

Kombur Jenaka Angkola-Mandailing (AM)

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Keywords: *Kombur jenaka*, Speech act, Implicate, Maxim, Humour, Anecdote.

Abstract: The topic is “*Kombur Jenaka Angkola-Mandailing (AM)*” mean text are *kombur jenaka* (comedy) of *Angkola-Mandailing (AM)* community; is still needs to be clarified here because those are metaphorical and ironic implications. Problem statement: (1) how is the *kombur jenaka* (comedy) form of traditional prose (metaphorical) tipe? (2) how is the text of the *kombur jenaka* (comedy) form of anecdotal type? The objective of this of this research is to describe of the *kombur jenaka* (comedy) form of traditional prose (metaphorical) tipe; anecdotal type Angkola-Mandailing community owned in the period 2006-2011. The research method is qualitative descriptive method with data collection that is observation, interview, and dictation. Data is analysed by using the pragmatic and structural functional thematic approaches. Maxim which are absorbed in the *komburjenaka* conversations consist of direct illocutionary acts, locutionary acts, and perlocutionary acts, which are analysed pragmatically and semantically. Legend, humor, anecdotes and puzzles are shaping of humorous comedy Angkola Mandailing community in the period 2006-2011. Research findings reflected from the *komburjenaka* expressed by the informants are lingual texts which implicate maxim representation (representative), maxim order (directives), maxim argument and maxim imperative combined with paralingual elements. Traditional prose metaphorical and anecdotal are local genus; the *kombur jenaka* were dominant contemporary prose which carries the theme of dumb but smart human characters.

1 INTRODUCTION

The comic-toned text of AngkolaMandailing community needs to be explained so that readers know the people of Angkola-Mandailing are often mixed. Angkola-Mandailing ethnic people in the Southern Tapanuli region are often seen as having "bersendagurau". Nowadays it is rarely seen that such a person is in a row. Indeed, people have considered the bombardment or marvel as just talking to Angkola Mandailing community. What the clause is, it is possible that since there has been a tradition of communicating through mobile phones then people today consider the least importance of marking. This is where it is time to know what type of *komburjenaka* is the people of Angkola-Mandailing ethnic who use informal gatherings. Which *komburjenaka* is used by Angkola-Mandailing ethnic people during the 2006-2011 period. According to the content of the oral tradition study in the thesis by Harahap (2012). Shape problem is a pragmatic communication theory issue (Ibrahim, 1993), Grice (1975). Hasan (1988).

1.1 Research Problem

How is the comedy (*kombur jenaka*) form of traditional prose (metaphorical) tipe? How is the text of comedy (*kombur jenaka*) tipe of anecdotal type?

1.2 Research Objectives

The purpose of this study is to demonstrate the anecdotes and anecdotes of Angkola-Mandailing community. The objective of this of this research is to describe of comedy (*kombur jenaka*) form of traditional prose (metaphorical) tipe; anecdotal type AM society owned in the period 2006-2011.

2 LITERATURE REVIEW

The theorists on the components contained in the variables in this study are theories used in this study are oral tradition theory and speech theory in thesis (Harahap, 2012). The problem of 'bualan' is the issue of communication theory based on pragmatic

speech. By referring to Ibrahim (1993), Wijaya (1995), Danandjaja (1986), Khairunnisa (2010), Grice (1975). Hasan (1988). Hoedoro (1994), Darminta, Sj. (2006). Keraf, Gorys. (1995). The thesis of the determination of the form of *kombur jenaka AM* was completely explained with the aid of an analysis chart.

2.1 The Comedy Form of Traditional Prose (Metaphorical) Tipe

Metaphor: example a figure of similarity, a word or phrase is replaced (<http://int.search.myway.com/search/GGmain.jhtml>, accessed 14 July 2018). Traditional prose metaphorical and anecdotal are local genres. Metaphorical prose and anecdotal were oral tradition; some one and any one can present in book story for young man or woman.

2.2 The Text of Comedy (*Kombur Jenaka*) type of Anecdotal Type

Plotting of this sort has had a long stage **tradition** and not exclusively in **comedy**. It is like traditional prose in community.

The classic conception of comedy, which began with Aristotle in ancient Greece of the 4th century and persists through the present, holds that it is primarily concerned with humans as social beings, rather than as private persons, and that its function is frankly corrective. The comic artist's purpose is to hold a mirror up to society to reflect its follies and vices, in the hope that they will, as a result, be mended. The 20th-century French philosopher Henri Bergson shared this view of the corrective purpose of laughter; specifically, he felt, laughter is intended to bring the comic character back into conformity with his society, whose logic and conventions he abandons when "he slackens in the attention that is due to life." Here comedy is considered primarily as a literary genre. The wellsprings of comedy are dealt with in the article humour. The comic impulse in the visual arts is discussed in the articles caricature and cartoon and comic strip (<https://www.britannica.com/art/comedy>, accessed, 14 July 2018).

Kombur jenaka is *varian with* comedy, comic, humour, joke, willy. All of them were the comic character back into conformity with his society, whose logic and conventions he abandons. So, in article, her was said the *kombur jenaka Angkola-Mandailing*.

3 RESEARCH METHODS

The research method used is a descriptive qualitative method that refers to Sudaryanto (1993) and Sugiyono (2006), Darminta, Sj. (2006). These experts have explained qualitative data collection techniques by observation, interviews. While data collection method dictation has been used for thesis (Harahap, 2012). The research method is used qualitative descriptive method with data collection technique conducted by observation, interview, and dictation (Harahap, 2012, Keraf (1995) that re, The data is collected in the form of text in Angkola Mandailing transcribed and translated. Its data analysis is described as text and then analyzed with the theory of oral pragmatic elements and then estimates the results to informants and funny theoretical books. All the data became joke-shaped comics that were qualified into two categories of form namely the anecdotal form and the form of fairy tale. Analyzed with a pragmatic and semantic structured and pragmatic thematic approach. The data is obtained with assisted recordings as well as recording the results of the informant dictation without the tape recorder.

3.1 Research Steps

Researchers pay attention directly by engaging in speech and listening. The researcher is an instrument that transcribes, translates, describes and analyzes and concludes the *Angkola-Mandailing* people: comedy, joke, comics. Major informants are 10 adults who have lived in the *Angkola-Mandailing*.

4 DISCUSSION

The *kombur jenaka* Angkola-Mandailing (AM) synonym with the *joke comic text*; there are still needs to be explained because of its form and meaningful phenomenon that corresponds to the oral traditions of Angkola Mandailing. Harahap (2012) finds some jokes (funny) texts. How is the description of the cute text form that is inherited by Angkola Mandailing? The issue requires an explanation of the phenomenon of humorous Angkola Mandailing citizens in a descriptive and analytical manner. This issue will be explained as Angkola Mandailing can present a joke comeback in the form of oral / written contents of the story. The shape, themes, and values of the jokes of Angkola Mandailing people need to be explained so that the

reader knows why Angkola Mandailing people are funny.

The *kombur jenaka* of Angkola-Mandailing people exists in both oral and written discourse which is an element of humorous implications that can be studied in the form or shape of the pattern.

(1) Joke Understanding for Angkola-Mandailing people

The term joke is less popular for people in the area of Angkola Mandailing. The term *kombur jenaka* is joke means a kind of exotic speech that is exempted as well.

(2) Comedy Understanding for Angkoa Mandailing people.

Comedy terms are less popular for people in Angkola Mandailing. The term comedy means a kind of verbal traditions of intentional traditions deliberately exhibited to its audience or audiences.

(3) Anecdotes Understanding of AM people

The term anecdotal is less popular for people in the area of Angkola Mandailing. The anecdotes term is a kind of verbal traditions that are intentionally delusional to the spectators or audiences.

communicative act. The formulation of funny forms can be through verbal external elements. The verbal and nonverbal form can be a verbal verbal idea. Joke stories have shapes and shapes all over (shaping all in and out). Its inner form is a linguistic element (intralinguistic) and an extracurricular form that can be described pragmatically. Joke story studies evolve in an intrapuing and extralinguistic explanation based on structural, pragmatic, and semantic linguistic rules (Ibrahim, 1993).

Internally intricigally synonymous with structural form, the contents of the *kombur jenaka* story fairness in the mark has the explicit and implicit meaning. Various aspects of the language that imply the humorous aspect of the *kombur jenaka* of Angkola-Mandailing can be semantic and pragmatic as the implied meaning can be captured by the gesture or pantoment aspects of the speakers. The gesture aspect element or language behavioral element that goes on in the markup is a pragmatic element that shows the description of the life activities of Angkola-Mandailing community. The determination of the *kombur jenaka* discourse contains humorous nature because the texts of the *kombur jenaka* are analyzed with a pragmatic approach which is sexually exchanged by Angkola-Mandailing community. The assumption that the contents of the *kombur jenaka* can exceed the meaning of linguistics (words, phrases, clauses and sentences, discourses) that are structuralism. It is chart below:

4.1 Cute Text Image Elements

Each funny text has a complete discourse (Wijaya, 1995). Thus the pragmatic theory is a tool for dissecting the text to see the implicative element that is the basis of its humorous layout. This implicative element is a part of speech that is a verbal means in

Figure 1: Shaping of The *Kombur Jenaka* Angkola-Mandailing.

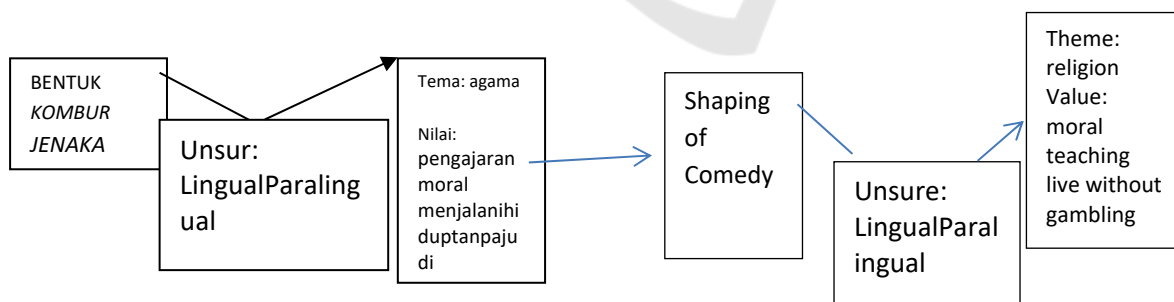


Figure 1 Shaping of the *kombur jenaka* is the lingual and paralingual elements of the intrinsic structured, divine, teaching, economy, and moral values of good and bad morality according to the philosophical Angkola-Mandailing. The story has been values (Fronidizi,1963).

Examples: the theme of the *kombur jenaka*Angkola-Mandailing that he can not die

because he was stressing of *kiffarat* for a person who during his life was acting of gambling. A gambler will be punished by God in a hard way to breathe. This isa paralingual element; where he shows the funny story. The sentence is implicate code like this an ironic principle (Ibrahim, 1993). The process of approaching a difficult death for a disobedient person is to execute God's command that is prayer.

Her headline data is in a sentence stating the condition of the patient nodding her head when her friend's card is shown to her. While he (the patient) was taught to speak the two sentences of *sahadat* through his eyes, after that his body was silent (passed away). As soon as *the Keling card* was shown to him then his eyes glided again as he breathed his last by saying "Hus!" Itany implicit erotic unsure (Darminta, 2006). The lucid element is principally implicit and metaphorical. The "hus" sound is the sound of a metaphoric cat casting on *Angkola-Mandailing* language users. "Hus" is a metaphoric lexem in the story of anecdote. The metaphor: a figure of similarity, a word or phrase is replaced by anecdote. ([http://int.search.myway.com/search/GGmain.jhtml?n=the+comedy+form+of+traditional+prose+\(metaphorical\)+tipe&si](http://int.search.myway.com/search/GGmain.jhtml?n=the+comedy+form+of+traditional+prose+(metaphorical)+tipe&si)), acced 14' July 2018).

The value contained in this convention is the value of moral or moral teaching of life. Everyone should obey his religious teachings so that his life and death will be happy and happy. The following analysis containing a description that explains the theme of the tactics found in the comedy of *Angkola-Mandailing*. The number of tactic-themed tales amounted to fifteen pieces. Here are some examples.

4.2 The *Kombur Jenaka* Relates to Classical Prose Contemporary and Anecdotal

The *kombur jenaka* in the context of sociology are involved in pragmatic use. *Kombur jenaka Angkola Mandailing* comes in contact with linguistic analysis, folklore analysis, and literary analysis. *Kombur* jokes with classic and contemporary humorous theories. Combat jokes in the context of sociology are involved in pragmatic use. Combat jokes in populer by *Angkola-Mandailing* people. The *kombur jenaka* discourse contains humorous nature because the texts of the anecdotal form. The *kombur jenaka* can category in folklore and traditional analysis. The *Kombur jenaka* of *Angkola-Mandailing* comes in contact with linguistic analysis, folklore analysis, and literary analysis. *Angkola-Mandailing* community in the village use the language of *Angkola-Mandailing*. They literate users consciously or unconsciously. So, funny things in classical and contemporary theories are based on the analysis of the *kombur jenaka* of *Angkola-Mandailing* (Harahap. 1999). Effective *kombur jenaka* form is a narrative monologue, dialogue, monologue mixture relayed (Ismed,2005). These

three forms are categorized into fairy tales, anecdotes, and humor. The *kombur jenaka* were the form of metaphorical speech principles; implications principles, violations of speech principles, (ii) irony principles, and (iii) paralingual elements of the body language, storyline, and cultural aspects of *Angkola-Mandailing* the form of metaphorical speech principles Harahap, 1999). The three categories of fun-filled categories *kombur jenaka* of *Angkola-Mandailing* make up the theme and value content. The themes contained in *Angkola-Mandailing* humor are the themes of religion, family, romance, business, work tactics, education. Values in *kombur jenaka* are classified into the value of religious teaching, moral teaching, ethical teaching, continuous learning teaching, communication teaching. Folklore analysis by conten. speech by Danandjaja (1993). He was struggle to boilding and humrous amusement.

He value contained is the value of moral teaching for the audience to live without gambling. The special value for the *Angkola Mandailing* community is the value of the teachings of Islam to obey God's commandments so that everyone does not gamble. The ban on gambling applies universally.

5 CONCLUSION

The findings of the study were native speakers of AM jokes using predictive pragmatic language texts, referral maxims, maximizing arguments, maxim metaphor, and maxim paralingual. AM humorous tradition is in humor, anecdotes, jokes, everyday language comedy. Anecdotes, jokes, comedy are the dominant contemporary forms of prose-themed smart-fool. The smart-stupid character is a symbol of an ironic situation and tactics gratifying the sympathy of every partner of speech. Thus the *Angkola-Mandailing* people like to draw their opponent's sympathy by way of humorous jokes 'funny storytelling or jokes'. The mark intensity is done with a joke, anecdote, metaphorical and proverbial funny sayings. The paralingual expressing was an ironic situation and tactics to be successfull.

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