

## Numerical Wordplay in Digital Communication: A Corpus Linguistic Study on Cyber-pragmatics

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### ABSTRACT

This study aims to explain the pragmatic significance of the use of numerical puns with humorous tones from the perspective of semio-pragmatics of cyber texts. Social media serves as the primary data source, with textual content featuring examples of numerical puns with comedic elements as substantive data. Data collection includes reading and note-taking techniques, followed by identification, selection, classification, and typification to distinguish between data that are suitable and unsuitable for analysis. Contextual analysis is used as a method to uncover the analysis of pragmatic meanings embedded in the use of numerical puns. The findings reveal various pragmatic functions, including concealing the intent of the utterance, maintaining confidentiality, facilitating the delivery of utterances, enjoyable engagement, communication of the intent of the utterance, and inviting humor with the interlocutor. This study offers practical applications to encourage further research in pragmatics, especially in the emerging field of cyber-pragmatics, which requires further exploration and scholarly attention.

#### **Permainan Kata Numerik dalam Komunikasi Digital: Studi Linguistik Korpus tentang Pragmatik Siber**

Penelitian ini bertujuan untuk menjelaskan signifikansi pragmatis dari penggunaan permainan kata numerik dengan nada humor dari perspektif semio-pragmatik teks siber. Media sosial berfungsi sebagai sumber data utama, dengan konten tekstual yang menampilkan contoh permainan kata numerik dengan elemen komedi yang merupakan data substantif. Pengumpulan data melibatkan teknik membaca dan mencatat, diikuti oleh identifikasi, pemilihan, klasifikasi, dan tipifikasi untuk membedakan antara data yang sesuai dan tidak sesuai untuk analisis. Analisis kontekstual digunakan sebagai metode analisis untuk mengungkap makna pragmatis yang tertanam dalam penggunaan permainan kata numerik. Temuan tersebut mengungkapkan berbagai fungsi pragmatis, termasuk menyembunyikan maksud ujaran, menjaga kerahasiaan, memudahkan penyampaian ujaran, keterlibatan yang menyenangkan, manipulasi maksud ujaran, dan mengundang humor dengan mitra tutur. Penelitian ini menawarkan implikasi praktis untuk mendorong penelitian lebih lanjut dalam pragmatik, khususnya dalam bidang cyber-pragmatik yang sedang berkembang, yang memerlukan eksplorasi lebih lanjut dan perhatian ilmiah.

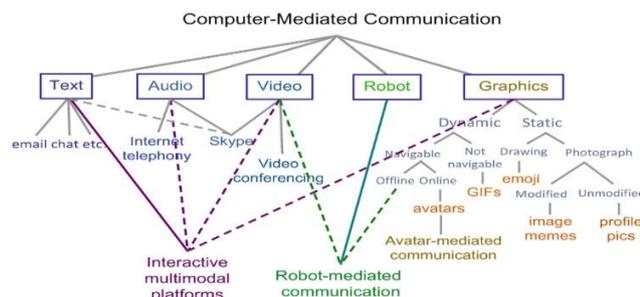
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## INTRODUCTION

Language with one of the functions it carries, namely the communication function, has a heavy burden in this post-disruption era. The disruption era which is characterized by the rapid development of technology and the integration of technology in various fields and aspects of life, has made the communicative function of language challenged to expand its pinnacle devices (Beilharz & Habermas, 2000; Păvăloaia & Necula, 2023; Robertson, 2012). Technology as a part of culture is inseparable from language. Language and culture are like a two-sided coin. In this post-disruption era, language must also be seen as integrated with technology. One of the dimensions of language that is intertwined with technology can be seen in the development of cyber-pragmatics as a new perspective in the field of pragmatics as the youngest branch of science. The presence of technology has forced language researchers to shift into this new field despite the unfinished exploration of general pragmatics as the newest branch of linguistics by the linguists (Locher, 2013a; Rafique et al., 2024). Whether we like it or not, cyber-pragmatics has now become an interdisciplinary field of pragmatics that absolutely must be addressed deeply and thoroughly. Without such an in-depth exploration, the pragmatic meaning of the discourse can never be properly described.

Observing new linguistic phenomena such as language in social media, various hate speeches, various fake news, emoticon-texted messages with graphic nuances, it is impossible to describe them properly and completely if the analysis of language phenomena in relation with technology is not carried out. Cyber-pragmatics as a study of intent which is based on the data available on the Net (Yus, 2012). In full, in relation to the internet-based pragmatics he said, 'Cyber-pragmatics addresses a whole range of interactions that can be found on the Net: the web page, chat rooms, instant messaging, social networking sites, 3D virtual worlds, blogs, video conference, e-mail, Twitter, etc.' Furthermore, he stated that the focus of the study of the new pragmatic branch is as follows, 'Cyber-pragmatics is the study of speaker's meanings by basing on the virtual external contexts in contrast to the conventional external contexts.' Therefore, cyber-pragmatics is in fact the same with the other types of pragmatics whose focus of the study is on the speaker's intent in a discourse (Rafiq & Yavuz, 2024; Díaz-Pérez, 2013; Yus, 2012). Thus, it can be emphasized that the object of a cyber-pragmatics study is the intent of the speaker, while the source of the locational data is the internet.



**Figure 1. Various forms of cyber-pragmatics locational data source**  
(Cited from Yus, 2012)

The internet in the present era has developed into various manifestations, including those found in social media and online mass media. The data source for cyber-pragmatics studies is not only in the form of natural human speech, but also

graphics to be used as a locational data source of this cyber-pragmatics study. Figure 1 below shows how varied the data sources that can generate relevant data to be studied in cyber-pragmatics studies are.

In social media, people are free to use language with various possible functions. One of the functions that can be seen clearly and manifested a lot in various social media is joking. Joking is inseparable from people's communication and interaction with each other (Bell, 2009; Filani, 2017; Wijana, 2016). It is said so because people tend to bring out their relaxed and recreational nuances through jokes. Certain experts say that jokes and laughter are recreational types of discourse because their essence is to relax and have fun. People do not joke when their heart is filled with sadness and sorrow. People who joke tend to be happy and cheerful at heart. The joy and cheerfulness are what make a person stays young. People also say that jokes heal wounds and suffering. Therefore, the more someone jokes around, the healthier the person will be psychologically and physically (Norrick, 2009). Philosophically, humans can also be referred to as *homo ludens*, humans who play. In fact, humans are essentially players in their lives. The play manifestation of someone who is a child is different from that of an adult. Likewise, the games of people who are old are very different from the games of people who are still teenagers. Therefore, it is clear that humans are actually not only social beings and thinking beings, but also have playful instincts within themselves (Hodgkin, 1996).

In the graphics context, for example in social media, people really like to display funny pictures. The emoticons are also made very varied. Emoticons evolved from the manifestation of icons that are inter-related with faces, and now they have been created in such a way by graphic experts into hundreds of emoticons. Based on the researcher's observation, most of the emoticons show joy, even though sad emoticon icons are also created. However, the basic idea of emoticons is the fun that is used to represent joy and also sadness. Fun emoticons with the intention of sadness and joy can be used as the objects of a study, either to reveal the pragmatic meaning, and also to reveal the context of the pragmatic meaning (Nelson & Guyer, 2011; Page, 2014). In his research, Rahardi found a number of emoticons that function as contexts and emoticons that represent the analyzed intent by applying a cyber-pragmatics perspective. Besides being interpreted using pragmatics perspective, those symbols can also be interpreted using semiotics perspective. It should be emphasized that semiotics is defined as the study of the meaning of signs. In simple terms, semiotics can be understood as a science of signs.

In our daily lives, there are many signs that are present in various places, either those which are created by combining utterances and those that are purely present as signs. The two manifestations above demand different interpretations. The absence of speech leads the researcher to interpret them using the principles of semiotics science, namely by applying the concepts of icons, indexes, and symbols as proposed by Pierce (Dant, 2008; Kramsch, 2002; Mustika & Isnaini, 2021). As for the signs that are manifested together with the speech, the pragmatics analysis becomes more relevant. The presence of those signs, whether in the form of icons, indexes, or symbols, acts as the context for the speech. Because such data interpretation combines the principles that apply in semiotics and pragmatics, people refer to it as semio-pragmatics. Semio-pragmatics is the integration of the two fields of science to understand the meaning of the speech and its context in the form of non-linguistics symbols (Wodak & Meyer, 2016).

Furthermore, it is also necessary to emphasize that in social media, people can also joke by using numbers in writing the words. The researcher refers to it as the words with joke nuances. By inserting numbers in writing certain words, people can express their intent. The pragmatic intentions of the inclusion of the numbers in words are the object of this study. Understanding the forms of language which are parts of the text cannot be separated from the context. The context plays a very important role in understanding the meaning of language as part of the discourse. In the past, people distinguished contexts into two kinds of context, namely internal and external contexts. The internal context is the context that is used in semantics analysis. The external context is the context that is used in pragmatics analysis. Pragmatics analysis in the systemic type also uses the internal context because the systemic pragmatics experts think that the segmental and supra-segmental contexts greatly determine the speech intent. However, in general pragmatics, the internal context is no longer used in interpreting the speech intent as a part of discourse (Blum-Kulka, 1987; Locher & Graham, 2010; Puri, 2020). Instead of using the internal context, the general pragmatics and other types of pragmatics use the external context.

In the perspective of cyber-pragmatics, the external context or extra-linguistics context is said to be conventional. This is used to distinguish contexts that are virtual in cyber-pragmatics, which are present because of the involvement of technology as part of the culture. From the study conducted by the researcher, the virtual external context is different from the conventional external context in terms of the aspects of the context elements (Rahardi, 2020). For example, the dimensions of time and place settings in the virtual external context prove to be very different from the conventional external context. Another example is the element of the participant context, which in the past was always marked by the presence of elements that were real, but now has become no longer real and no longer clear. In addition, the examples in relation to the purpose of people speaking, which was always mono-dimensional in the past, now tend to change to multi-dimensional (Burke et al., 2009; Leeuwen, 2005). The differences in the aspects of context are the ones considered in cyber-pragmatics. The interpretation of the intent of the data in social media does not produce accurate and correct interpretation findings if the context tools used to analyze them are the conventional ones (McKellin et al., 2007). Those theories are used as a frame of reference in conducting this study. Likewise, the above theories are used as the main analysis of this study.

Therefore, based on the explanation presented earlier, the problem of this study is formulated as follows: What are the pragmatic meanings of the use of number play in words with joke nuances in the cyber-pragmatics perspective? In line with the problem formulation above, the purpose of this study is to describe the pragmatic meanings of the use of number play in words with joke nuances in a cyber-pragmatics perspective. This study is very useful theoretically in developing pragmatics as a new branch of science, and an interdisciplinary branch of cyber-pragmatics as part of linguistics which is inter-connected with information technology and digital technology. Practically, this study is also very useful in terms of promoting studies in the field of pragmatics, especially cyber-pragmatics, which are still lacking and need to be stimulated.

## METHOD

This study was a qualitative study. The data source of this study was social media as the locational data source. The sources of the substantive data of this study were the texts on social media which contained forms of use of number play in the words with joke nuances. The object of this study was the pragmatic meanings of the use of number play in the words with joke nuances. The data were collected by applying the reading and note-taking techniques (Sudaryanto, 2016).

In linguistics studies, such techniques are included in the observing method. In this case, the observing method did not mean that the observation was conducted by listening, but by reading and observing the speech as a part of the whole discourse (Schilling, 2006). The data that had been collected properly by applying the method and techniques above were then identified, selected, classified, and typified so that good data and bad data were found for the data analysis. Thus, it can be said that the data collection steps in this study stopped when the data were properly classified and typified.

The next step was data triangulation. Data triangulation was carried out by the experts in this field. In addition, the data were also triangulated to relevant theories to the study that was being conducted (Locher, 2013b). By conducting these triangulation steps, the data that had been properly collected, classified and typified were ready to be subjected to data analysis method and techniques.

The data analysis method used was the contextual analysis method. The method of contextual analysis was carried out by basing it on the context to find the pragmatic meanings from the use of number play on the words with joke nuances. The contextual analysis method is also referred to as the equivalent analysis method. The equivalent analysis method applied in this study was the extra-lingual method.

Furthermore, the results of the data analysis were presented by applying the informal presentation method. The informal presentation method was carried out by using ordinary words, not by rule formulations that use special symbols to formulate the rules.

## RESULT AND DISCUSSION

This study has found six pragmatic meanings of the use of number play in the words with joke nuances, namely (1) the pragmatic meaning of hiding the speech intent, (2) the pragmatic meaning of keeping the speech intent a secret, (3) the pragmatic meaning of relaxing the delivery of speech intent, (4) the pragmatic meaning of playing with the speech intent, (5) the pragmatic meaning of fiddling with the speech intent, and (6) the pragmatic meaning of inviting the speech partner to joke.

In the previous section, it has been stated that there are six pragmatic meanings of the use of number play in the words with joke nuances found in this study. In the following section, each manifestation of the pragmatic meaning of the findings is reviewed and discussed in detail, and interpreted according to the application of relevant theories, especially those related to semiotics, pragmatics, and virtual external contexts in the field of pragmatics.

### *Pragmatic Meaning of Hiding the Speech Intent*

In communicating, sometimes people do not immediately convey their intent to other people straightforwardly. There are purposes that may be hidden or not clearly and straightforwardly conveyed to the speech partner. People often tweak language for the sake of playing with the speech partner. Sometimes, people also tweak the

language used to hinder the understanding of the intent that is conveyed to the speech partner. This kind of language tweak can often feel annoying, especially for someone who is not familiar with the language play. This is the case in Javanese people who are very close to indirectness culture, a culture of obscurity, and a culture of discontinuity (Spencer-Oatey & Jiang, 2003). It is possible that people who do not understand this cultural background will be irritated when communicating with the Javanese society by their inconsistency and unsustainability in conveying their intent.

**Table 1. Data 1**

Data Code	Data Form and Context	Pragmatic Meaning
PBDA1	A: 53L4M4T P461 <i>kawanku semua!</i> (53L4M4T P461 = <i>selamat pagi</i> ) Good morning all my friends! B: <i>Hah...apa itu? Eh...Selamat pagi juga. Bingung aku.</i> Huh.. what's that? Oh.. good morning as well. You lost me.	Hiding the speech intent

In the following PBDA1 data, the concealment of the intent by using the language play is shown in the following speech excerpt ‘53L4M4T P461 *kawanku semua!*’ (‘53L4M4T P461 = *selamat pagi* = Good morning all my friends!’) The two keywords that follow the language play ‘all my friends’ and also the use of the exclamation mark ‘!’ lead the speech partners to understand that the language play can be conveyed literally into ‘*selamat pagi* = good morning’. The grapheme S in ‘*selamat*’ is expressed by number 5, the grapheme “E” is expressed by number “3”, and the grapheme “A” is expressed by number “4”. By doing this, people are led to grasp the form as the word ‘*selamat*’ in ‘*selamat pagi*’. Likewise, in the linguistics form of ‘*pagi*’, the language play of speaker A is expressed only by the keyword grapheme ‘P’ at the beginning and continued by the numbers ‘4, 6, 1’ written in a row. With this combination of letters and numbers, it is easy enough to guess that the language play and number refer to the word ‘*pagi*’.

This language play is fun for those who enjoy it. It also demands the alacrity of the speech partner in terms of analogy and association. Instead of grasping the associations quickly, people who are unfamiliar with the language play would show a sullen face as a manifestation of displeasure (Neuliep, 2000). Therefore, it is clear that the presence of PBDA1 data which reads, ‘A: 53L4M4T P461 all my friends! B: Huh.. what’s that? Oh.. good morning as well. You lost me’, is meant by the speaker as a tool to hide the speech intent.

#### ***Pragmatic Meaning of Keeping the Speech Intent a Secret***

Slightly different from what was conveyed in the previous explanation, “keeping the speech intent a secret” is certainly not the same as “hiding the speech intent”. Two words that exist differently in linguistics must be understood as something that has different references. If these things are considered the same, the essence of the birth of a new word can be questioned again. The new word which is different from the previous one is meant to denote something that is definitely different from the first one. In fact, there are no pure synonyms in linguistics (Goddard, 2007).

Each word must have a different distinguishing feature of meaning. The words ‘lift’ and ‘carry’, for example, are also different because they have different distinguishing features of meaning (Wharton, 2009). In addition, when the word ‘carry’ is juxtaposed with ‘uphold’, it is certain that the two words represent

different meanings. Likewise, the words "hide" and "keep a secret" which are being discussed in this paper also have different meaning.

**Table 2. Data 2**

Data Code	Data Form and Context	Pragmatic Meaning
PBDA2	<p>A: D4N 53M4N64T, <i>kita harus</i> M3M8UK71K4N P354N 1N1. <i>Ayo semua</i> 53M4N64T (D4N 53M4N64T = <i>dan semangat</i> M3M8UK71K4N P354N 1N1 = <i>membuktikan pesan ini</i> 53M4N64T = <i>semangat</i>) And keep the spirit, we have to prove this message. Come on all keep the spirit</p> <p>B: <i>Siap!! Ayo</i> 53M4N64T!! <i>Jangan kendor, yah!</i> (53M4N64T = <i>semangat</i>) Copy that! Come on keep the spirit! Don't slack!</p>	Keeping the speech intent a secret

In Data 2: PBDA2 speech excerpt which reads 'A: D4N 53M4N64T, *kita harus* M3M8UK71K4N P354N 1N1. *Ayo semua* 53M4N64T (D4N 53M4N64T = *dan semangat* = And keep the spirit, we have to prove this message. Come on all 53M4N64T = *semangat* = keep the spirit) B: *Siap!! Ayo* 53M4N64T!! *Jangan kendor, yah!*' (Copy that!! Come on 53M4N64T = *semangat* = keep the spirit!! Don't slack!), there are clearly strong confidentiality intentions compared to those in the previous Data 1: PBDA1. In the first word, the number which the speaker plays to show the meaning of '*dan*' is the number '4' which is used to hide the grapheme 'A'. In other words, the number '4' above is used to refer to the grapheme 'A'. After that, in the next word there is the usage of the numbers '3, 4, 6, 6' which are combined with a number of graphemes to produce the word '*semangat*'. The forms of '*kita harus* = we have to' that appear in the line of those words are intended to help the speech partner to grasp the speech intent being conveyed. Without the presence of the two words that are present side by side, it will be very difficult for the speech partner to understand the speech intent.

Furthermore, the form of 'M3M8UK71K4N P354N 1N1 = *membuktikan pesan ini* = prove this message' is of course much more complicated and more intricate than the previously conveyed words. In the first word, with the meaning of 'M3M8UK71K4N = *membuktikan* = prove', the numbers '3, 8, 7, 1, 4' are used to replace the graphemes of 'M, M, U, K, N'. The usage of more numbers has further concealed the speech intent through the language forms used. In addition, in the next two words which mean 'P354N 1N1 = *pesan ini* = this message', the numbers '3, 5, 4 and 1, 1' are used. The graphemes which are side by side with the first number are 'P' and 'N', while the grapheme on the last word is only the letter 'N'. Thus, it is clear that the nuance of keeping the speech intent a secret in this latter form of language is more obvious than that which was previously conveyed.

The confidentiality of such linguistics intent is of course conveyed by carrying out certain objectives, for example, teaching jokes, testing dexterity, or even testing the intelligence of the speech partner (Hewitt, 2014; Searle, 1999). It turns out that speech partner B is also someone who is familiar with the number usage in language. This is evident from the use of the form '53M4N64T = *semangat* = keep the spirit' in the speech excerpt '*Siap!! Ayo* 53M4N64T!! *Jangan kendor, yah!*' In order to understand the meaning conveyed previously, the following excerpt from Data 2: PBDA2 can be examined further, 'A: D4N 53M4N64T, we

have to M3M8UK71K4N P354N 1N1. Come on all 53M4N64T B: Copy that!!  
Come on 53M4N64T!! Don't slack!

***Pragmatic Meaning of Relaxing the Delivery of Speech Intent***

A life which is full of tension and burdensome pressure can greatly affect the psychological and mental state of a person. Working under constant stress makes a person suffer from a mental illness known as "bipolar". Therefore, at work, people really need to rest to be able to relax, see the natural scenery outside, or maybe even need to have a little refreshing outside the room. The culture of refreshing and tourism may not be obvious and has not yet lived by the citizens of Indonesia as one of the countries that are currently advancing towards being a developed country. The motto of 'work-work-work' that is shown by the leader of this nation is very good to stimulate the working spirit so that people will be able to work as they should in their respective time and place.

However, from the language dimension, especially since language is always intertwined with a person's mind and psyche, working that is too boring and tiring until it ends up being tedious, will have very unproductive consequences for the person concerned. It is in relation to such matters that language play is needed. People need to joke with their friends for a moment, or maybe with their families to just unwind the tiredness after a day of working. In connection with the language play, people may state that the main objective is to relax the speech intent (van Dijk, 2006). A message that may be quite heavy and surprising, might be very good and wise if the speaker delivers it casually.

**Table 3. Data 3**

Data Code	Data Form and Context	Pragmatic Meaning
PBDA3	A: M3N4KJU8K4N. H4L Y6 LU412 81454, <i>tidak seperti</i> P4D4 4W4LNY4 (M3N4KJU8K4N = <i>menakjubkan</i> H4L Y6 LU412 81454 = <i>hal yg luar biasa</i> P4D4 4W4LNY4 = <i>pada awalnya</i> ) Amazing. It's extraordinary, unlike the beginning. B: <i>Memang benar kok! Tidak seperti yang kita pikirkan sebelumnya, ya!</i> That's true! It's not like what we were thinking before!	Relaxing the delivery of speech intent

In the following Data 3: PBDA3 which reads, 'A: M3N4KJU8K4N = *menakjubkan* = amazing. H4L Y6 LU412 81454 = *hal yg luar biasa* = it's extraordinary, unlike P4D4 4W4LNY4 = *pada awalnya* = the beginning B: That's true! It's not like what we were thinking before!', the intent of relaxing the speech intent appears in the use of more numbers. Due to the relaxed speech, people can smile because their hearts are comforted. Therefore, it is the humor in using the numbers when conveying the intent of the speech that becomes the main purpose of the language play (Jacobs, 2017). This fact makes it clearer that humans are indeed playful creatures, *homo ludens*, both when they are acting as the speakers and as the speech partners.

***Pragmatic Meaning of Playing with the Speech Intent***

It has been explained in the previous section that the use of numbers in language has various purposes. In pragmatics, it can be said that the language play has various pragmatic meanings (Carbaugh & van Over, 2013). Sometimes the speaker intends to hide the intent of the speech, keep the intent of the speech a secret, relax the intent of the speech, or maybe there are other purposes. In the following Data 4: PBDA4

which reads ‘D1 84R15 1N1 P1K1R4N K174 8154 M3M84C4NY4 53C4R4 07OM4715 = *di baris ini pikiran kita bisa membacanya secara otomatis* = on this line our minds can read it automatically. Nothing is difficult. B: Yeah, it’s not easy for the elders!’, it is understood that the pragmatic meaning contained in it is the intent of playing with the speech intent. The meaning or purpose of the speech is not shown straightforwardly with a high degree of continuity, but it is played with to make it indirect instead.

**Table 4. Data 4**

Data Code	Data Form and Context	Pragmatic Meaning
PBDA4	A: D1 84R15 1N1 P1K1R4N K174 8154 M3M84C4NY4 53C4R4 07OM4715. <i>Tidak ada yang menyulitkan.</i> (D1 84R15 1N1 P1K1R4N K174 8154 M3M84C4NY4 53C4R4 07OM4715 = <i>di baris ini pikiran kita bisa membacanya secara otomatis</i> ) On this line, our minds can read it automatically. Nothing is difficult. B: <i>Ya, untuk yang tua-tua tidak mudah itu!</i> Yeah, it’s not easy for the elders.	Playing with the speech intent

More complex than what has been discussed in the previous sections, in this speech excerpt, almost every word is manifested by a play of numbers and letters that are combined in such a way. In the first word which reads, ‘D1 84R15 = *di baris* = on the line’ the numbers ‘1, 8, 4, 1, and 5’ are used, while there are only two graphemes used, namely graphemes ‘D’ and ‘R’, so that the whole word becomes ‘*di baris*’. Furthermore, the form ‘1N1’ actually represents the word ‘*ini*’ by substituting the grapheme ‘N’ which is put between two numbers of ‘1’. The form ‘P1K1R4N’ becomes easily predicted when someone is accustomed to read a combination of letters and numbers as in the previously presented forms. The representation for the linguistics form is the word ‘*pikiran* = mind’, which is then continued with the form ‘K174’ which represents the word ‘*kita*’, the form ‘8154’ which represents the word ‘*bisa*’, the form ‘M3M84C4NY4’ which represents the word ‘*membacanya*’, the form ‘53C4R4’ which represents the word ‘*secara*’ and finally the form ‘07OM4715’ which represents the word ‘*otomatis*’. Therefore, from the aforementioned forms, the pragmatic meaning of playing with the intent of the speech is very clearly shown in the data.

This further emphasizes that humans are actually playful creatures. Humans at any level are actually players with different objects of the game. How people respond to other people who are also players like themselves will be the determinant of the success of the society that develops along with technology (Gros, 2009; Rohmadi et al., 2021). The current understanding of something tends to shift from the formal and functional paradigm that developed earlier towards multimodality as what is happening now. There are many dimensions that need to be considered in conveying the speech intent in the current era, unlike in the past in which there was only a single dimension. Currently, that dimension has shifted to multidimensional, as what has happened in the act of speaking. A person's ability to have multidimensional skills is more needed because the problems someone encounters are increasingly complex and also tend to be multidimensional (Wilson, 2006). Language play as shown in Data 4: PBDA4 cannot be separated from the multimodality reality.

### ***Pragmatic Meaning of Fiddling with the Speech Intent***

Speaking in the era of multimodality as it is today is inseparable from the purposes of fiddling with the speech intent. The speech intent is not stated in a stiff and serious nuance, but is conveyed in a fun way (Leeuwen, 2005). When giving a lecture, people often make their points by inserting fun things which can be in the form of jokes, humor, or maybe other manifestations of fun. There is even a priest who has become very famous because he can bring these relaxed nuances in a ritual atmosphere that is supposed to be very serious and solemn. It seems that the religious figure is not relieved yet if he has not made his audience laugh or at least display a cheerful smile.

In the family environment, there is often an atmosphere full of jokes which can make the family atmosphere full of happiness. The father, who likes to be serious with his family members, is usually balanced by the presence of the mother as a wife who is good at initiating jokes into the family (Norrick, 2009). Likewise, if the wife is too stiff and serious in communicating with all the family members, the father must be clever to have fun so that the family atmosphere becomes comfortable and happy. Thus, it can be concluded that jokes are actually happening everywhere. In the office, there is always someone who is good at throwing jokes so that the atmosphere of the meeting in the office which can be very serious becomes fluid due to that person's expertise in joking.

**Table 5. Data 5**

<b>Data Code</b>	<b>Data Form and Context</b>	<b>Pragmatic Meaning</b>
PBDA5	A: M3M84C4 4N6K4 <i>sama sekali tidak mudah. Maka</i> 84N664L4H K4R3N4 H4NY4 0R4N6-0R4N6 <i>muda yang</i> <i>bisa cepet ngarti hehe!</i> (M3M84C4 4N6K4 = <i>membaca angka</i> 84N664L4H K4R3N4 H4NY4 0R4N6-0R4N6 = <i>banggalah</i> <i>karena hanya orang-orang</i> ) Reading numbers is not easy at all. So be proud because only the youngsters can quickly understand it hehe! B: <i>Iya beh. Ormud!</i> Yeah, bro. Youngsters!	Fiddling with the speech intent

In the following Data 5: PBDA5 which reads 'A: M3M84C4 4N6K4 = *membaca angka* = reading numbers is not easy at all. So 84N664L4H K4R3N4 H4NY4 0R4N6-0R4N6 = *banggalah karena hanya orang-orang* = be proud because only youngsters can quickly understand it hehe! B: Yeah, bro. Youngsters!', it is very clear that the intent to fiddle with the speech intent is deliberately created by the speaker. The form 'M3M84C4 4N6K4 = *membaca angka* = reading numbers', which can actually be combined with the form '*sama sekali tidak mudah* = is not easy at all' so that everyone will find it very easy to understand it, is conveyed using a play of letters and numbers instead, namely 'M3M84C4' and '4N6K4' which of course mean '*membaca angka* = reading numbers' Likewise, the form '84N664L4H K4R3N4 H4NY4 0R4N6-0R4N6' which means '*banggalah karena hanya orang-orang* = be proud because only youngsters', actually would be easier if it were written orthographically rather than by playing with numbers and letters as presented earlier.

Therefore, it is very clear that the speaker really wants to have fun with the delivery of this form of language. People who are good at jokes and funny are usually smart people. Likewise, people who are quick and swift in catching the

antics that someone conveys are usually people who have more intelligence than others. In a certain culture, it is said that people who are good at making jokes and playing with words will not be easily exposed to black magic because they are people who are good at behaving in their lives (Opler, 1949; Holmes & Marra, 2002). They will laugh at something that is funny, something that is serious, something that is complex, and something that is not easily solved. Thus, being funny is identical to being ‘crazy’.

***Pragmatic Meaning of Inviting the Speech Partner to Joke***

Joking makes people healthy. Joking can also make people free from various problems that are pressing them. It can be said that people who are good at joking are actually people who are ‘crazy’. It is said so because everything is considered as something that is laughable as mentioned earlier. When those people are under a heavy burden in their lives, they will be able to bring laughter. It is very likely that the laughter is not for anyone else but for themselves. In our daily lives, this kind of thing is very easy to find, maybe even in each of us. Jokes can also be addressed not to themselves, but to other people, which of course means to make the communication between the speaker and the speech partner better and run smoothly. Joking can also balance the personal burdens a person endures (Bell, 2012). When people are too serious in dealing with the problems, many people say they will quickly grow old. Therefore, people have to be able to maintain a balance in themselves.

Sometimes people need to be serious, but there are also times when people have to laugh a lot and joke around a lot. In connection to language, people also have to be clever in responding to jokes that are conveyed through language play. One of the ways is by enriching knowledge with multimodality skills as what currently being promoted in various fields of science. In relation to language, the multimodality problem in language is actually a language practice which is based on the social semiotics thinker M.A.K. Halliday (Urban, 1981; Kress, 1990; Rahmat et al., 2024). In social semiotics, every language that exists in the society is inseparable from its environment, whether it is a metaphorical environment or naturalistic environment. In addition, language eventually develops with the development of those environments. Technology which is now developing rapidly has a big influence on the development of language, and definitely has a big influence on how the language should be interpreted as well (Wilson, 2006).

**Table 6. Data 6**

Data Code	Data Form and Context	Pragmatic Meaning
PBDA6	A: 8154 M3M84C4 P35AN 1N1? <i>Tidak semua bisa loh!</i> PL3453 F0RW4RD 1F U C4N R34D. (8154 M3M84C4 P35AN 1N1 = <i>bisa membaca pesan ini</i> , PL3453 F0RW4RD 1F U C4N R34D = please forward if you can read) Can you read this message? Not everyone can do it! Please forward if you can read. B: <i>Halah.... gampang...! Ndak gaul kalau ndak bisa.</i> Huh that’s easy! You’re not updated if you can’t do it.	Inviting the speech partner to joke

The language form as presented in Data 6: PBDA6 which reads, ‘A: 8154 M3M84C4 P35AN 1N1? = *bisa membaca pesan ini?* = can you read this message? Not everyone can do it! PL3453 F0RW4RD 1F U C4N R34D = please forward if u can read. B: Huh .... that’s easy ...! You’re not updated if you can’t do it’, must be

interpreted as multimodality consequence in using the language. The awareness of linguists, language researchers, and language teachers in this era must be developed. The problem in Indonesian language is not only a matter of good, correct and polite language, but it must be a language that is believed to develop in a constantly changing environment. The development of technology is very fast and dynamic (Sykes, 2018). Therefore, language must also be maintained so that it remains dynamic and develops along with the technology developments

## CONCLUSION

In conclusion, it can be emphasized that the study on language in relation to the use of numbers play in words with jokes nuances in a semio-pragmatics perspective in cyber-text context has resulted in six findings of pragmatic meanings. The findings of the pragmatic meanings are summarized as follow: (1) the pragmatic meaning of hiding the speech intent, (2) the pragmatic meaning of keeping the speech intent a secret, (3) the pragmatic meaning of relaxing the delivery of speech intent, (4) the pragmatic meaning of playing with the speech intent, (5) the pragmatic meaning of fiddling with the speech intent, and (6) the pragmatic meaning of inviting the speech partner to joke. Even though this study has found six pragmatic meanings of language play with numbers and letters, this study still has limitations. This limitation lies in the data that were admittedly not much as a result of the limited research time. In a larger and more comprehensive study of language play, the researcher will try to cover the shortcomings and the weaknesses, so that the results will be more complete and more adequate as the results of a study. Meanwhile, other researchers who have similar interests and concerns in this new field of pragmatics are also invited to conduct similar research immediately. That way, the studies on language play by using numbers and letters will become more extensive and deeper so that they can be useful for the development of pragmatics in Indonesia, which currently is said to be less innovative and still developing slowly.

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