Expression of Language and Culture Through Homecomers' (Travellers) Funny Memes

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This study aims to describe language and cultural expressions in the funny memes of travellers. The research data were collected by taking pictures and taking notes. The data were analysed using descriptive qualitative methods and the theory of semantics and cultural values. We collected data from the photographs of travellers passing through the north coast of Java (Pantura, Pamanukan, Subang) and funny memes from travellers online. The results showed that language expression was manifested in a single theme using: sound language, metaphors in metaphorical language style, metonymy, euphemism, and disagreement with polysemy. In contrast, cultural expression manifested in the Javanese language, filial piety, and age of marriage. Language expression is dominated by metaphors and polysemy, while marriage age dominates cultural terms, and still single with entertaining humour.

Key words: *Expression, Language, Culture, Travel, Single*

INTRODUCTION

Homecoming is a tradition of Indonesian society relating to Eid al-Fitr or Eid. For Indonesians, especially Muslims, the Eid homecoming is a peak moment and a sacred ritual that marks the end of a month of fasting during Ramadan. Not knowing their social status, whoever they are, wherever they come from, where they are going, and whatever the conditions are, the nomads never miss the Lebaran homecoming moment. They don't care even if they have to jostle, go through long tiring trips, or spend a lot of money. Even though they have not had success, migrants before the Eid Al-Fitr still want to go home or go home to their hometowns to serve their parents and siblings. Homecoming in this context is the duty of a child to respect and ask for blessings from the parents. This has led to the tradition among homecomers of going home to their hometowns.

Homecoming returning home is the activity worker in the citys to return to their hometowns. Epistemologically it means returning to your hometown (KBBI, 2008: 933). Therefor, homecoming is a journey back to your hometown within a certain period to meet and gather with relatives, and occurs during Lebaran (generally, in Indonesia). There are similarities in the meaning of the word "homecoming" from various cultural perspectives in Indonesia. The term homecoming can be associated with *kirata basa* from the Javanese language, namely *mulih disik*, to go home first. In the Betawi language, the word homecoming originates from the simplification of the word *udik,* which means village. Homecoming is a tradition for migrants who come from the village to try their luck for better lives in the city.

Interestingly, the homecoming tradition in 2017-2020 especially during the Covid-19 pandemic shows a new phenomenon, namely going home by motorbike, with writing on the back of the motorbike attached to the backpack, or the licence plate, or on cardboard that the travellers carry. The stickers were typed and handwritten. On average, handwriting appears on paper and cardboard. The typed writing is neater and easy to read, while most handwriting stickers are neat and easy to read, and some are less neat and difficult to read. Moreover, there are stickers with smaller font sizes so that when we took photos, it was difficult to read. When taking pictures of passing travellers, the authors' experience is because the writer is in the Pantura route (north coast of Java).

The following are examples of posts that are funny and entertaining: "*walaupun roda dua namun hatiku tidak mendua",* "Although on two wheels, my heart is not divided in two." A heart that is not divided into two represents loyalty even though it is a two-wheeled vehicle. On another post, "*ngebut adalah ibadah, semakin ngebut semakin dekat dengan Tuhan"* *"*speeding is worship, the faster the speed, the closer to God", which is religious writing, but also a bit creepy because the worship implies harm, namely death. Another example, "*enaknya naik motor kalau hujan gak kepanasan, klo panas gak kehujanan"* *"*the pleasure of riding a motorbike: if it's raining, it isn't hot, if it's hot, it isn't raining.", is an entertaining piece of writing because it presents the reality that if it's hot you won't get rained on, and if it's raining, it's impossible to overheat. Bentuk lain juga tidak kalah menghibur, seperti "*klo ada yang cari aku, bilangin suruh cari aja di google",* "if someone is looking for me, tell them to just google me". This indicates that the author is a person who has a name and is known to the public, and easy to search for on google. It's sad to be single because of a warning "*klo jomblo ga usah pake nyalip",* *"*if you are single, you don't need to overtake*."* This means that single motorcyclists remain relaxed in this context, they do not corner their 'friends' boyfriends/girlfriends, or must not overtake other motorbikes. The writing on the motorbike behind the travellers is indeed making readers smile. This fact is interesting for the author to see in terms of language, especially the expression of motorbike travellers' language and culture.

It can be seen from the recorded writings that generally, the travellers are still *jomblo* 'single'. *Jomblo '*single' is dictionary language, while the popular term is singles. Furthermore, the

author uses the term single for those who are single or unmarried. These singles use the writing on the back of their motorbikes with funny and entertaining stickers. The stickers describe the solitude of those who arrived at homecoming and those who could not bring a companion to their hometown as a gift to their parents. So, this theme of loneliness or singles adorns the memes of these travellers. The single theme depicts travellers whose lovers abandoned them because other men are better off economically, or their lovers cannot stand waiting long.

The expression of language and culture in this study is an expression that uses language to express feelings of joy, sadness, concern, threat, humiliation, criticism and congratulations, wrapped in the culture of the individual or society. The expression means the expression or process of stating intentions, ideas, feelings, and so on (KBBI, 2008: 360). As a form of expression that uses language, the travellers' funny memes are interesting to study because they state the problems, hopes and conditions of the travellers that are revealed through the writing on paper or cardboard. These writings were observed when they rode motorbikes to their hometowns. The expression of language in the funny memes of the travellers uses linguistic aspects in the semantic realm. The linguistic elements are sound or poetry, figures of speech (in language style: metaphor, metonymy, euphemism), and polysemy, and the cultural setting that surrounds it.

Language is purely human property and is a non-intuitive method for communicating ideas, emotions and desires, through the system of systematically generated symbols (Sapir, 1921: 8). Memes is an idea, behavior, or style that spreads by means of imitation from person to person within a culture and often carries symbolic meaning representing a particular phenomenon or theme (Diaz, 2013: 84). Buchel (2012: 29) defines memes as writing often accompanied by specific images, photos and characters. Memes are also a place to express feelings, represent social conditions, criticise a phenomenon, and even fight back. The ease of creation and distribution makes memes the mass communication tool that many digital people choose. Memes also bring a relaxed and entertaining impression so that all groups easily accept them.

Previous research on language expression was conducted by Kurniasih (2017) regarding this expression unit in water bottle packaging. The study is related to diction, phrases, clauses and sentences. It found that the terms on the water bottle have five linguistic unit forms: acronyms, words, phrases, reduplications and abbreviations. Furthermore, Sariah (2018) researched critical expression through dysphemism in online mass media. The study relates to the dysphemism used in the news; namely, taboo or indecent things, expressing dislike or disagreement with someone or something, a negative image of someone or something, expressing anger or irritation, and showing disrespect, insulting or criticising, using exaggeration or hyperbole, blaspheming or criticising. Mustofa (2017) examined the written expression forms of students of the Salaf Islamic Boarding School Durrotu Aswaja, who used a semantic approach to words, phrase, and sentences with findings of written expressions that insult, criticise, threaten, frighten and congratulate. The students' written expression at the Salaf

Islamic Boarding School Durrotu Aswaja consisted of positive and negative effects. Positive effects included self-introspection, making fun, expressing pride and invoking enthusiasm.

Kurniasih and Mustofa's research on language expression uses the same approach, which looks at words, phrases, and sentences with different data, functions and effects. This study examines language expressions referring to dysphemism. In contrast, this current study differs from the three previous studies. This research is concerned with language and cultural expressions that refer to the use of linguistic aspects in the funny memes of travellers and the culture behind them. These linguistic aspects are the use of sounds, figures of speech (in language style: metaphor, metonymy, euphemism), polysemy in the funny memes of travellers, and Javanese culture, which is expressed in the use of Javanese language, devotion to parents, and age at marriage.

Based on the explanation above, the objectives of this study are: (1) to explain language expressions through the use of sounds, figures of speech (in language style: metaphor, metonymy, euphemism), polysemy, and; (2) to describe the cultural expressions of travellers, namely the use of Javanese language, devotion to parents as well as the age of marriage.

THEORETICAL FRAMEWORK

Mehrabian's research at the University of California, (Bowden, 2010: 5--6) shows that the use of words determines only 7 percent of communication outcomes. Message comprehension is 38 percent based on the tone of voice, 55 percent based on facial expressions, hand gestures, body position, and other forms of nonverbal communication. Bowden (2010: 6) classifies the use of words as verbal language, and tone of voice and body language as nonverbal expressions. Following Tolstoy's thinking (in Davies 1975: 169--170), a Russian novelist and philosopher, who said that something that is communicated is feeling or emotion. These feelings can be very strong or very weak, very important or very trivial, very bad or very good. Expressive language is a language that contains an outpouring of feelings. Expressive sentences are sentences that have a verb expressing the inner meaning (expressive). Chaer states that verbs expressing inner feelings are used in sentences where the subject acts as an experiencing person (Chaer, 2014: 129). The expression of the travellers through memes is something he or she has experienced and felt for his or her self.

Semantics, which is one of the modern linguistic approaches, has one premise, that semantics cannot be separated from language (Leech, 2003: 12). Therefore, the semantic study is used to examine language and cultural expressions in travellers' funny memes. Semantics is a technical term used to refer to the study of meaning if the meaning is a part of the language; semantics is a part of linguistics (Palmer, 1981). Semantics (semasiology), as a linguistics branch, deals with meanings and changes in words and expressions (Schaff, 2010). The semantics used in this study are the meaning relations and aspects of the language used.

Javanese culture is a culture owned and held by the Javanese society, which manifests in everyday attitudes and behaviour. There have been many studies on Javanese culture, including research by Mardikantoro (2013); Kamal (2014); Pradanta at al. (2015); Tabrani and Prasetyoningsih (2017); Trimaya (2018); Makmur and Widyaningrum (2019); Tazakka (2020). Javanese culture in this study reveals the cultural values contained in marriage ceremonies, local wisdom, and in Javanese expressions in spoken words. Therefore, cultural expressions in the travellers' funny memes are the values held by the Javanese people. Even though the travellers are abroad, they still manifest these attitudes and behaviours, such as Javanese language, devotion to parents, and apologies for not bringing a partner/a wife.

The habits and attributes revealed in the homecoming meme are expressions of Javanese culture. Homecoming is usually held during Eid or Idul Fitri holidays. Labaran is the best time to be devoted to parents, both children who live close to, or who live far away from, or have migrated, therefore they feel obliged to go home. The character of the Javanese is seen in their daily behaviour, which is identified as: (1) shy, but likes to greet; (2) devotion and courtesy to parents and fellow humans; (3) hardworking, obedient, thrifty, and sends money to parents; (4) essential to life is to be able to eat, worship, and be able to support the family; (5) easy to receive; (6) reluctant, calm and avoids conflict; (7) the Javanese are easily bent or flexible; (8) maintaining tradition and culture through a form of gratitude that is framed in the event; (8) likes to forbid; (9) wants to help/cooperation (Heri, 2016; Idntime, 2018). Of the nine Javanese characters, devotion and courtesy to parents are given priority, as manifested through the Lebaran homecoming. Besides, the Javanese firmly maintain the traditions and culture that are expressed through faithfully using the Javanese language in homecoming memes and daily communication. The important thing is that Javanese people can eat, worship, and support their families. Keeping such a family makes Javanese people at the age of marriage always reminded to have a family.

METHODOLOGY

The method used in this research is the descriptive qualitative method because the data analysed is not in the form of numbers, symbols, or coefficients regarding the relationship between variables. Qualitative methods, as research procedures, produce descriptive data in the form of written or spoken words from people and behaviour that can be observed holistically (Sugiyono, 2014; Aminudin, 1990; Moleong, 2013).

The data in this study are in the form of linguistic units in the memes of travellers passing the north coast (Pantura) of Pamanukan Subang. Pictures are taken and data from online travellers' funny memes (idntimes.com, rancahpost.com, hageuy.com), which utilize linguistic aspects to derive humourous and entertaining meanings. The data collection technique used is the observation and note technique according to the concept of Mahsun (2014: 92). The listening method is used to obtain data which is done by listening. The notion of listening is oral data and written data, which is taking pictures of motorbike travellers using cardboard or written

paper. Then, data that made use of aspects of language and cultural expressions were collected. The reading process includes data recording, which is then recorded on the data card. After that, the authors performed data reduction, data classification, and data analysis.

After analysing the data, it will then be presented in the form of a report. The method used is informal; namely, the formulation of data analysis results in ordinary words, without using symbols, or symbols, and so on (Ihsan, 2011: 31). This paper's descriptive method is used to describe the findings in the form of language and cultural expressions through funny memes of the travellers.

RESULTS AND DISCUSSION

Language and cultural expressions in the funny meme data of travellers make use of linguistic aspects, such as the use of sound (phonetic), symbolic (in language style: metaphor, metonymy, euphemism), and Polysemy, while cultural expressions are expressed through the use of regional languages, especially Javanese. Devotion to parents by going home and the travellers' marriage age said through the meme.

Of the 40 homecoming meme data that state language expressions, 15 memes only convey homecoming information to an area, such as Jakarta to Sragen, 5 sound utilization memes, 7 metaphorical memes, 2 metonymy memes, 4 euphemistic memes, 7 polysemic memes. Metaphors and Polysemy are more productively used in homecoming meme data. In contrast, the cultural expressions that appear are ten memes using the Javanese language, while the others combine Javanese and Indonesian languages, 11 memes of devotion to parents, and 14 memes of marriage age. Married age memes were more dominant in the data. It shows that the single theme is the choice of travellers to express their existence. The expression is packaged in a humourous language that makes the reader smile.

ANALYSIS

The expression of language and culture in this discussion describes the use of linguistic aspects of sounds, figures of speech, Polysemy, use of Javanese, devotion to parents, and age of marriage. All the homecoming meme data used are packaged in funny and entertaining language. For details, it can be followed from the following description.

Utilization of Sounds

Sounds can be used to gain beauty in languages, such as the memes of travellers who process sound to obtain beauty and humour. The sound is the smallest linguistic unit in the grammatical hierarchy (Wijana, 2003: 131-135). Broadly speaking, language sounds can be divided into 2, namely the font (phone) and the phoneme (phoneme). Phonemes are all sounds of language

without considering their capacity to distinguish meaning, while phonemes are several phones that have the potential to differentiate meaning (Wijana, 2003: 131-135).

The play of the phonological aspect of humour can be done by using the technique of substitution, permutation, insertion, sound addition, and sound release. The use of sounds in memes below prioritizes poetry, which is the same sound at the end of a sentence, namely the sound/*ng* "*kalo bosen bilang, jangan langsung menghilang*"/"when you are bored saying, don't disappear immediately".

Figure 1. Meme No. 1

(1) *Bagi yang mudik hai-hati*
 Kalau capek istirahat
 Kalau ngantuk tidur
 Kalau bosen bilang
 Jangan langsung
 Menghilang

(1) Those who go home be careful

If tired, rest
If sleepy sleep
If you are bored say
Don't disappear right away

Understanding the clause "*jangan langsung menghilang*"/don't disappear right away in (1) means that you die because you are not careful or tired. The travellers should not force

themselves if they are tired of resting, don't keep going because it can have fatal consequences. The written expression is a piece of advice to be careful on the way to your hometown to be safe.

The use of sound is also found in the meme (2) below, namely "*pulang malu tak pulang rindu*" When I go home, I am embarrassed. If I don't come home, I miss. The repetition of the / u / sound at the end of each clause creates a pleasant rhyme. So, the sound's repeat at the end of the clause is deliberate to develop the language's beauty. The meaning revealed from the meme is that the migrants want to return home ashamed because there is still no economic improvement. One side longs to meet parents and relatives but is embarrassed that it has not been successful in the city, so that a clause is created, ashamed does not come home.

Figure 2. Meme No. 2

(2) *Pulang malu*
Tak pulang rindu

(2) When I go home, I am embarrassed.
If I don't come home, I miss.

The following meme (3) is an expression of the homecomers to answer the meme of going home ashamed of not coming home. Even though they don't have a lot of money, it's time for the travellers to go home, so they have to go home. The form of sound utilization occurs in the repetition of "*due duit ora due duit*" (Javanese) "having money or not." The repeat of the sound / ik / in the "*sing penting mudik ketemu biyunge, Ema anakmu balik"* 'the important thing is going home to meet the mother, Mom, your child is returns.'

Figure 3. Meme No. 3

(3) *Due duit ora due duit*
Sing penting mudik
Ketemu biyunge
Ema anakmu balik

(3) Having money or not
The important thing is going home
To meet mother
Mom, your child is returns

Playing sounds to create pleasant-sounding rhymes is indeed one of the strategies for travellers when writing memes that people will read along the way. Also, regional languages (Javanese) are a mainstay because the travellers come from Javanese tribes on average. The use of sound is used to explain something more precisely, and finally, the readers smile.

Figure 4. Meme No. 4

(4) *mudik itu pake motor*
hujan nggak kepanasan
panas nggak kehujanan

(4) going home using a motorbike
if it's raining, it isn't hot
if it's hot, it isn't raining

Based on a meme (4), the homecoming who goes home uses a motorcycle. So, going home without a motorbike cannot be called going home, according to the meme. Something realistic is if it's raining, it isn't hot if it's hot, it isn't raining. The clause contrasts between heat and rain because contradicting each reality's effect does not occur, causing humour. For the reader, meme (4) may not cause anger but instead creates a smile because it combines the reality that it should be.

Meme (5) below apologizes a child to his mother for not bringing his partner back to his hometown. A student apologizes to his mother because going home does not bring in-laws; he only brings knowledge. The knowledge can be stored in the cardboard. In his understanding, physically is the books that are brought home. The student stated that he could only get books, while the spouse (prospective in-law) could not be obtained or presented. However, homecoming must still be carried out because of the child's devotion to parents. Children who migrate to continue their education to the city during the Lebaran holidays must carry out the Eid homecoming by bringing gifts, both food gifts, souvenirs, and prospective in-laws, as in the meme below.

(5) *Hanya bawa ilmu*
Belum bisa bawa mantu

(5) Only bring knowledge
I can't bring in in-laws yet

Figure 5. Meme No. 5

Figurative

The figurative meaning is the non-actual meaning or consideration of one thing with comparisons or equations with other things (KBBI, 2008: 695). Keraf (2010: 136) asserts that figurative language styles are formed based on comparisons or equations. Comparing something with something else means trying to find characteristics that show the similarities between the two things. Figures are usually created by paying attention to the similarities in properties, conditions, shapes, colors, places, times between two objects. The two things being compared are explicit, and there are comparisons. Explicit comparison is called simile, and comparison is called a metaphor. The simile is characterized by using comparative words such as, equal, like, like, like, etc.; for example, his eyes are like the east star. According to Keraf (2010: 139), metaphor is a kind of analogy that compares two things directly, but in a short form, for example, jewels of hearts, cookies, and so on. In this discussion, the figurative meaning is aimed at using metaphorical, metonymy, euphemistic language styles.

Metaphor

Metaphor is a stylistic form that depicts a clear picture through comparison or contrast (Tarigan, 1985: 15). Memes (6) - (13) are memes that show metaphors. The metaphor in succession from (6) - (12) "*pacar rewel, tak tinggal di rest area, dia, maafkan aku yang dulu, mamah lagi M, ampeme bojo sing ana serundenge, lha kokk wes ene sing ngimami*" "Fussy, he, forgive me the old one, mom is menstruation, how about this? the prospective wife already owns it, and Gojek's income for one year. Meme (6) shows a metaphor, a child going home but not bringing a prospective in-law because the prospective in-law is fussy, so he is left in the rest area. The word fussy is a symbolic form of expression that shows the difficulty to control conditions, and many want so that they are not following their partner or lover's expectations. The word fuss in the dictionary means talking a lot, but it can also mean letting go or breaking up with a lover because it doesn't match expectations. If the lover is not fussy, maybe the dream of living together as husband and wife can be implemented.

Figure 6. Meme No. 6

(6) *Mudik Magetan*
Buk! Aku mulih
Ora gowo mantu
Mantumu rewel
Tak tinggal (ning) Rest Area

(6) Homecoming! Magetan.
Mom, I'm home
I don't bring in law
Your daughter in lawi s fussy
I left her in the rest area

The word he said in meme (7) contains a metaphorical meaning. He is a lover or potential partner. Homecoming from Yogya to the village for him is going home to meet a lover, not just going home to meet family or parents. Thus, he in the context of meme (7) is a metaphor which refers to a lover or potential partner.

Figure 7. Meme No. 7

(7) *Dari Jogja…*
Demi si dia…

(7) From Jogja...
    For her...

"Maafkan aku yang dulu". Forgive my old self, meme (8) means going back to my ex or returning to a lover who broke up. The metaphor is in the first forgive me clause. On the day of Eid, homecoming meets parents and improves relationships with ex-boyfriends to re-establish a relationship as lovers who can then be formalized as husband and wife. The meme (8) also uses the English abbreviation OTW, a long-form on the way 'on the road (to the former's house).'

Figure 8. Meme No. 8

(8) *OTW Rumah mantan*
Maafkan aku yang dulu

(8) On the way to my ex house
Forgive my old self

The use of metaphors is found in the meme (9), namely in "*Mamah lagi M"* My wife's clause is menstruation. This clause means that the wife is menstruating. The consequence of Mamah also is that the husband cannot confide in or make out with his wife. Missing homecoming with my wife could not be fulfilled because she was waiting for her wife to be clean from M. Therefore, Mamah again contains a metaphor because what was conveyed was different from what was intended.

Figure 9. Meme No. 9

(9) *Papa mudik, Mamah lagi M*
(9) Papa is homecoming, Mama is menstruating.

Meme (10) uses Javanese. Missing with her wife *apem* cake it contains a metaphor, namely a husband who goes home longing for sexual relations with his wife. Bodily concerns are expressed by missing the wife who has coconut powder, "the wife's vagina has hair". It seems that the wife's vagina with fur is not as imaginative as when it is delivered in the form of food; that is, I miss the *apem* of the wife who has her serundeng (coconut powder). *Serundeng* is

grated coconut which is seasoned and then roasted until brownish-yellow. The location of the humour in the meme (10) is in the clause miss her wife's *apem* cake and the coconut powder.

(10) *Ora due duit tetap mudik*
Kangen apeme bojo
Sing ana serundenge
18+

(10) No. money, Miss my wife's homemade *apem* cake.
Also miss the coconut powder.
18+

Figure 10. Meme No. 10

Javanese is used in the meme (11), which, when observed, uses a / i/sound that sounds beautiful at the end of the clause. If interpreted, the meme is work to be done, to play less, to save money; when you go home, why do you already believe there is no romance. Meme (11) contains a metaphor in the clause, *wes ene sing ngimami*? Going home to my hometown to meet a lover, but how surprising it is that a lover is already married to someone else. All efforts have been made, namely working hard, playing less, saving money to go home, and marrying a lover. However, when going home, the lover is married to someone else. Finally, have no romance.

(11) *Kerja tak tekuni*
Dolan tak kurangi
Duit tak celengi

Tiwas muleh
Lha kok wes ene sing ngimami
Tuna asmara

(11) Work is occupied
Play is reduced
Money saved

When I came home,
The future wife is married
I have No. romance

Figure 11. Meme No. 11

Meme (12) uses a metaphor, which results from a 1-year Gojek income, which means souvenirs. The result of the 1-year motorcycle taxi attraction is the savings for being an online motorcycle taxi. So, the souvenirs that are brought back home are the result of online motorcycle taxi for one year. The expression is pathetic as souvenirs are only one cardboard that is obtained for one year.

(12) *Oleh-oleh buat ema di kampung*
Hasil tarikan gojek 1 tahun

(12) Souvenirs for mothers in the village.
Gojek income for a year.

Figure 12. Meme No. 12

Metonymy

Metonymy is a language style that uses a word to express something else or uses its brand to replace the object because it has a very close relationship (Keraf, 2010: 142). Memes that use metonymy language style are found in memes (13) and (14).

(13) *Mudik bawa VARIO*
Berharap pulang ketemu janda beranak dua
Yang punya BRIO

(13) Homecoming by VARIO (motorcycle brand)
Hoping to go home to meet a widow with two children
Who has BRIO (car brand)

Figure 13. Meme No. 13

"Vario" is repeated in meme (14). The homecoming apologized to his mother for going home not with his future wife but only with a "Vario" motorbike. The meme did not mention the motorbike, but just the Vario brand. The meme shows the use of metonymy language style. The location of the two is on a motorbike that can be carried, not a future wife.

Figure 14. Meme No. 14

(14) *Sepurane Mak,*
Anakmu mulih mung karo Vario
Ora karo calon bojo

(14) I'm sorry, mom
Your son came home with Vario
I can't bring a wife yet

Euphemism

Euphemism is understood as the process of removing harsh and attacking expressions with a more "safe" expression when in contact with an embarrassing topic so that it will not lead to a violation of social norms (Fernandez, 2014: 6). Apologies for a child who is going home is still an "alone" girl. The euphemism element in the meme (15) is in the *sepurane* 'apologies', while the funny stuff is going home *in iki yo podo karu tahun wingi, tapi dewean* 'going home this year is the same as last year, still alone'. However, the overall meme (15) shows travellers using motorbikes complete with their belongings and writing with these euphemistic tones. For details, see the meme below.

(15) *Pak Bu*
Sepurane
Mudik tahun iki yo
Podo karu tahun … wingi…!!!
Tetep Dewean

(15) Dad, Mom.
Forgive Me
In this year,
I'm still single

Figure 15. Meme No. 15

Euphemisms are also found in meme (16) which uses an apology to both parents because the rear motorbike seat is still empty because it cannot bring a future wife. It seems that the homecoming trend for singles always apologizes to both parents for not being able to bring a future wife. The form of the euphemism is the apology.

Figure 16. Meme No. 16

(16) *Pa/Ma,,, maaf*
Jok belakangku masih kosong
Belum bisa bawa mantu

(16) Dad/Mom, I'm sorry
My back seat is still empty.
Can't bring in daughter-in-law yet

A child does not want to be asked when to get married by his parents if he is still fussy asking, the child will immediately return to the overseas which is revealed through the euphemism of *Mbok, anakmu mulih, ojo ditakoni, KAPAN RABI, timbang aku puter balik'* Mom, your child came home, do not ask when to get married, rather than just returning to overseas'. The letter when the rabbi uses capital letters as if it is something that is important to the child because it cannot yet be fulfilled. So, when is the rabbi is a frightening question for the child. Therefore, this question should not be asked to children who are single back and forth as seen in the following meme (17).

(17) *Mbok…*
Anakmu mulih
Ojo ditakoni
KAPAN RABI
Timbang aku puter balik

(17) Mom
Your child came home
Don't ask
WHEN TO GET MARRIED
rather than just returning to overseas'

Figure 17. Meme No. 17

A form of euphemism is also revealed in meme (18), which still expresses apologies to both parents for not being able to bring a future wife. The word KANDAS written in capital letters, indicates that the child has failed because it cannot be done anymore to get a wife to go home this year.

(18) *Surabaya…*
Mak, Pak aku mulih…
Sepurane perjuanganku…
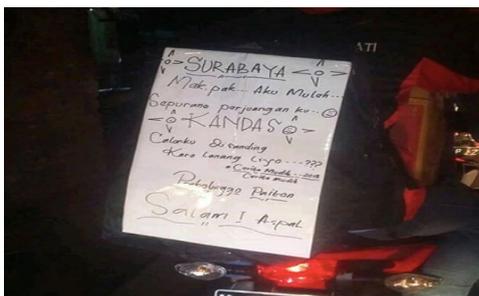*KANDAS*
Calonku disanding karo lanang liyo….???

(18) *'Surabaya*
Mother, Father, I'm home
Sorry for my struggle
KANDAS
My girlfriend beside other men '

Figure 18. Meme No. 18

Polysemi

Chaer (2014: 386) argues that Polysemy is words that have more than one meaning due to the presence of more than one component of the concept of meaning in these words. One word has many meanings due to its use in a sentence which is a polysemic form. Therefore, the meanings of a polysemic word or unit of speech are still related to one another. In meme (19), the

polysemic form is in the word stay. The word *ditinggal* can mean scattered or abandoned (KBBI, 2008: 1468). Left behind is the same as being left behind. So, it's better to leave the group than to leave you. The Polysemy in the meme (19) is contained in the residency. The homecoming group is more left behind than being abandoned by a lover in terms of humour, as in meme (19) below.

(19) *Lebih baik ditingal rombongan daripada ditinggalin kamu*
(19) It is better to leave the group than to leave you

Figure 19. Meme No. 19

Polysemy is also found in meme (20), namely the word *akeh* which uses Javanese. The travellers apologized to their parents for not bringing their in-laws because many in-laws were confused about choosing them. Your prospective in-laws are too confused sing choosing 'your in-laws are too confused to choose. The word *akeh* means 'a a lot' written in capital letters to emphasize that there are too many daughters-in-law, whether there are many girlfriends or many don't want to make it difficult to choose a lover.

(20) *Sepurane Pak Buk*
Aku muleh ora ngowo
MANTU
Calun mantumu terlalu
AKEH
Bingung sing milih
Karawang—Sragen

(20) 'Sorry Mom, Dad
I did not come home
MANTU
Your future-in-law too
LOTS
Confused choosing it '

Figure 20. Meme No. 20

Cultural Expressions

Cultural expressions are cultural elements that can be seen in the memes of travellers who use motorbikes. The data identified three cultural expressions highlighted by travellers who use motorbikes, namely Javanese language, devotion to their parents, and marriage age for travellers. These three things are the cultural expressions of the travellers who are recorded in the homecoming memes shown.

Use of Javanese

The homecoming meme used is in Javanese because most of the travellers are Javanese. The Javanese language becomes self-identity as a Javanese person. Although they have long migrated to other cities, migrants use the Javanese language in their communities or various things that can be done. Homecoming travellers whose mother tongue is Javanese continue to use this language whenever possible. Javanese speakers hold their language very firmly at every opportunity so that the Javanese language becomes a language that can survive the swelling of change. Through the Lebaran homecoming, the Javanese language is expressed in the memes of the travellers, which are generally written in Javanese. This shows that language is the primary marker of one's culture and the Javanese language is a means of expression for Javanese culture. Thus, homecoming memes can be said to be the cultural expression of travellers with Javanese ethnic backgrounds recorded in homecoming memes (3), (6), (10), (11), (14), (15), (17), (18), and (20).

Devotion to Parents

In Javanese culture, devotion to parents is significant and always remembered by a child, and the travellers hold a devotion to these parents. A homecoming is a form of devotion for a child to his parents. Devotion is expressed in words, phrases, or clauses in homecoming memes. Parents are the goal when homecoming for Eid. Therefore, the main characteristic of filial piety to parents is greeting or apologizing, which is complemented by giving gifts or gifts to parents and relatives during Eid. Homecoming meme data describing travellers to meet or serve their parents are seen in memes (3), (6), (12), (14), (15), (16), (17), (18), and (20). which have been

described in the language expressions above. The meme in picture 3 is an example of devotion to parents in this discussion.

Marriage Age

Marriage age should be married if the child does not marry, the parents admonish them to get married. If not married, a child will constantly be reprimanded by his parents about this problem, causing anxiety for the child. Based on cultural expressions, the travellers' funny memes with the theme of not being able to bring in prospective in-laws. The travellers on motorbikes are married men so that if they go home, they can show their future wife. Homecoming meme data that shows this can be found in memes (5), (7), (8), (11), (13), (15), (16), (17), (18), (19), and (20). Fourteen memes describe being single for homecomers/travellers. They claim that they are still unable to bring their in-laws when going home through the homecoming meme.

CONCLUSION

Based on the explanation above, it can be emphasized that the Lebaran homecoming is something that is mandatory for migrants who come from Javanese tribes as a form of devotion to parents. The real Lebaran homecoming for them is using a motorbike. Eid homecoming using a motorcycle equipped with memes or writing on a backpack or on a motorcycle seat is a new trend. This new trend describes the condition of travellers who are still single or alone when going home for Lebaran. The Javanese language is an expression in describing the travellers themselves because generally, travellers come from Javanese tribes. Self-expression is actualized in the form of a meme that invites the reader to smile because it is packed with humour or jokes. Humour makes use of linguistic elements, such as the use of sounds, figures of speech (language style), and Polysemy. The language styles that are productively used are metaphors and euphemisms. In addition, Polysemy is also very productive in its use in building humour. Therefore, the expression of language and culture in the memes of the homecoming is very thick because language is part of the culture.

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