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The Evolution of Humor Based on Local Wisdom: Social Message Marketing Strategies in the Social Media Era

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Abstract

This study analyzes the framing of humor based on local wisdom as a social message delivery strategy on the YouTube platform, with a specific focus on the 'Log In Season 3' playlist. Using the qualitative content analysis method of video units and audience responses in the comment column, this study dissects the persuasion mechanism in digital narratives. The findings suggest that framing local humor plays a strategic role in normalizing criticism of sensitive issues such as gender stigma, religious tolerance, and mental health. Humor serves as a de-escalation mechanism that lowers audience resistance through peripheral pathways in the Elaboration Likelihood Model (ELM), where the communicator's attractiveness and credibility are the main cues for "smuggling" moral messages. The analysis indicates that the reactualization of local cultural identities increases emotional engagement, transforming audiences from passive consumers to active participants who reflect messages in digital public spaces. This study concludes that local humor acts as an effective gateway to break through psychological barriers in the discourse of complex social issues in Indonesia.

KEYWORDS

local humor, youtube, social messaging, framing theory, log in season 3.

Introduction

Humor based on local wisdom is a fundamental instrument in Indonesian culture that reflects collective identity, values, and perspectives (Setiawan & Pratiwi, 2025). In the era of information disruption, this potential for humor extends beyond geographical boundaries through social media platforms. However, the current of globalization brings existential challenges to local narratives. Mutiara (2024) emphasizes that "Local culture is often absorbed by the dominant culture produced by mass media and digital platforms, thus threatening cultural diversity." This challenge requires strategic adaptation so that local values are not just artifacts of the past, but still have bargaining power in the digital ecosystem.

Previous research has explored the digitization of local wisdom, such as the use of digital comics for the preservation of character values (Sholikhah, 2024) and the development of local wisdom-based digital comics, such as the Sidakarya mask comic used to strengthen cultural literacy in primary education (Yantika et al., 2026), or the use of TikTok as a social campaign medium (Pratama, 2023). Although it provides an important foundation, there is a significant *research gap*. The novelty of this research lies in the analysis of *persuasive* framing in the format of a long-duration interactive talk show on YouTube. Unlike static comics or TikTok short videos that are fleeting, the *talk show format* in the 'Log In Season 3' playlist offers a complex dialogue narrative. The focus of this research shifts from just a discourse on cultural preservation to an analysis of how local humor is strategically constructed as a social message marketing mechanism that is able to reduce audience resistance in in-depth digital discussions.

In the development of digital media, humor based on local wisdom has great potential to be developed into relevant and interesting content for modern audiences.

Local humor not only serves as entertainment, but also as a communication tool that is able to convey social messages effectively (Koestler, 2020). These elements of humor often reflect the identity, values, and perspectives of the community, thus playing an important role in maintaining the sustainability of local culture (Hall & Smith, 2018). However, with the increasing dominance of global popular culture, local humor faces challenges in maintaining its relevance amid the rapid flow of digital content (Petersen-Wagner & Ludvigsen, 2023).

The process of adapting local humor elements into digital formats such as short videos, memes, or reels requires in-depth exploration to ensure that local values remain acceptable to diverse digital audiences (Malmelöv, 2024). This research aims to answer these challenges by exploring how elements of local humor can be identified, adapted, and used effectively to convey social messages through digital platforms. With this approach, research will examine the effectiveness of local humor in building awareness and motivating audiences to act on social issues, such as education, health, or environmental preservation (Jones, 2022). In addition, this study will also discuss the main challenges in the process of integrating local humor into digital campaigns, including the risk of greenwashing or misunderstanding of messages, as well as innovative communication strategies to maintain the authenticity of local values (Smith et al., 2021). This underscores a long-established principle in persuasive communication that humor, while a powerful attention-grabbing device, does not automatically guarantee positive message reception and must be applied with careful attention to audience, context, and humor type (Weinberger & Gulas, 1992). Thus, this research is expected to provide theoretical and practical guidance for content creators, marketers, and social institutions to utilize local humor in creating creative, inclusive, and impactful digital campaigns.

Framing

In this study, the Framing Theory developed by Robert Entman (1993) is used as the main basis to analyze how humor based on local wisdom is used in YouTube videos, especially in Deddy Corbuzier's Log in Season 3 playlist, as a social message communication strategy. This theory was chosen because it offers a powerful framework in explaining how the media selects, arranges, and emphasizes certain aspects of reality to influence the way audiences perceive an issue.

According to Entman, framing is the process of selecting aspects of reality that are considered important, and making it more prominent in a communication text to direct the audience's understanding. In the context of social media such as YouTube, framing does not only occur through verbal narratives, but also through visuals, humorous expressions, and character interactions that convey messages implicitly or explicitly.

This study will use four main elements in Framing Theory as an analytical tool to dissect how the selected videos frame a particular social message: 1. Problem Definition: The analysis will look at how social issues such as education, politics, or social inequality are defined and presented in the form of humorous stories. Focus will be on how local elements are used to explain the context of the issue more closely to Indonesian audiences. 2. Causal Interpretation: The researcher will identify how the video explains the root cause of the social problem, as well as who is positioned as the responsible party or the main cause, either seriously or in the form of satire or parody. 3. Moral Evaluation: Each video generally inserts a value or norm that is a moral assessment of the issue being discussed. Through the expression of local wisdom, such as proverbs or the habits of certain people, the

video directs the audience to look at the issue from a certain moral angle. And 4. Treatment Recommendation: Although not always explicit, recommendations or solutions to social issues often come in the form of sarcasm or humor that is reflective in nature. Researchers will explore whether and how humor is structured to suggest a change in attitudes or social actions of the audience.

Using this framework, research can dig deeper not only into how humor is used in digital contexts, but also how local values are framed to convey relevant social messages in the age of social media. Framing theory allows researchers to understand the complex dynamics of messages, as well as how audiences can be persuaded through a lighthearted yet meaningful approach.

Elaboration Likelihood Model

Theoretically, humor can be explained through persuasive models such as the Elaboration Likelihood Model (ELM) (Petty & Cacioppo, 1986). In this model, persuasion can occur through two paths: the central path (deep message processing) or the peripheral path (shallow processing based on non-message signals). Humor generally operates on peripheral pathways as a positive cue. When audiences are entertained, they tend to feel more positive about the source of the message and the content conveyed, thus reducing the tendency to counter-argue or reject arguments (Eisend, 2019). Thus, humor helps to "smuggle" social messages into the minds of the audience without resistance.

This study examines how humor functions as an effective persuasive communication strategy in conveying social messages. In the context of digital media such as YouTube, humor is not just an entertainment tool, but a rhetorical technique designed to influence the audience's attitudes and views. The use of humor, especially those based on local wisdom, can facilitate the process of persuasion in a subtle and non-confrontational way, making it a key element in contemporary mass communication.

One of the main functions of humor in persuasion is its ability to attract and retain the attention of the audience. Messages that are packed with humor tend to be more prominent and memorable than messages that are delivered seriously (Eisend, 2018). Humor can break through the dense media clutter and engage audiences to engage with content, even if the topic being discussed is a heavy or complex social issue. Thus, humor serves as an "entrance" that makes the audience more receptive from the start.

The proper use of humor can also increase the audience's perception of the communicator's credibility and appeal. Humorous communicators are often considered friendlier, trustworthy, and relatable. In the context of YouTube videos, this can build a personal relationship between Deddy Corbuzier and his audience, which in turn increases the effectiveness of his persuasive message (Moyer-Gusé, 2008). Local wisdom-based humor specifically strengthens this credibility because it shows the communicator's understanding of the audience's values and culture.

Methods

This research will use a qualitative approach with a content analysis method, which is specifically directed at the videos in the "Log In Season 3" playlist from the Deddy Corbuzier Official YouTube channel. This playlist was chosen because it is one of the digital content series that consistently combines elements of humor based on local wisdom with the delivery of social messages to the public.

From all the episodes in the playlist, the researcher will select 3 videos as the main unit of analysis. The selection of videos is based on several considerations, namely: 1. The high

number of views and comments, which indicates active audience engagement. 2. Content of explicit social themes, such as issues of education, inequality, politics, or the environment. And 3. The use of local humor styles, both through language, characters, and cultural representations that are easily recognized by Indonesian people

This strategy was carried out to capture the representation of the evolution of local humor in digital mediums as well as to understand the extent to which humor is used as a social message marketing tool in the social media era. By using videos that have a high level of interaction, this study is expected to reflect how the public responds to humor as a social communication channel. In addition, the viewers' comments displayed below the video will also be analyzed to explore perceptions, interpretations, and emotions that arise, as part of the digital audience's reception of the humorous content and social messages it contains. This approach was chosen to strengthen the contribution of research in understanding the dynamics of contemporary communication, particularly in the context of how local culture and moral messages are conveyed, packaged, and understood in an interactive digital space.

Content Analysis

Content analysis is a research method used to research and interpret patterns in communication. In this study, content analysis aims to identify and analyze local humor elements used in various forms of digital content, such as short videos, memes, or social media posts. This approach allows researchers to understand how those elements reflect local cultural values, convey social messages, and are accepted by audiences.

According to Krippendorff (2019), content analysis is "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use." This means that this method allows researchers to interpret messages that are communicated explicitly or implicitly in a medium. In this context, YouTube videos are used as units of text that are analyzed through the categorization of themes, visual narratives, dialogue, and humorous elements.

The analysis procedure was carried out by manual coding of the elements that appear in the video, such as the representation of local culture, humor delivery style, visual symbols, and social messages conveyed directly or implicitly. In addition, the relevant audience comments at the bottom of the video will also be analyzed to see how the public responds to the form of communication, as suggested by Neuendorf (2017) who states that qualitative content analysis can also be enriched by audience response as an additional context of meaning construction. With this approach, the research is expected to capture the dynamics of local culture-based social communication in the context of interactive digital media and provide a deeper understanding of the communication strategies used by content creators in the social media era.

Result and Discussion

This section presents the results of the analysis of selected videos from the Log In Season 3 playlist of Deddy Corbuzier's YouTube channel, which is the main unit of analysis in this study. The analysis was carried out with a qualitative approach through the content analysis method, to examine how humor elements based on local wisdom are used as a strategy in conveying social messages in the social media era. Each finding will be linked to relevant theoretical concepts, as well as an interpretation of the audience response that appears in the comment column, to provide a comprehensive picture of the effectiveness and public

acceptance of this form of communication.

The study used three videos from the Log In Season 3 playlist on YouTube as units of analysis, selected based on the highest number of views, as the high-engagement videos were considered to represent the dominant audience preferences. These three videos feature a combination of humor, discussion of social issues, and cultural references, making them relevant to examine the evolution of humor based on local wisdom as a social message marketing strategy in the age of social media.

The first video was taken from Episode 2 which has been watched by 5.3 million, which reviews the stereotypes of public morality through critical humor. This selection also allows for an in-depth exploration of how framing humor and social messages are intertwined in shaping audience perceptions in the age of social media. The analysis will focus on how humor is used to convey social messages, as well as how elements of local wisdom shape framing in the content. The second video is taken from Episode 5 which depicts the issue of social adaptation through a unique experience wrapped in comedy. And lastly, take Episode 1 which reviews the stereotypes of public morality through critical humor. This selection allows for an in-depth exploration of how framing humor and social messages are intertwined in shaping audience perceptions in the social media era.

The analysis will focus on how humor is used to convey social messages, as well as how elements of local wisdom shape framing in the content. Below is the analysis and discussion of each video that becomes the unit of analysis and then continued with a discussion that refers to the thematic analysis that arises from the elaboration of research theories and phenomena which is also directed to answer the purpose of this research.

Video 1; Soimah: I want to be considered a bad person, not a good person! ! - Habib Jafar - Onad - Boris - Login Eps 2. This video presents social criticism through the perspective of celebrities, where Soimah discusses stereotypes and people's perceptions of morality. The social messages conveyed concern self-acceptance, social stigma, and cultural values, all packaged in a distinctive and provocative humorous format. This reflects a broader pattern documented in Indonesian society, where women, especially those in public and leadership positions, continue to face double standards, stigma, and barriers rooted in patriarchal expectations (Andajani & others, 2016). For the Problem Definition element, in this episode, the main issue raised is about the social stigma against women, especially public figures, which is not in accordance with the ideal moral standards of society. Soimah revealed how she is more comfortable being labeled as "evil" because of the pressure that arises from the expectation to always be "good". While the Causal Interpretation is that this problem is caused by the double moral standards in society that place women, especially those who are vocal and expressive, in a position vulnerable to negative judgment. The framing in this video depicts cultural rigidity as the main cause, reinforced by the patriarchal system and public expectations of female public figures. Then in terms of moral evaluation, Soimah's action to openly claim her identity as "not a good person" is actually positioned as a form of courage and honesty in facing stigma. The moral framing is: being authentic is more valuable than just appearing according to the norm. so the Solution Recommendations from this video lead the audience to revisit rigid social values, and encourage acceptance of the diversity of women's characters and expressions. This became an important social message about equality and acceptance.

Video 2; Habib – Saltum to a Christian Wedding with a Pig - Eps 5 Login

The definition of the problem in this video is the low understanding of cross-cultural and religious beliefs, which often creates misunderstandings and social distance in a pluralistic Indonesian society. While the Causal Interpretation

that emerges is how Framing explains that the lack of education and open dialogue about differences in beliefs is at the root of social awkwardness and stereotypes. Habib Jafar describes his experience in a humorous, but touching way about the knowledge gap and interreligious sensitivity. The moral evaluation of video is how the moral values that emerge are the importance of tolerance, adaptation, and humility. Habib as a religious leader shows how religious values can be a bridge, not a barrier, in social life. so in the end, this video provides Recommended Solutions to build interfaith communication that is relaxed and friendly (Qodir, 2021). This aligns with the broader tradition of nonviolence and peacebuilding within Islamic thought, which emphasizes dialogue, humility, and tolerance as pathways to resolving interreligious and intercultural tension rather than confrontation (Abu-Nimer, 2003). Humor is used as a medium to open up discussions that are usually sensitive, making the message more widely accepted.

Video 3; Boris Bokir Gives Up. Alhamdulillah Fix Login Login Eps 1

Problem Definition in this video raises issues about the welfare of creative workers and mental health which are often marginalized in public discussions. Boris Bokir describes the mental exhaustion and existential pressure he faces. This aligns with the clinical understanding of burnout as chronic emotional exhaustion, depersonalization, and reduced professional efficacy resulting from prolonged occupational stress (Maslach & Leiter, 2016). The Causal Interpretation that then emerges is how this problem is framed as the impact of the exploitative entertainment industry system and social media's demands on constant performance and productivity. There's a burden to continue to look perfect, funny, and "ready to perform". The moral evaluation of this video is how from the moral side, Boris's transparency in voicing fatigue is positioned as a bold and liberating act. This video provides room for empathy for creative workers who often look happy, but carry burdens. And finally, the Recommended Solutions that can be given is how the message conveyed is the importance of building a healthy support system for creative workers, including the recognition of the right to rest, the need for a support system, and the space to become a full human being. This resonates with the concept of self-compassion, which emphasizes treating oneself with kindness rather than harsh self-judgment during moments of struggle or failure, as a healthier alternative to the relentless pressure for constant achievement (Neff, 2011).

Thematic Analysis

Thematic analysis is a qualitative method used to identify, analyze, and report patterns (themes) in textual, visual, or audio data. Developed by (Braun & Clarke, 2006), this method is flexible and can be applied to different types of data such as interviews, media articles, policy documents, or transcripts. The analysis process consists of six systematic stages: (1) familiarization of the data through repeated reading, (2) initial coding to mark important elements, (3) theme search by grouping code, (4) theme review for consistency, (5) definition and naming of themes, and (6) report production. Thematic analysis can be inductive (themes emerge from data) or deductive (theory-driven), making them suitable for in-depth exploration or hypothesis testing.

Normalization of Social Criticism Through Local Humor

Humor is used as a medium to convey social criticism of issues such as bureaucracy, education, and social inequality. Through jokes that are grounded and close to people's daily lives, sharp criticism becomes more acceptable and does not trigger resistance. A well-documented example of this dynamic in the Indonesian context is the stand-up comedy of

Sakdiyah Ma'ruf, whose performances use humor to address religious fundamentalism, sexism, and gender-based violence while remaining acceptable to diverse audiences (Rahmadhian & Tambunan, 2026).

The phenomenon of normalization of social criticism in these videos is a combination of Framing Theory and Persuasive Communication. Framing theory works when media content frames sensitive social issues, such as corruption, bureaucracy, or injustice, into a lighthearted and easily acceptable humorous subject (Entman, 1993). This framing process strategically defines the problem not as a frightening threat, but rather as a part of a reality that can be responded to with laughter. From the point of view of Persuasive Communication, local humor serves as an effective persuasive mechanism. Humor reduces the audience's resistance to difficult topics, creates a safe psychological atmosphere, and allows critical messages to permeate without triggering rejection (Chakraborty & Mandal, 2018). Thus, the audience is unconsciously persuaded to consider a new point of view through an entertaining narrative.

Reactualization of Traditional Values in the Modern Context

The videos feature local idioms, customs, or wisdom (local wisdom) that are recontextualized in contemporary situations. This theme shows how traditional values remain relevant to understanding and responding to modern social problems.

In the context of this theme, Framing Theory operates by reframing traditional values, such as local wisdom or cultural ethics, to be relevant to modern issues. Old values are not presented as rigid teachings, but are reactivated (reactualized) through humorous narratives (Rachman, 2021). Persuasive communication plays a role here through the use of emotional appeal (pathos). By referencing familiar proverbs or customs, these videos build an emotional connection with the audience, making the message feel personal and authentic. Persuasive messages become more effective because they connect with the cultural foundations of the audience, which in turn influences their understanding and attitudes towards the contemporary issues being discussed.

The Creation of Satirical Characters as Social Representations

The characters in the video are framed as symbols of certain social phenomena. Humorous characters who are eccentric, chatty, or too honest are a way to represent various social perspectives, such as small people, officials, or young people in conveying a critical or reflective view of social reality.

The creation of satirical characters is a vivid example of how Framing and Persuasion work together. Framing theory is used to construct (to frame) an exaggerated character or stereotype, such as a corrupt official figure or a problematic public figure as a representation of a larger social problem. Through this character, complex issues are framed into something concrete and easy to understand. From the perspective of Persuasive Communication, satirical characters function as indirect persuasive tools (Moyer-Gusé, 2008). By laughing at the satirical character, the audience also subconsciously criticizes the behavior it represents, which ultimately triggers self-reflection without feeling personally attacked.

The Insertion of Moral Messages in Humorous Narratives

Although packaged in a relaxed and funny style, the video inserts moral messages that touch on ethical issues, social responsibility, and the importance of critical thinking. Humor is a bridge to convey noble values in a way that is not patronizing.

The insertion of moral messages in humorous narratives is an intelligent persuasive mechanism. Framing theory plays a role in placing (to frame) the moral message between jokes and entertaining interactions, so that the message does not appear dominant. Humor acts as a "bridge" that connects lighthearted narratives with more serious messages. This approach echoes

the Indonesian philosophical understanding of ethics as the ongoing search for moral orientation in everyday life, where genuine moral reflection grows out of lived experience rather than being imposed as rigid doctrine (Magnis-Suseno, 1987). This process is closely aligned with the principles of Persuasive Communication through peripheral pathways (Petty & Cacioppo, 1986). Audiences that are initially only looking for entertainment (peripheral paths) indirectly receive and process moral messages. Humor reduces the perception of threats and makes audiences more receptive to messages that they might reject if conveyed straightforwardly.

Audience Emotional Engagement in Voicing Social Perspectives

The audience comment column shows that many audiences feel represented by the humorous narrative conveyed. This shows that humor is not only entertainment, but also a means of social participation and the formation of public opinion.

This theme is the final result of the framing and persuasion process. Content that manages to frame social issues with local humor is not only entertaining, but also triggers the emotional engagement of the audience. Persuasive Communication explains that humor can increase closeness and trust in the communicator, which then encourages the audience to feel emotionally connected to the message conveyed (Nabi & others, 2017). This engagement turns passive viewers into active participants. They not only consume the message, but also spread it, discuss in the comments section, and even adopt the social perspective framed by the content.

Conclusion

This research shows that digital media content, especially videos on the YouTube platform, not only functions as an entertainment medium, but also as a strategic tool for social message communication. Through the analysis of Framing Theory and the concept of Persuasive Communication through the Elaboration Likelihood Model, it is proven that the humor based on local wisdom used in Deddy Corbuzier's Log In Season 3 playlist is an effective strategy to convey criticism and social values.

Framing theory explains how weighty social issues are deliberately reframed into lighter humorous narratives, normalizing criticism, and making them acceptable to audiences. Meanwhile, Persuasive Communication provides an understanding that humor serves as a powerful mechanism for penetrating audience resistance, building emotional bonds (pathos) through local wisdom, and effectively inserting moral messages. Thus, the audience does not feel patronized, but rather persuaded through an entertaining and reflective process. Petty & Cacioppo (1986), explain in this case how humor operates on a peripheral route. In the context of 'Log In', the source attractiveness possessed by figures such as Deddy Corbuzier, Habib Jafar, and Onad acts as a crucial peripheral signal. When the audience feels entertained and interested in the communicator's persona, this positive psychological condition decreases the tendency to counter-argue, so that moral messages can be received without a patronizing impression (Eisend, 2019).

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- Overall, the study concludes that a combination of intelligent framing and persuasion through humor is a powerful formula for spreading social messages in the social media era. Culturally relevant content is able to create deep connections, transforming passive audiences into engaged and motivated individuals to voice or reflect on the social perspectives being conveyed.
- Based on the above conclusions, recommendations can also be prepared for future research, where there are several areas that can be explored by researchers in the future to expand their understanding of this topic, for example the analysis of the effects on the audience that can focus on the content and strategies of communicators, which with quantitative methods (such as surveys) can directly measure how effective these messages are in influencing attitudes, knowledge, and audience behavior. Comparative studies are also interesting to conduct because they can compare the effectiveness of humor as a persuasive tool on various other social media platforms (for example, TikTok or Instagram). This comparison can also be made by comparing humor based on local wisdom with other more universal styles of humor, so that in a broader context, it can be studied whether the persuasive message conveyed through humor has a lasting impact or is only temporary. This kind of study will provide a deeper insight into the durability of persuasion framed in an entertaining way.

Author contributions

Yusuf Efendi and Daniari Setiawati were fully responsible for the preparation of the background, the data collection process, and the development of the research methodology used in this study. Meanwhile, Deddy Muharman was responsible for the development of the conceptual and theoretical framework, as well as the execution of the research data analysis; Deddy Muharman also serves as the corresponding author for this article. All authors have read and approved the final version of the manuscript for submission.

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