

# Aspect of Kombur Joke's Focus on Literary Sociology

Rosmawati Harahap\*

*Program study of Bahasa Indonesia Education, University of Muslim Nusantara Al-Washliyah; E-mail: [rosmawati@umnaw.ac.id](mailto:rosmawati@umnaw.ac.id)*

**Abstracts:** Kombur jenaka Angkola-Mandailing which is a variant text version of the Batak comic text Angkola Mandailing. Data on the kombur jenaka of the Angkola-Mandailing community in rural areas was collected in 2006-2011. The humorous humor of Angkola-Mandailing with the text of the Angkola-Mandailing language is examined based on the topic of language form, the humorous comedy with the dimension of humorous stories in the literary aspects of Angkola-Mandailing. The Angkola-Mandailing kombur jenaka activity is studied by the elements of the kombur jenaka text form in literary sociology. Problem formulation: (1) what are the sociological aspects of the comedy metaphor prose text Angkola Mandailing; and (2) what types of metaphors are found in the Angkola-Mandailing joke texts? The aim of this research is to explain the sociological aspects of Angkola Mandailing's kombur jenaka which is a metaphorical prose text; (2) want to explain the types of metaphors contained in the kombur jenaka text Angkola-Mandailing. The research methods used were observation, interviews and data dictation. The results of the research are descriptions of kombur jenaka text forms in the form of metaphors. In general, the Angkola-Mandailing kombur jenaka for the 2006-2011 period had the theme of the behavior of smart-stupid people.

**Keywords:** KOMBUR JOKE'S, Batak Comic Text Angkola, SOCIOLOGY.

## 1. INTRODUCTION

Angkola-Mandailing Kombur Joke which is a variant text version of the joke text in the Batak Angkola-Mandailing language. Data on kombur joke versions of the Angkola Mandailing tribe in the content of study of oral tradition in Harahap's thesis (2012), the problem of from issue that suit pragmatically to theory of communication. This causes researchers to be curious to examine aspect of cuteness that existed in the comedy of A-M's people, because the basic concept from minds of funny discourse's researcher is based on conceptual concept of funny stories. Aspect of Kombur joke's focus on literary sociology. Humor that is full of elements sociology of literature (Rowaida Ahmadi, 2021).

Sociology of literature as an interdisciplinary science is, on the one hand, the culmination of literary sciences related to linguistics and philosophy and, on the other hand, closely linked to social sciences and history. In philosophy, the disciplines of sociology of literature should be sought, especially in classical German philosophy, because many of the principles and foundations of this discipline have been formed according to the philosophic ideas of Kant, Hegel, Marx and Schleier. Current research focuses on topics such as a brief introduction to sociology of literature, sociology of literature and literary sociology, sociology of books, reading, the mind of the reader, the historical disciplines of sociology, and the place of sociology of literature in contemporary criticism. Kombur joke has elements of literary sociology in contemporary criticism.

## 2. LITERATURE REVIEW

### 2.1. Text Forms of Kombur Joke

It has been repeatedly written in the journal that the reading frequency of the population who reads the concept of oral tradition was a kind of concepts the text form of Kombur joke (Harahap, 2012). Theory of humor and pragmatic is the theory used to categorize text form of kombur joke.

Traditional prose, such as myths, legends, epics existed universally in the past society universally (Danandjaja, 1994). The modern prose is romance, novels, short stories, humor, comics, anecdotes and comedy. The Kombur Jenaka form is an issue in accordance with the theory of the structure of speech acts berpragmatik according to

Ibrahim (2012), Wijayana (2015), Danandjaja (1984) and Khairunnisa (2010), so study of determination of text form of A-M's kombur joke were completed with help of analysis descriptive. In descriptive analysis, it's essential to know how frequently a certain event or response is likely to occur. This is the prime purpose of measures of frequency to make like a count or percent. consider a survey where 100 participants are asked about their favorite kombur team. A list of 100 responses would be accommodate, how many times a certain kombur team was selected. Study of determination of text form of A-M's kombur joke were completed with help of analysis descriptive. In the descriptive analysis, it's essential to know how frequently a certain event kombur occur. The prime purpose of measures of frequency, consider a survey where 100 participants are asked about their made kombur team. The list of 100 responses would be how many times a certain kombur team did every day in Tapanuli Selatan Area. Angkola-Mandailing hasbeen Tapanuli Selatan (South Tapanuli) Area in episode 1970-1980 years. South Tapanuli is a district in the province of North Sumatra, Indonesia. The capital is in the Sipirok sub-district.

This district was originally a fairly large district and had its capital in Padang Sidempuan. he population of South Tapanuli in mid-2023 will be 317,080 people. In this district there are attractions Marsabut Lake and Siais Lake. The language used by the people is the Batak Angkola-Mandailing language. The religion of the majority of the population is Islam. The district's motto is Sahata saoloan (Angkola language) which means "Seiya sekata". ([https://id.wikipedia.org/wiki/Kabupaten\\_Tapanuli\\_Selatan](https://id.wikipedia.org/wiki/Kabupaten_Tapanuli_Selatan), accessed 3 September 2023). Welcome gate to South Tapanuli Regency the Kombur Joke takes place in the South Tapanuli region and the Angkola- Mandailing region (in City of Padangsidempuan).



**Figure 1.** Sahata saoloan (Angkola-Mandailing language) not Kombur Joke but Sahata saoloan is a style language.

## 2.2 Relates to Classical and Contemporary Funny Theory

Kombur joke in the context of sociology were involved in pragmatic use. Kombur joke AM related to linguistic analysis, folklore analysis, and literary analysis. Kombur joke was consisted of classic and contemporary humorous theories. The A-M community that lived in the village used A-M's language. They were literate users consciously or unconsciously. So, funny things in classical and contemporary theories are based on the analysis of kombur joke Angkola Mandailing. The impressive forms of kombur joke (joke) were monologue narration, dialogue, and monologue dialogue mixture.

## 3. RESEARCH METHODOLOGY

The research methodology was descriptive qualitative method that referring to the opinion of Sudaryanto (2016) and Sugiyono (2006). Both experts have explained qualitative data collection technique by observation and interviews. Meanwhile, data collection techniques were conducted in dictation method as implemented in Harahap's study (2012). The collected data were forms of A-M text that were processed into transcription and translation of

various type of traditional prose and anecdote. Referring to the book "The Philosophy of Social Research" (1988) to explain that the method of collecting comic jokes is the direct observation method by listening, recording, taking notes.

The mimetic approach as an approach to literary works focuses on studying the relationship between literary works and the socio-cultural environment in which real literary works are born as explained by Abrams (1981: 189). Presents a comprehensive and comprehensive theory of literature, in the sense that this theory is based on a literary semiotic model which accounts for all the factors and aspects that are essential for understanding the phenomenon of literature as a unique communication tool in any society.

However, things related to literature are discussed in it: aspects of literary sociology, literary psychology, philosophy, aesthetics and so on are not discussed except as necessary in the context of discussing the semiotic model. First Published (1998) that the data were described and analyzed based on theory of speech acting principles of implicated. Kombur joke's text with theory of oral pragmatic elements and the result were process in triangulation to informants and books of funny theories. All the data transform into the kombur joke form were qualified into two categories of forms, namely the category of anecdotal forms and the form of fairy tales. Analysis data used pragmatic and semantic approach with functional and pragmatic thematic structure. The data obtained by recording with tape recorder and recording the results of the dictation from informants without a tape recorder, and some time make a tape recorder.

#### **4. DISCUSSION**

Angkola-Mandailing rural areas were collected the text joke from 2006-2011. Kombur joke with the text Angkola-Mandailing (A-M) is researched based on the topic of language forms which have two etymological meanings, namely stories and funny anecdotes. Funny stories or jokes have a mimetic aspect in the Angkola-Mandailing (A-M) text. The activity with A-M anecdotes is a study that explains aspect of Kombur joke's focus on literary sociology. The objectives of this research are formulated as follows (1) how the sociological aspects of traditional A-M humor are of the metaphorical prose type; and (2) what are the aspects of the speech act of the narrator of A-M's anecdote? Research methods include observation, interviews and dictation data. The results of the research are in the form of jokes. Conversational maxims consist of direct illocutionary acts, locutionary acts, and locutionary acts. Functional and structural pragmatics is an anecdotal and blended intellectual approach to rural A-M's 2006-2011 period. In general, A-M's anecdotes for the 2006-2011 period have humor that is full of elements of smart-stupid speech acts. 4.1 Anecdotes Traditioned by the People of Angkola-Mandailing

Telling anecdotes includes socializing activities. The anecdotes of the AngkolaMandailing tribe's version always have a Markombur nuance. Anecdotal activities in the countryside have been collected data since 2006-2011. The content of "Anekdot AngkolaMandailing (A-M)" is a joke software about Angkola-Mandailing (A-M) text. The AngkolaMandailing word anecdote has two forms of etymological lexemes, namely story and funny. The term of kombur was popular among the ethnic Angkola-Mandailing. Lexem kombur is available in the Angkola-Mandailing language dictionary (Harahap, 2007). The term anecdote is less popular among the people in the Angkola-Mandailing area. In fact, the term anecdote universally means a kind of funny utterance that is also spoken (Danandjaja, 1987). Anecdotes were already traditionalized by Angkola-Mandailing's people, but they were not yet aware of the term. The term that they know is kombur 'oral story' and turi 'oral story' (Lubis 2006). The story which was spoken although already written is classified as oral tradition (Sibarani, 2008). In the book "Budaya Etnik Sumatra Utara" categorized all the results that came from the community who orally passed to their community. Based on that book, the proverbs, speeches of adage and chanting, humor, anecdotes and comedy were categorized as oral tradition. Groups of humor, comedy, joke, anecdote, and willy were narratives that come from outside the Nusantara. Kombur Joke is same lexem kombur joke.

##### **4.1. Aspects of the Sociology of Literature**

Determination of Kombur Joke for the people of Angkola-Mandailing will base research hypothesis by studying and determining the social status of witty humorous speakers, researchers can identify groups of witty humorous

speakers. They rarely or often come into contact with fellow speakers and kombur joke players take the time to study the kombur joke text community because this is according to the principles of literary sociology and the social function of literary texts which function as social documents which are a reflection of the Angkola-Mandailing society. Based on the research objective of accurate and objective study and knowledge of social relations (<http://www.allstudyjournal.com>) which translates social reality to transform. The reality is that this arises as a result of the social conditions of people who tell Angkola Mandailing's humorous kombur. In other words, literature is a product of society and thus sociology literature focuses its research on the writer's relationship to the social field, the writer's relationship with culture, the writer's relationship with the contemporary and the writer's relationship with literature, the conditions of its production (Ahmadi; 2021). To better understand the social environment of literary texts (<http://www.allstudyjournal.com>). Liliweri (2007) wrote importen the meaning of culture in intercultural communication also needs to be seen in the text of Kombur jenaka Angkola-Mandailing. The terms of anecdotes, jokes, comedies, comics, cartoons, and funny are a kind of discourse of oral traditions that have medium of social communication that has a funny element to their audience. Modern anecdotes theories were building the structure of discourse. The mimetic approach as an approach to literary works focuses on studying the relationship between literary works and the socio-cultural environment in which the literary work was born (Abrams, 1981: 189). between art and reality. Presents a comprehensive and comprehensive theory of literature, in the sense that this theory is based on a literary semiotic model which accounts for all the factors and aspects that are essential for understanding the phenomenon of literature as a unique communication tool in any society. However, things related to literature are discussed in it: aspects of literary sociology, literary psychology, philosophy, aesthetics and so on are not discussed except as necessary in the context of discussing the semiotic model. The mimetic approach as a literary work approach focuses on the study of the relationship between literary works and the socio-cultural environment from which the literary work was born (Abrams, 1981:189). Presenting a unified and comprehensive theory of literature, in the sense that this theory is based on a literary semiotic model that accounts for all the factors and aspects that are essential for understanding literary phenomena as a unique means of communication in any society. However, matters related to literature are discussed in it: aspects of the sociology of literature, psychology of literature, philosophy, aesthetics and others are not discussed except those that are necessary in the context of discussing semiotic models.

#### **4.2 Determination of Anecdotes for the People of Angkola Mandailing**

The term anecdote is a kind of intense discourse of intangible oral tradition that is shown deliberately to the audience by a speaker with Western-cultured and A-M cultured. Form of anecdotal discourse that phenomena oral tradition of AM widely used people A-M (Harahap, 2012).

#### **4.3 An Anecdotal Form Which Is Traditionalized by the Angkola-Mandailing People**

The kombur's phenomenon of Angkola- Mandailing residents is pragmatic because the kombur is displayed in the form of an oral form containing a funny story. Wijayana (1995) considers the anecdote to be manifested in oral and written discourse that has humorous implications. In kombur joke there is a sense of 'storytelling is lepak' because the speakers used everyday language. The Angkola-Mandailing language is divided into: (1) indigenous language, Hapantunon language, and (2) Ari-ari language (Hasibuan, 2001). Hapantunon and Ari-ari are not using everyday language because the texts are interest in the style of language or the importance of advising "marsipangot" for moral development. Explanation of Nasution (2005) that Angkola-Mandailing citizens have rules or regulations of communication in their daily interactions. Mangkobar dan markombur are different in their language. The sounds of the markusip in the tradition of Angkola-Mandailing were spoken without intonation. The language was resonating. While the speech that speaks according to the tradition of Angkola-Mandailing is obliged to follow the ethics of Hapantunon. Daily events that are not included in Angkola-Mandailing language category are markusip. The media of the youth boy to convey their feeling to a girl that he like were delivered through a whisper from the crack of the wall. Markusip's text was in the dictionary, pantun and everyday language idioms or custom languages. The form of the markusip language in the thesis of Abdul Marif (2006) is partly of ende ungut-ungut (pantun-pantun and poetrys in rhythm). Initially the conversation started as a dialogue in the mark, followed by the appeals of sang jejaka to sang dara. The appeals were ende ungut-ungut that got the answers from the girl in the

form of a dialog that accompanied by *ende ungu-ungut* also. Unlike the language of the conversation that is a joke story and not even a conversation in the *markusip*. Conventional rules and patterns of *kombur joke Angkola-Mandailing* during the presentation by their speakers should be reviewed in one study. The explanation of the communication system in the conversation needs to be reviewed as stated in the following opinion. The researchers also always forget that the language of conversation or verbal language of a text was complementary and contains information. It contains all the systems that describe the laws governing and defining the language of the offerings used. This abomination often encourages researchers to rush in the assessment. They would be dominated by existing prejudices and did not use the guidance of the language it applies. Many people reject the fact that texts transmitted the form of communication about the consciousness and the more general awareness realities are scattered (Muradi, 1990).

#### **4.4 The Role of Humor in Angkola-Mandailing Society**

A funny text describes a humorous communication interaction. Conversations that contain humour for a person or a community is a communication tool that has a role as a means of entertainment that relative depicts reality and awareness of the various values of learning, moral values, and psychological value. Humour associated with the context of meaningful conversation has a central role in human life, namely as a means of entertainment and education in order to improve the quality of human life. This is because humour can channel the inner tension that involves the imbalance of community norms that can be relaxed through laughter. Humour can free oneself from the burden of anxiety, confusion, cruelty, and misery. Thus, humans can take important action to gain clarity of view so as to distinguish what is really good and really bad. With humour humans can face the imbalance of society through jokes and laughter. Thus, humour can actually be used as a tool of psychotherapy, especially for people who are in the process of rapid cultural change, such as Indonesia (Wijana, 1995).

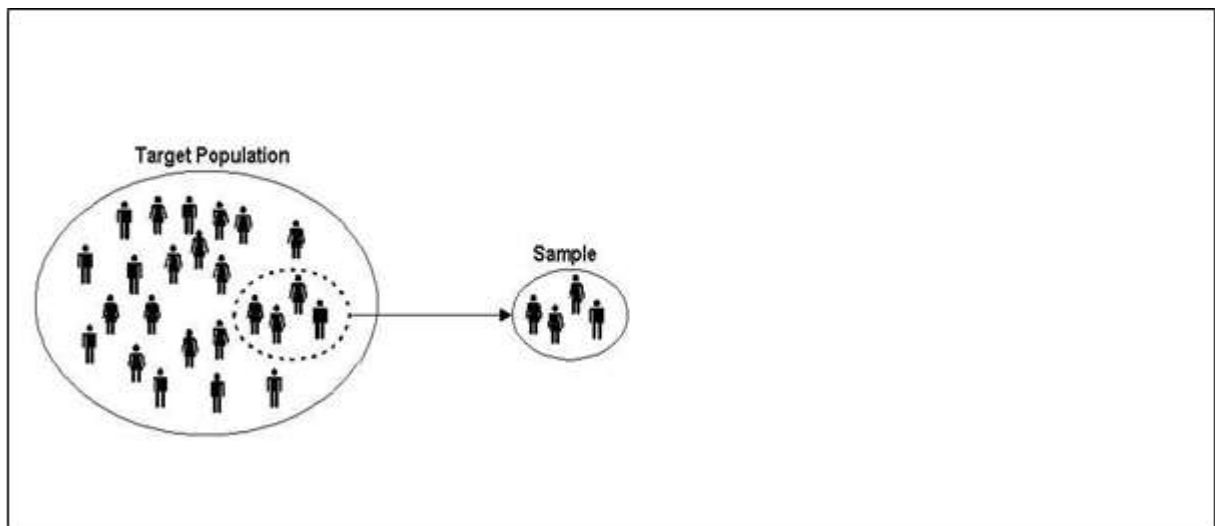
Markombur / a chat that contains a joke story will be the place for his vendor to express his idea in a joke through three speech actions: (1) the act of revealing something, (2) the act of doing something (illocutionary act), and (3) actions affect the speech partner (perlocutinary act) in a creative-pragmatic manner appropriate to the needs of human beings communicating. Pragmatic science is the science of the rules of the conduct or nature of a person's language. Rules in telling stories of jokes orally or in writing still need to be elaborated. Every joke story is in the emotional part of a human being. Fun is in the sense of being in the joke story. One's experience tends to depend on the cultural background of one's ethnocentric person. Humorous storytelling tends to be based on its practice factors based on the phenomenon of A-M's cultural cosmology which differs from other cultural phenomena. The attitude of everyone from the Angkola-Mandailing's community makes the events of ethnocentrism different from the feelings of other peoples. "Person who has had limited opportunities for cross-cultural experiences tends to be ethnocentric he is likely to view his interpretation of world as universally valid, and his attitudes toward people and events as natural for all members of the human race" (CantonHarvey, G. 1987). The Angkola-Mandailing community speaks with pragmatic rules so that they can show off their motivational outcomes through their *kombur comedy* that fits the background of the speaker's profile. They display their discourse by choosing the principle of cooperation or the principle of language courtesy and deviations from other language principles or principles that are not language principles. The value of *kombur joke* could be used for people in the present. In the activity of the *markombur* there is a boastful activity that tends to be funny story that produces the atmosphere of entertainment. Communications activities found such as fun activities in various types such as comics, humor, fairy tales, puppets, comedy, cartoon, anecdotes, *cucupatian Banjar*, and funny puzzle (Efendi, 2010; Wijana, 1995). Likes humor (funny) in accordance with the flow Freuduen (in Suyasa, 2010, Foot, 1997). The element of humor is an inwardness that is inwardly in the mind of a person according to the nature of avoidance of painful things (Badruzaman, 2006).

The Angkola-Mandailing's *kombur joke* research should see the theme of the story because of the element of the theme and value as the determination of humor (Halimah, 1998). This study leads to research on the theme and aspects of the language. *Kombur joke* research is always based on its conceptual framework. As is the assumption of humorousness as the audience or readers have captured the funny meaning attached to the linguistic, pragmatic, semantic, and intrinsic structures of the narrative work. The theme, background, setting, and role character of the

story figures in the aspects of Rustono's (1998). and Wijana (1995) speech but both do not examine the aspects of paralingual or nonverbal affairs. Both analyzed the texts in his funny discourse. Both of these researchers captured the explicit and implied meaning (semantic implicated) with pragmatic analysis. In the same case, this research also captures the meaning pragmatic through its trademark comatose as a physical form of language that contains a funny aspect. Although a language-based joke comic does not necessarily reflect the intonation aspect, the color of the voice, the loudspeaker of the speakers. In this aspect of nonverbal it determines the shape and pattern of humor that pragmatic shows the extra aspects of the lingual. This affair will also be interpreted by researchers based on the understanding of Angkola-Mandailing's cultural background. After realizing the focus of this joke story research, the researchers wanted the result of a local-language crime research, a joke in Angkola-Mandailing. Internal motivation of researchers influences the knowledge of past studies that examine the occurrence of jokes in human minds. The humorous question of human activity communicates to the object of scientific study. Wijana (1995) determines the discourse of Indonesian-language cartoons is a humor because its language is deviated or violates the principle of speech.

The findings of joke stories are many references to joke stories researchers in Indonesia or Malaysia. The elements of function and shape or tip of language elements of humour have an analysis that focuses on the language element based on the content or theme of a joke story. There is also a study on the aspect of function and the role of humorous stories for human beings in their day-to-day life. Even a joke story researcher is also still conducting research on the topic of the cuteness of story makers based on the analysis of the intrinsic element of the story. The theme element is an intrinsic element of a story. In other words, joke comic analysis is still related to the part of the joke story elements according to the textual content. This is in line with the views of folklore Danandjaja (1991) in Indonesia that shows the kind of joke story, but which elements make the discourse funny. He did not mention what part of the story shows funny affairs. Generally, kombur joke contains funny meanings in certain aspects of speech. Rustono (1998), Widodo (2012), and Wijana (1995) determined the implicative elements of the principle language. The implicative principles of language courtesy are as a presumption to set a humour story or not a humour story. Now, the implicative form of cooperative principles and the implicative principles of language courtesy are determining is funny or not funny. As the preliminary data to see the joke story element is an extra linguistic element that supports implicit cuttings in implicit terms. This can highlight elements of a joke or a joke story paragraph in the markers of Angkola-Mandailing. Some humorous stories taken from humorous comics in Angkola-Mandailing's daily activities can be absorbed by structured observations as well as unstructured observations. A joke storyteller in the region of Angkola and Mandailing will be able to feature his comeback when a researcher asks him. This proves that the narrator has an impression on the story. Researchers want to know why it can happen funny text. The listener or reader can understand the funny meaning inherent in the text of kombur joke. The semantic element was attached to the speech acts of story characters (Hugh, 2007). Someone is happy to hear a funny story. "... humor is an ability and everyone has the capacity for developing". The creation of humor varies according to the experience factors of each person (Wijana, 1995). Inherited talent factor is also the basis for doing humorous behavior. (Plato, Aristotle, and Freud in Martin, 2007). The funny element has been imitated since the classic period (Halimah, 2010), and Khairunisah, 2008). Oral tradition research is especially relevant to classic jokes. Classic joke content still focuses on the theme of human behavior. Thus the character of the humorous humorous story has the character of a smart, stupid person. Precisely in the character aspect of the story characters, the humorous elements of the text are humorous. It was concluded that the humorous humor of Angkola-Mandailing has dimensions of folklore and fairy tales. The literary genre is a type of fairy tale that has social and literary aspects. This is the highlight of the kombur jenaka in accordance with the research results that the metaphorical aspect is found in the text of the kombur jenaka residents of Angkola-Mandailing. Highlighting matters regarding the meaning contained in the humorous comic reveals an aspect of the sociology of literature. By knowing the meaningfulness analysis system, the contents of witty comic jokes are easy to understand. By analyzing the discourse of kombur jenak, the researcher can ensure that the different parts of the explanation of the study in kombur jenak are different in their meaning analysis of the form of the markombur text or Angkola-Mandailing kombur jokes. Kombur joke texts have several aspects of humor that are not visible verbally, namely the intralingual aspect which is an aspect of the principle of obligatory speaking. The humorous comic book coheres with speech act theory according to Halliday, M.A.K., Ruqaiya Hassan (1976). The aspect of the principle of violation of speech is an extra-lingual aspect, as in anecdotal teaching worthy to carry out Islamic principles.

Fronzidi (1963), and Ghani (2004) are philosopher about the content of something always worth it. Of course, the genres of anecdotal Angkola-Mandailing are of value because of its metaphorical language as in the following fragment. "Hus!" And her last breath blazed as the crowds watched her death together. but his friend wished the patient recovered if his keling's card was shown to cure the patient. (Informant: Ongku Rajo Hasibuan in Harahap: 2012). Visitors who witness the death of the patient are his friends who are expected to heal. But the patient died without following the order of Islam to speak two sentences of creed when the patient was critical of his death. The humor of kombur joke texts may have the perspective of violation of speech principles which are extra-lingual aspects, such as in teaching appropriate anecdotes (Fronzidi, 1963), and (Ghani, 2004) including philosophers regarding the content of something that is always of value. Of course, the Angkola-Mandailing humorous comedy genre, which has the status of an anecdote genre, means that the Angkola-Mandailing humorous comedy has literary value because of its metaphorical language, as shown in the following fragment. "Yes!" And his last breath flared as the crowd watched his death together. However, his friend hopes that his patient will recover if his rivet card is shown to cure the patient. (Informant: Ongku Rajo Hasibuan in Harahap: 2012). The rivet card is a lingual form that is metaphorical. The humorous comic genre is an ironic figure of speech. The principles of metaphor and irony are included in the literary elements that determine the beauty of language. Visitors who witness the death of the patient are his friends who are expected to recover. However, the patient died without following Islamic orders to recite the two sentences of creed when the patient was critical of his death. For mourners who saw the "death of death" maybe they will retell it to their interlocutors. In this case, the story of "death of death" that is told is a humorous comedy genre.



**Figure 2.** Chart of lingual and paralingual Elements

An anecdote can teach the value to morally follow the teachings of a person's (Islam) religion. An anecdote can teach the value to morally follow the teachings of a person's (Islam) religion. The intrinsic structure of godly, teaching, economics, and moral values; example's "Cucupatian Banjar: analysis of structure, function, and cultural values" (Efendi, 2010). The joke text has goodness and bad according to the philosophy of Angkola Mandailing, of course that is the intrinsic structure of godly, teaching, economics, and morals. Kombur Joke.

#### 4.5 Angkola-Mandailing's Anecdote Fragmentation

In this modern era, cartoons have been created a lot. A-M's anecdotes can also be packaged into a series of cartoons. In general, comedy has been scheduled for broadcast on television in Indonesia. However, to specialize as a means of attracting tourism in the North Sumatra region, the fragmentation of A-M anecdotes that are packaged as entertainment will be easily accommodated among hotel managers and cultural performances such as in shows. Example: The performance of the Sigale-gale fragments has been categorized into a popular oral tradition through socialization of Toba Batak culture. Thus, the performance of anecdotal fragmentation must be carried out

in both formal and non-formal events. Creative industry players coordinate with tour guides, so that the dream of spreading anecdotes can be carried out at various official and informal events in Sumatra Province. This is an example of a performance that shifts to a period of change in various aspects of people's lives. Changes in values can be through value systems and culture (Khairul Azman B. Mohd. Suhaimy, 2009).

## CONCLUSION

Native speakers of kombur joke A-M used pragmatic language texts with maxim of representation, maxim of direction, maxim of argument, maxim of metaphor, and maxim of paralingual. The tradition of kombur joke A-M is in the form of humor, anecdotes, jokes and everyday language comedies. Anecdotally, jokes and comedy is the dominant form of contemporary prose with the theme of smart people. The character of the smart fool is a symbol of the ironic situation and the tactic of compromising the sympathy of each partner's dialogue. The A-M's people like to attract the sympathy of their interlocutors by anecdotes 'telling funny stories'. Kombur usually takes the form of fiction which is full of metaphorical language, so Angkola-Mandailing's kombur joke needs to be preserved even in the millennial era. The people of the Angkola-Mandailing tribe were done by the form of speech acts that are metaphorical and ironic genres that need to be preserved and revitalized as communicative entertainment and tourism's media by holding anecdotal pre-segmentation in moments of official events and non-official events in North Sumatra.

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