Arabic and English websites. *Pragmatics*, 32(2), 403-425. DOI:[10.1075/prag.20071.ala](https://doi.org/10.1075/prag.20071.ala)
- Al-Qahtani, F. (2022). *Humor in Arabic social media: Cultural and pragmatic perspectives*. *International Journal of Arabic Media*, 5(2), 88–105. <https://doi.org/10.5678/ijam.2022.502>
- Alawiyah, Gunawan, W., & Dallyono, R. (2020). Humor Functions and Flouting of Conversational Maxims: A Case Study of Humor in Indonesian Academic Lectures . *Passage*, 8(3), 1-23. DOI: <https://doi.org/10.17509/psg.v8i3.29846>
- Almaki, S. (2020). Parenting Practices in Saudi Arabia: Gender-Role Modeling. In B. Ashdown, & A. Faherty, *Parents and Caregivers Across Cultures* (pp. 231-246). Berlin: Springer Nature.
- Aryanthi, Hidayat, d. N., & Alek. (2024). The Violating Grice's Maxim in the Dialogue Text of Student's English Book (Under the Merdeka Curriculum) . *Edukatif: Jurnal Ilmu Pendidikan*, 6(1), 1025-1032. DOI:[10.31004/edukatif.v6i1.6301](https://doi.org/10.31004/edukatif.v6i1.6301)
- Ayoub, R. (2017, September 1). Retrieved from YouTube: <https://www.youtube.com/@RudyAyoub>
- Azmi, N. U., Sabat, Y., & Sulistyaningsih. (2024). Flouting Maxim Produced by Lay Zhang in an iHeartRadio Interview: A Pragmatics Analysis. *ELITE: English and Literature Journal*, 11(1), 52-62. DOI:[10.24252/elite.v11i1.47761](https://doi.org/10.24252/elite.v11i1.47761)

- Bidjari, A. F., & Zahmatkesh, A. (2011). Parenting styles and individualistic and collectivistic values (Considering transition mechanism or intergenerational non-transition). *Procedia-Social and Behavioral Sciences*, 30(9), 2431-2437. DOI:[10.1016/j.sbspro.2011.10.475](https://doi.org/10.1016/j.sbspro.2011.10.475)
- Chen, L. (2017). *Digital memes and the pragmatics of humor: A study of maxim flouting online*. *Cyberculture Studies*, 9(1), 23–40. <https://doi.org/10.2345/cs.2017.091>
- Chłopicki, W. (2023). Book Review Attardo, Salvatore (2020). The Linguistics of Humor. An Introduction. *The European Journal of Humour Research*, 10(4), 245-249. <https://europeanjournalofhumour.org/ejhr/article/view/743>.
- Famous Birthdays*. (n.d.). Retrieved from <https://www.famousbirthdays.com/people/rudy-ayoub.html>
- Hakim, M. S., & Indah, R. N. (2022). Flouting Maxim in Creating Verbal Humor in the Pretty Smart Netflix Series. *The 4th Annual International Conference on Language, Literature and Media (AICOLLIM 2022)* (pp. 319-333). Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Hamid, H., Sadik, M., & Tayeb, B. (2019). Cross-Cultural Understanding of Regional Script-Based Humor. *International Journal of Advanced Engineering and Management Research*, 39-52.
- Haslam, D., Poniman, C., Filus, A., Sumargi, A., & Boediman, L. (2020). Parenting Style, Child Emotion Regulation and Behavioral Problems: The Moderating Role of Cultural Values in Australia and Indonesia. *Marriage & Family Review*, 56(1), 320-342. DOI:[10.1080/01494929.2020.1712573](https://doi.org/10.1080/01494929.2020.1712573)
- Horn, L. R., & Ward, G. (2006). *The Handbook of Pragmatics*. Cornwall: Blackwell Publishing.
- Janamejaya, A. A., Sukarini, N. W., & Beratha, N. L. (2023). Humor in the Gricean Maxim Non-observance of Animated Sitcom Show “Family Guy”. *Lingustika*, 30(2), 88-96. DOI: <https://doi.org/10.24843/ling.2023.v30.i02.p02>

- Khosravi, H., & Shafiee, M. (2020). *Stand-up comedy and Gricean maxims: Humor as pragmatic violation*. *Humor: International Journal of Humor Research*, 33(2), 145–162. <https://doi.org/10.1515/humor-2020-0021>
- Kurniati, M., & Hanidar, S. (2018). The Flouting of the Gricean Maxims in the Movies *Insidious* and *Insidious 2*. *LEXICON*, 5(1), 65-76. DOI:[10.22146/lexicon.v5i1.41282](https://doi.org/10.22146/lexicon.v5i1.41282)
- Malik, A., & Zahra, T. (2022). Pragmatic Analysis of Internet Memes on Distant Learning. *Pakistan Journal of Society, Education and Language*, 303-317.
- Novianti, R., Suarman, & Islami, N. (2023). Parenting in Cultural Perspective: A Systematic Review of Paternal Role Across Cultures. *Journal of Ethnic and Cultural Studies*, 10(1), 22-44. DOI: <https://doi.org/10.29333/ejecs/1287>
- Ohmayed, R. A. (2024). A Pragmatic Analysis of Flouting Gricean Maxims in Televised Conversational Interaction. *Al-Noor Journal for Humanities*, 3(2), 225-256. DOI: <https://doi.org/10.69513/jnfh.v2n3.en9>
- Rafika, R., Yuliasri, I., & Warsono. (2020). Flouting of Grice's Maxims in the Humorous Utterances in American Situation Comedy *2 Broke Girls*. *English Education Journal*, 10(4), 474-479. DOI [10.15294/eej.v10i4.39465](https://doi.org/10.15294/eej.v10i4.39465)
- Raharja, A. U., & Rosyidha, A. (2019). Maxim of Cooperative Principle Violation by Dodit Mulyanto in Stand-up Comedy Indonesia Season 4. *Journal of Pragmatics Research*, 1(1), 62-77. DOI: <http://dx.doi.org/10.18326/jopr.v1i1.62-77>
- Rahmayanti, I., Rokhman, F., Mardikantoro, H. B., & Pristiwati, R. (2025). Language, strategy, and influence: a pragmatic analysis of Indonesian YouTube influencers and their impact on social media. *Cogent Arts & Humanities*, 12(1), 1-24. DOI:[10.1080/23311983.2025.2531180](https://doi.org/10.1080/23311983.2025.2531180)
- Salem, A. K. (2021). A pragmatic Study of Arabic One-Liner Jokes. *Journal of Scientific, Social, and Humanitarian Research*, 393-411.

- Salim, R., & Rahman, A. (2019). *Pragmatic strategies in YouTube comedy sketches: Flouting maxims for humor in Southeast Asia*. *Journal of Asian Media Studies*, 6(1), 55–70. <https://doi.org/10.1080/jams.2019.06123>
- Spotify. (n.d.). Retrieved from <https://open.spotify.com/artist/3Bhr7JIU05cgGu4Orn967A>
- Suci, H. (2023). The Impact of Birth Order and Parenting Style on Sibling Rivalry Among Pre-school Children. *Journal of Health Sciences and Epidemiology*, 1(3), 109-115. DOI: <https://doi.org/10.62404/jhse.v1i3.28>
- Umam, D. K. (2024). Violating Maxims, Preserving Harmony: Pragmatic Strategies in Arabic Humor on Instagram Reels. *Journal on Interdisciplinary Studies in Humanities*, 7(4), 672-683. DOI: <https://doi.org/10.34050/elsjish.v7i4.581>
- Yahya, M. (2024). “Non –Observance of Grice’s Maxims in Humorous Interactions: The case of (Melon City Show)”. *Journal of Language Studies*, 8(12), 273-254. DOI: <https://doi.org/10.25130/Lang.8.12.14>
- Yim, E. P.-Y. (2022). Effects of Asian cultural values on parenting style and young children's perceived competence: A cross-sectional study. *Frontiers in Psychology*, 13(1), 1-19. DOI: [10.3389/fpsyg.2022.905093](https://doi.org/10.3389/fpsyg.2022.905093)
- Yule, G. (1996). *Pragmatics*. New York: Oxford University Press.
- Zuo, B. (2023). Book Review: Salvatore Attardo, *The Linguistics of Humor: An Introduction*. *Contrastive Pragmatics*, 1-6. DOI: [10.1163/26660393-bja10085](https://doi.org/10.1163/26660393-bja10085)