

Satire in Novel *Tembang Talijiwo* by Sujiwo Tejo

Puspo Handayani ^{1✉}, Teguh Supriyanto, Mukh Doyin

Universitas Negeri Semarang, Indonesia

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Abstract

An author uses different styles of language in creating his work. One of the styles languages used in prose literary works, such as novels, is satire. Satire is a style language used to mock, ridicule, or satirize customs, ideas, events in a humorous way. On this study, the researcher discussed the form of satire in the novel *Tembang Talijiwo* by Sujiwo Tejo. The purpose of this study was to describe the forms of satire found in the novel *Tembang Talijiwo* by Sujiwo Tejo. This study was expected to provide insights into stylistic analysis of language styles, especially style. The approach used in this study was a stylistic approach. The data source for this research was the text of the novel *Tembang Talijiwo* by Sujiwo Tejo. The data in this research were excerpts from the text in the novel *Tembang Talijiwo* suspected of containing elements of satire. The data collection technique used was heuristic technique. The data analysis technique used was hermeneutic technique. The result of this research showed the presence of irony and sarcasm in the form of satire. Irony and sarcasm were used to mock events, cases, individuals, groups, institutions, or policies. Ironic satire was used to subtly mock and criticize, while sarcasm satire is used to mock and criticize in a harsh manner.

✉ Correspondence address:

Kampus Sekaran FBS UNNES

E-mail: puspohanda@students.unnes.ac.id

INTRODUCTION

Literary works are the result of the author's thoughts, ideas, imagination, and concepts expressed in written form. Literary works written by authors are inseparable from events that have occurred in their surrounding environment or society. Therefore, literary works written by authors are not much different from the events that occur in the author's environment or social surroundings. This is because of the human creativity process that occurs in social phenomena (Muslim and Doyin, 2021). In creating literary works, authors use interesting language to captivate the readers' interest.

The aesthetics found in literary works can captivate the readers' interest. This is inseparable from the use of figurative language. According to Sari, Supriyanto, and Doyin (2023), figurative language is one of the language styles included in rhetoric. The use of language styles by authors to create literary works. Aminuddin (1997) stated that the form of expression corresponds to the tool used to describe something accurately, deeply, and attractively, which is associated with style.

Stylistics is a science related to language style. In literary works, stylistics is needed to understand the meaning in the text, thus requiring a study of language style. In line with this, Pradopo (2020) stated that stylistics can contribute to research on language style in literary criticism for the interpretation of literary works.

The creation of literary works by authors involves using different language styles between one author and another. The difference in writing with these language styles can make the author's characteristic in creating works because of its universal nature. The language style used by the author is also a way for the author to convey their purpose. In line with this, Supriyanto (2014) suggested that to fulfill what they want to convey through writing with a distinctive style is the goal of a writer's ability in choosing words.

The use of satirical language style by authors in literary works is closely related to the author's intention to convey a message. Trott (2020) stated that satire can be a tool for

incitement through mockery, ridicule, and persuasion. Satirical language style is commonly used to express ideas, criticisms, and mock events with humor that occur in the author's environment. In line with Mara and Bahry (2019) who revealed that satire figures of speech are figures of speech that express something by using reinforcement of the conveyed meaning, in its application, they are often used to mock or as material for jokes about something. Another opinion in line with this is the statement made by Dickson (in Akpah 2018) saying that satire criticizes social injustice through humor, irony, caricature, and also parody. Satirical messages contain humor used to attack opponents or enemies while entertaining (Sunarso et al, 2022). Furthermore, satire is a figure of speech in the form of sarcasm and criticism towards a situation or thing (Mantiri and Handayani, 2020). This is in line with the opinion of Azees and Al-Bahrani, (2019) who stated that satire is based on negative points and connotations that are mocking (a kind of humor) to criticism that slanders with moral and political purposes. Keraf (2005) also argues that satire is an expression to ridicule or reject something.

Simpson (in Pitaloka, 2021) mentioned that satire can take the form of sarcasm, irony, and parody. Elliot (1960) stated that the expression of satire is synonymous with the use of sarcasm, irony, tragedy wrapped in comedy that is parodic in nature. Sarcasm is a style of sarcastic language using harsh words. In line with this, Fitriyatullaili et al. (2023) stated that sarcasm is a style of sarcastic language that tends to be harsh and can also be hurtful. The language style of irony refers to the development of the plot with the aim of conveying a message that contradicts reality (Buyanovskiy, 2019). This is also stated by Pexman et al. (2019) who said that in verbal irony, the intended meaning is opposite to the literal meaning. Twark (2007) stated that the style of irony occurs when the intended meaning of a statement is hidden or contradicts the literal meaning. Sarcasm and irony have differences, such as politeness; sarcasm and irony are first-order and second-order concepts (Taylor, 2017).

One of the literary works that uses the styles of satire is the novel *Tembang Talijiwo* by Sujiwo tejo. The novel discussed various events that occurred in Indonesia. This was what underlain researchers to study the forms used by Sujiwo Tejo in conveying the purpose in his storytelling.

The issue addressed in this study was the forms of satire figures of speech found in the novel *Tembang Talijiwo* by Sujiwo Tejo. The purpose of this research was to describe the forms of satire present in the novel *Tembang Talijiwo* by Sujiwo Tejo.

METHODOLOGY

The approach used in this study was a stylistic approach. The method employed in this research was descriptive semiotic analysis. The data source used is the novel *Tembang Talijiwo* by Sujiwo Tejo.

The data collection technique was through heuristic reading. Data collection was done by reading according to language conventions in the initial activity. The next step was to identify and record data found in the novel *Tembang Talijiwo* by Sujiwo Tejo. The recording was done to note elements suspected to contain satire in the novel *Tembang Talijiwo* by Sujiwo Tejo.

The data analysis technique in this research used hermeneutic reading analysis technique. This technique was carried out to provide interpretation and explanation. The steps involved included finding expressions or quotations containing elements of satire. The next step was to interpret or explain the data that had been obtained. Interpretation was done after the researcher repeatedly read and applied hermeneutics.

RESULTS AND DISCUSSION

Based on the data analysis results related to the formulated issues discussed, it was found that there was a satire in the form of irony and satire in the form of sarcasm. The findings from the data analysis showed the way criticism was conveyed through harsh and subtle language to express the

author's intent. Here were the results of the analysis using the concept of satire in the form of irony and satire in the form of sarcasm.

1. Satire in the Form of Irony in the Novel *Tembang Talijiwo* by Sujiwo Tejo

Irony can be used as a satirical tool to attack a point of view or to expose ignorance, hypocrisy, or arrogance (Mavlonova and Ruziyeva, 2020). Irony had the character to emphasize someone's intention, by conveying a meaning that was opposite. Therefore, the criticism sounded more subtle.

(01) *Setelah wanti-wanti singkat ke Jendro, si pengemis hengkang. Suara langkahnya lenyap di telan malam. Hanya terdengar ciet-ciet para mantan kampret yang berpelukan dengan mantan kecebong.* (Dwi Fungsi: 41)

The satire was meant to mock the curses used during the 2014 presidential election. The expressions were not addressed towards "kampret" or "kecebong" in their literal meanings as animals. "Kampret" referred to small bats with folded noses. Meanwhile, the word "kecebong" referred to an immature frog in metamorphosis. The use of "kampret" and "kecebong" in the quote was a satire on the curses used to attack anyone who had different preferences during the 2014 presidential election.

(02) *Jendrowati memasukkan kado ultahnya ke tas. Di dekat gudang beras Bulog, mulutnya entah terus komat-kamit apa ke kucing yang matanya menyala. Mungkin bilang gini, "Cing, Cing, ngotot ngimpor beras? Gudang Bulog sudah full. Nanti kalau beras-beras busuk, dari mana dana untuk membyangnya!!! Kamu bilang urusan gudang bukan urusan kamu? Matamu!"* (Ibu Negara (Emak) Bedunduk: 42)

The quote could be considered ironic because of the use of the word "matamu", which was actually an idiom. This idiom signified that it was not meant literally as eyes for sight, but as a way to mock or criticize. The satire was directed towards the policy regarding the State Logistics Agency (Bulog) renting several warehouses to store rice reserves that were not the government's

concern. The word “matamu” was used by the Head of Bulog towards a minister regarding this issue. Therefore, the quote had a meaning that was opposite or not the literal meaning.

(03) *Nunung Srimulat? Embuh! Pokoknya dada Jendro semula nyesek gegara utang. Setelah nyimak panjang-lebar suara Sastro, dia rada tenang lalu termenung. Cemas-cemas sedikit, tentu masih ada. Ibarat rem mobil, orang kalau punya utang, perasaannya mana bisa blong? Selalu ngerem. Jendro maunya Sastro tak cuma kasih input suara, tapi turut menyelesaikan urusan utang-piutangnya.* (Endgame: 73)

The quote “Jendro maunya Sastro tak cuma kasih input suara, tapi turut menyelesaikan urusan utang-piutangnya.” meant that Jendro wanted Sastro not only to give voice or advice but also to actively participate in resolving his debts. The phrase “input suara” in the quote was interpreted as “advice”, but the word had a different meaning. The phrase ‘input suara’ referred to the case of the “input suara” error made by the General Election Commission (KPU) during the 2019 presidential election. Therefore, the satire in the quote was used to mock a particular case, hence conveying a different intention.

(04) *“Dia bukan dukun, bukan tukang gendam. Dia genderuwo,” seru Sastro ke Jendrowati. “Kamu takut genderuwo, Sastro?”* (Anti Gendruwo-Gendruwo Club: 109)

The quote with the word ‘genderuwo’ in it had a definition of a ghost with a large, black body structure. However, the word ‘genderuwo’ in the quote had a different meaning. The author used the word ‘genderuwo’ as one of the terms coined by Jokowi. Prior to the 2019 presidential election, Jokowi introduced two terms ‘politik sontoloyo’ and istilah ‘politik genderuwo’. Jokowi used the term ‘politik sontoloyo’ to refer to a political style that could divide unity within society. The mention of the term ‘politik genderuwo’ by Jokowi was used to mock politicians who often spread propaganda that could create fear and anxiety within society.

2. Satire in the Form of Sarcasm in the Novel *Tembang Talijiwo* by Sujiwo Tejo

Sarcasm was used to criticize social norms or expose hypocrisy (Xojabayevna, 2023). The language used was rough and could hurt feelings. This was also expressed by Eke et al. (2019) who stated that sarcasm was a form of sentiment or satire where someone expressed information implicitly, usually the opposite of the message content to emotionally hurt someone or criticize with funny mockery.

(05) *“Sekarang coba nyanyi Balonku Ada Lima. Tetap gaya seriosa, tapi campur-campur gaya rap, dan liriknya harus ngawur,” pinta pelawak yang gemuk.*

“Baaaaalooooooooonku tinggal empaaat.... Karena TKI Tutitursilawati dihukum mati di Araaaaaab Dan Majapahit tidak sepanik saat Lion jatuh Padahal satu nyawa sama saja dengan ratusan nyawa bahkan seluruh nyawa manusiaaaaa” (Pascadangdut: 17)

In the quote, it could be considered as a satire directed towards a situation that had occurred. Firstly, in the clause “TKI Tutitursilawati dihukum mati di Arab” it touched on the migrant worker Tutitursilawati who was executed in Arab. The execution carried out by the Arab government on the migrant worker was done without notifying the Indonesian government. The satire in this clause was done directly and could be considered as sarcastic satire. This was because of the direct criticism of the case of the death penalty for migrant workers in Arab.

The second satire, in the clause “saat Lion jatuh.... Padahal satu nyawa sama saja dengan ratusan nyawa bahkan seluruh nyawa manusia” could be considered a form of satire with sarcasm because it referred to the crash of Lion Airplane that killed 189 people. The author used satire in the clause to emphasize the severity of the plane crash incident, as the expression “*padahal satu nyawa sama saja dengan ratusan nyawa bahkan seluruh nyawa manusia*” was sarcastic due to its direct nature. This clause also reinforced that the satire about the plane crash incident was a fatal

matter that should have been avoided to prevent the loss of many lives.

(06) *"Rakyat suka dangdut, tapi lebih suka melihat orang disakiti atau cilaka," kesimpulan Sastro. Dia tidak bisa lapor polisi karena penggambaran itu pelawak untuk pelawak. Bukan dari guru untuk murid. Guru, kan, menjitak murid saja, walau tujuannya pendidikan budi pekerti, bapaknya sudah boleh lapor polisi berkat 'agama baru' HAM. (Pascadangdut: 18)*

The quote fell under sarcasm due to the emphasis on the clause *"berkat 'agama baru' HAM"*. In the clause *"Guru, kan, menjitak murid saja, walau tujuannya pendidikan budi pekerti, bapaknya sudah boleh lapor polisi berkat 'agama baru' HAM"*, it mocked the cases where teachers in the past used physical discipline as a form of teaching such as tapping the back of a student's hand if their nails were not trimmed. If this was done in the past, parents did not take it seriously as it was seen as their child's lack of discipline. This contrasted with the present era, where if a teacher did the same, the child reported it to their parents, and the parents took action even if their child was at fault for being undisciplined. This case was the satire about the 'new religion' making teachers more cautious in their actions.

(07) *Bahkan jika barang-barang pribadi itu disimpan rapat di dalam brankas.*

"Hah? Tikus bisa mengerat lemari baja? Tidak mungkin! Cuma orang yang bisa begitu," seorang turis asing penggemar gunung berkomentar. (Bukan Tikus Tapi Tikus: 69)

In the quote, it was revealed that rats gnawed at a steel wardrobe to take items stored in it. However, in reality, rats could not gnaw through hard objects. The word 'tikus' in the quote was used as a symbol for 'corruptors'. Therefore, the quote contained sarcasm aimed at mocking corruptors. This was based on the characteristics of sarcasm, which involved mocking with rough language. The clause that states this was *"Cuma orang yang bisa begitu"*. The intention of this clause referred to the expression *"... mengerat lemari baja"*, which meant that only

humans could do that or break into a steel wardrobe (safe).

CONCLUSION

Based on the analysis of the novel *"Tembang Talijiwo"* by Sujiwo Tejo, it was found that the styles of satire in the form of irony and satire in the form of sarcasm were used to mock or criticize individuals, groups, policies, ideas, events through humor. The satire in this novel was mainly aimed at criticizing the political field. Ironic satire was used to convey criticism subtly and through humor. Meanwhile, sarcasm satire used direct and rough language or expressions to deliver criticism.

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