

# CHAPTER I

## INTRODUCTION

### A. The Background of Study

Batak Tobanese people were known for a tribe that is good in using spoken language in which there are a lot of Batak Tobanese works as a lawyer. They have *umpasa* and *umpama* that work as a foundation and idealism to teach Batak Toba culture. Nowadays, in the Batak Tobanese people the use of *Umpama* and *Umpasa* has been decreasing through time to time. Many of the Batak Tobanese people tend to use Indonesian language to give guidance and support rather than using *umpama* and *umpasa* or the traditional proverb of Batak Tobanese people where its purpose is to teach and provide the real idealism of Batak Tobanese.

Batak Tobanese also uses their traditional proverb *umpama* and *umpasa* to share their feelings and often they use satire as a means to oppose something. Societies often use satire as the media of delivering the sentence that expresses indirect meaning. The satire can have good or bad meaning. Le Boeuf (2007:1) states that satire is a very powerful artistic form used to critique specific human behaviors. The particular of this form has been defined differently by various people. Noviastruti (2017:212) states that figurative satire is the figurative words which state satire to raise the impression and the influence to readers and listeners. There are five types of satire stated by Alviani (2017:240). They are irony, cynicism, sarcasm, satire, and innuendo.

Satire also found in a fairy tale called “Libertas und ihre Freier.” Eichendorff as a writer is capable in pouring the social condition in that era entirely to the story in which he is talking about the protest against a group of people and spreading shame. Eichendorff also criticized human ignorance and political chaos through the characters and events in the tale. For example in a sentence “Abergläubisches Volk, das im Mittelalter und in der Religion steckengeblieben!” is a form of sarcasm because Magog insulted a minor religious who are trying to advise him, Magog said that “the person is superstitious who trapped in the Middle Ages and religion.” Addition magog also insults people that nature does not progressed because of their still thinking bad.

LeBoeuf (2007:3) states that satire has three types; they are critique, irony, and implicitness. But the latest one are stated by Waridah (2017:121-123) there are 5 types of satire; they are irony, cynicism, sarcasm, antiphrasis and innuendo. The most common and often be used by people are irony.

Irony is a language style that is used to express an intention with words that are different or contrary to that purpose; Cynicism is a satire of suspicion in the form of story that contain mockery of sincerity, Sarcasm is a style of language that contains coarse sarcasm; Antiphrasis is an irony style of language with words or group of words which meanings are opposite; Innuendo is a satire that’s downplaying the truth.

Example: “*Jolo dinilat bibir asa nidokhata*”

Think before you talk.

Example: “*Marsitijur dompak langit, madabu tu ampuan*”.

Saying bad things about your own family will affect yourself too.

Example: “*ingkon songon poting, lam marisi lam so marsoara*”.

The smarter you are the quitter you become

But there are also many societies who are careless and irresponsible with the meaning of satire on their own utterance. Therefore, the writer intends to search about the satire meaning and also to search the kinds of satire that can occur in the proverb.

This satire not only occurs in daily sentences pronouncing or in daily real life, but this satire also can be occur in the sentence that intentionally formed such as song, poem, novel or even the proverb. Rismawati (2017:67) states proverb is words or sentence which has the constant structure and generally hints specific intent. Generally, proverb contains about norm, value, advice, a comparison, verses, principle, and the rules of behavior. Basically, proverb is the sentence or words have the constant structure and contain analogical meaning.

Example: “*Dimana bumi dipijak disana langit dijunjung.*”

“*When in Rome, do as the Romans do.*”

Example: “*Tak ada gading yang tak retak.*”

“*No rose without thorn.*”\

Proverbs are interesting words that formed from the wisdom of certain people or tribe from any culture. Proverbs allow a given speaker from a speech community to express common ideas or beliefs using a fixed phrase in the appropriate context. Levinson in Ramirez (2015:4) explain that proverb exists in almost every culture and some of them are in Batak Tobanese.

Batak Tobanese is one of many tribes in Indonesia. Batak Tobanese has a lot of culture which exists in the form of songs, proverb and statue. In ancient literature of Batak Toba, we can find three ancient literatures called umpasa, *umpama* and falsafah. Umpasa is a rhyme, *umpama* is a proverb and falsafah is an advice.

If we realize that one of the functions of language in human life is as a means of thinking. What the owner of the language thinks is stored in his language. Especially at the proverb (*umpama*), so also in the phrase (idiom) we can see the extent to which the human (BatakTobanese) mind thinks of the life it faces.

*Umpama* is not really well known in a public and many people mistaking *umpama* as an *umpasa* because usually *umpama* exist as part of *umpasa*. *Umpama* is a sentence that cannot be change anymore, because it is an important sentence that has been handed down from generation to generation inBatakTobanese people. *Umpama* contain the way and real

philosophy and ways of thinking of the ancestors that which why learning *umpama* could also be seen as discovering the mindset of Batak Tobanese.

Example: “*Jolo dini lat bibir asa ni dokhata*”

“Lick your lips first then talk.”

Example: “*Musu dongan*”

“Wolf in sheep's clothing”

Satire is a common knowledge in many societies since it could be found in many records and literary work. We can find satire in poems, novels and even *umpama*, but none ever doing a research about it. That is why the writer wants to conduct a research about satire that exist in *Umpama* and learn about its meaning and types in order to introduce the existence of satire and *umpama*. The writer would like to conduct his research in satire of Batak Tobanese with a Title “*Satire in Umpama of Batak Toba.*”

## **B. The Problem of Study**

In this study the writer would like to analyze the satire in *umpama* of Batak Toba. The problems of study are formulated as the following:

1. What are the types of satire found in the proverb *umpama* of Batak Toba?
2. How is satire meaning appear in the Proverb *Umpama* of Batak Toba Culture?

## **C. The Objectives of Study**

In relation to the research problem the objectives of study are:

1. To find the types of satire that found in *umpama* selected proverbs of Batak Toba.
2. To know how Batak Toba people use satire that interpreted in *umpama*.

#### **D. The Scope of Study**

This study is limited to *umpama* used in the focus on finding the types of satire that found in selected *umpama* of Batak Toba based on Sugiyono theory and discover the messages of satire in *umpama* of Batak Toba.

#### **E. The Significances of Study**

The significance of the study is expected to have both theoretical and practical importance in satire.

Theoretically, the finding of this study is expected to be significant:

- 1) For English literature student as additional theory in literature.
- 2) To provide knowledge and understanding of satire, especially in *Umpama* of Batak Toba.

Practically, the finding of this study is expected to be significant:

- 1) For the readers who want to learn the satire in Proverb of Batak Toba or comparing it with other Batak Tribes.
- 2) For English literature student to gain the interest to study Satire and use as references in their field of research.