



DISCOURSE ANALYSIS OF LANGUAGE STYLE IN THE NOVEL CHAIRUL HARUN'S LEGACY

ANALISIS WACANA GAYA BAHASA DALAM NOVEL WARISAN KARYA CHAIRUL HARUN

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Abstract: This study aims to analyze the discourse with a focus on comparative language style and satire. This type of research is qualitative with descriptive method. The data source of this research is the novel Heritage by Chairul Harun. The data of this research are in the form of words that can be formulated as comparative figure of speech and satire based on the speech of the narrator and the characters. The data collection techniques in this study were: (1) reading the novel Heritage by Chairul Harun, (2) describing the data, and (3) recording the data that will be used as research material into a table. The data analysis technique is carried out by: (1) grouping the data into an analysis table, (2) determining the figure of speech contained in the speech of the character or the narrator's speech, (3) describing the results of the analysis, and (4) interpreting the results of the analysis by looking at the trend of using figure of speech, and (5) conclude the results of the overall data analysis. Based on the data analysis and discussion, the results showed that the authors used comparative and satire figure of speech including personification, metonymy, allusion, metaphor, synecdoche, eponym, epithet, and simile. The dominant figure of speech in the novel Heritage by Chairul Harun is metaphorical figure of speech. Meanwhile, the satire figures found were satire, sarcasm, cynicism, innuendo, irony and antiphrasis. The satire in the novel Heritage by Chairul Harun is dominantly cynical.

Keywords: language style, novel, stylistic

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INTRODUCTION

Literary works are the result of literary creations through contemplation and reflection after witnessing various phenomena of life in their social environment. The phenomenon of life is diverse, both containing social, cultural, political, economic, humanitarian, religious, moral and gender aspects. With their imaginative power, various realities of life are selected, contemplated, studied, processed, and then expressed in literary works that are commonly mediated by language (Al-Ma'ruf, 2010). Language as a medium for conveying ideas has a central role to express various ideas. Thus, literary language is also a tool for writers as a communication tool to convey ideas to readers. To convey various ideas to readers, language is empowered and exploited by writers in such a way in various styles. Through various styles, all the potential of language is sought by writers so that the resulting text becomes more associative, expressive, and beautiful so that it attracts and impresses the reader.

In that context, style plays an important role in literary works in order to create certain meaning effects in order to achieve an aesthetic effect. The aesthetics of the literary work is realized through a combination of feelings and experiences from an author, which in the end gives birth to a work. Literary works can give a meaning; make an impression on the reader; and cannot be separated from the values of the reality of people's lives related to issues of outlook on life, culture, social, religion, and economy. One of the literary works that contains stories about issues of local way of life and culture is the novel *Heritage* by Chairul Harun. This Minangkabau local color novel is interesting to read and understand well because it has a story that can give life lessons to its readers. The problems raised by the author include the problem of inheritance and the kinship system that is typical of Minangkabau. From that, a conflict arose between the characters to fight over the treasure in question.

In the novel *Heritage* by Chairul Harun, a character named Rafilus returns to his hometown in Kuraitaji to see his sick father. The purpose of his arrival was to take his father for treatment to Jakarta. However, Rafilus' good intentions turned out to be suspected and misunderstood by his relatives and relatives living in Kuraitaji. They thought that Rafilis came to ask for an inheritance. Therefore, since Rafilus came, his father's house almost every day the arrival of people claiming to be his father's ex-wife or son. Their purpose in coming to the house was none other than to get the Inheritance. As a result, it creates an atmosphere that is not harmonious even with each other and some of them have bad intentions. The atmosphere was certainly very unpleasant for Rafilus and Bagindo Tahar. It was Bagindo Tahar who knew the ins and outs of his property, which his children and relatives had begun to fight for. To solve

this problem, Bagindo Tahar intends to make a surprise, by writing a will or power of attorney, the contents of which authorize Rafilus to complete the distribution of the inheritance if something happens to him. While at his father's house, Rafilus made love with Maimunah, the widow of one of his brothers who was always loyal to take care of Bagindo Tahar. Bagindo Tahar also really approves of the relationship because according to his assessment Maimunah is a good woman.

After all records of Bagindo Tahar's property were opened, it turned out that the contents of the will in question were the debts of Bagido Tahar. Tuanku Salim (Bagindo Tahar's younger brother) is noted for using the legacy left behind. In accordance with the authority given to him in the will, Rafilus decided that whichever of his brothers deposited the most money to pay his father's debts, he would receive the most inheritance. However, no one was willing to accept the inheritance or pay off Bagindo Tahar's debt. Therefore Rafilus decided that all land and yards that had not been pawned were handed over to the state as waqf for educational purposes. In Chairul Harun's novel *Heritage*, the position of wealth in Minangkabau is broadly divided into three types. First, high heirlooms, namely immovable assets that are passed down from generation to generation according to the mother's line, usually consist of rice fields and fields opened by their ancestors. Second, low inheritance, namely assets consisting of immovable objects, but not open results, perhaps the result of grants and so on received from mamak or father. Then the third is livelihood assets, namely property obtained by husband and wife during marriage. Usually this livelihood property is inherited according to Islamic law, but often most of the immovable property is received by the daughters.

To package all these problems, language becomes very important in developing it into a story. The style of language put forward by the author has the potential to vary, including comparative figure of speech and satire. The style of language in the novel reflects some of the ways in which local people express themselves. By using a stylistic approach, the words in the novel *Heritage* by Chairul Harun can be identified by their use. The goal is to interpret the language, society, and cultural identity contained in it. For example, the words 'blood', 'body' and 'temper' are a form of comparative language style associated with the identity of the Minangkabau community.

Meanwhile, the satire language style also represents the way of speaking, the way of feeling or the way of speaking of some Minangkabau people. This can be seen in the words spoken by a character to Maimunah who said that the crew was rancak, but the husband was taken by someone else; now anxious to find a man. This expression is a form of statement that minimizes a reality (Maimunah's beauty) by mentioning

that Maimunah's husband was stolen by people and anxious to find a man. This means that Maimunah's beauty does not guarantee the permanent attraction of husbands or men. Based on the description of the story, the researcher was motivated to analyze the novel *Heritage* by Chairul Harun because in this novel there is a potential for comparative and satire figure of speech delivered through the narrator or character. The language style also describes the socio-cultural reflection of the Minangkabau community. By understanding the style of language in terms of form and meaning, researchers not only get the content of the story, but also can understand the form of language use. Thus, this research is focused on comparative and satire figure of speech in the novel *Heritage* by Chairul Harun. Comparative figure of speech consists of metaphor, personification, association, parallel, equation/simile, allegory, parable, fable, allusion, eponym, epithet, synecdoche, and metonymy. Satire figure of speech consists of irony, sarcasm, cynicism, satire, innuendo, and antiphrasis.

METHOD

This type of research is qualitative using descriptive method. Qualitative research is a method commonly used in other types of research in social sciences, humanities. Qualitative research that focuses on content analysis, namely research that emphasizes content assessment with the aim of understanding the values contained in the object of research by describing it verbally. Moleong (2009:6) suggests that qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation, action, and others holistically by describing it descriptively, using language or words. words in a particular natural context. This study describes natural phenomena by describing the comparisons and satire contained in the novel *Heritage* by Chairul Harun. The form and function of figurative language is the initial task for the writer to analyze and get the cultural values contained in the words as a figure of speech for comparison and satire.

The research method used in this research is descriptive method with content analysis. According to Guba and Lincoln (in Moleong, 2009:220) this study with content analysis was carried out to draw conclusions through efforts to identify special characteristics in a text objectively and systematically. This is the reason that descriptive is appropriate to use in the research process on comparisons and satire in the novel *Heritage* by Chairul Harun. In addition, descriptive methods can provide detailed details about unknown phenomena in the object of research. The phenomenon in question is the style of comparative language and satire in the novel *Heritage* by Chairul Harun. The data of this research are words, phrases, clauses, or

sentences that can be formulated as comparative and satire language styles in the novel *Heritage* by Chairul Harun. The data is obtained through the narrator's speech and the characters on each page in the novel. Comparative figure of speech consists of metaphor, personification, association, parallel, equation/simile, allegory, parable, fable, allusion, eponym, epithet, synecdoche, and metonymy. The satire locality figure of speech consists of, irony, sarcasm, cynicism, satire, innuendo, and antiphrasis. The data source of this research is a quote that has the potential to be a comparative figure of speech and satire in the novel *Heritage* by Chairul Harun which was published in 2002 with the publisher Dunia Pustaka Jaya. The source of the data obtained is all pages with a total of 134 and consists of five chapters.

This research data collection technique went through the following stages. (1) Read and understand the comparative and satire language styles in the novel *Heritage* by Chairul Harun. (2) Identifying and classifying data related to comparisons and satire by stabilizing words, phrases, clauses, or sentences that can be formulated as Minangkabau language style using data identification and classification formats. The steps in the data analysis of this research are: (1) Identifying the data based on the grouping of language styles, namely comparative figure of speech and satire. (2) Classifying and entering into data tables based on language style, namely comparative and satire figure of speech. (3) Describing the data based on groups of comparative and satire figure of speech. (4) Interpreting the data that has been analyzed.

RESULT AND DISCUSSION

Personification Comparison

Personification Figure Based on Narrator's Speech

Data 35:

Makan sate di suasana yang dingin seperti di Padang Panjang memang nikmat. Barang siapa yang datang ke kota itu merasa tidak puas bila tidak sempat makan sate. Dan Rafilus bersama Maimunah tidak mau ketinggalan. Teh dan kopi panas juga terasa sedap. Aroma kopi yang mengepul bersama asap yang dihirup oleh Rafilus *memberikan kehangatan pada pernapasan* (Chairul Harun :81)

The words that give warmth to the breath contain personification, namely the way or style of expressing ideas by giving human qualities to inanimate objects. In this case, the words of warmth in the breath are associated as a human trait possessed by the object in the form of the aroma of coffee and smoke.

Data 37 :

”Sebuah *oplet tua* berhenti di depan rumah Bagindo Tahar. Datuk Batuah dan keluarga Rafilus turun dari oplet itu. Mereka datang untuk merundingkan perincian perkawinan rafilus dengan arneti. Bagindo Tahar dan Siti Baniar menerima mereka ditempat tidur. (Chairul Harun :85)

Old oplet words contain personification language style, namely the way or style of expressing ideas by giving human characteristics to inanimate objects. In this case, the word oplet is expressed as if it has human-like characteristics, namely being able to age. Denotatively, the word used should be obsolete. The use of the word serves to reinforce the effect of the idea that oplets are obsolete.

Personification figure of speech based on the character's speech.

Data 32:

“Tidak lama lagi sawah ini akan menguning. Aku kira *padi sudah ada yang bunting*,” Ucap Arneti memulai pembicaraan. “kalau padi sudah disabit, biasanya negeri ini meriah oleh perhelatan kawin,” Ucap Rafilus yang menangkap arah pembicaraan Arneti. (Chairul Harun : 72)

There are already words that are pregnant and contain the personification of comparative figure of speech, namely the way or style of expressing ideas by giving human characteristics to inanimate objects. In this case, the word pregnant is expressed as if rice has human-like characteristics, namely being able to conceive or become pregnant like a woman should. Should, denotatively, the word used is contains. The word pregnant serves to strengthen the idea of rice that contains or is suitable for harvesting.

Alusio Comparison

Alusio's Majas Based on the Character's Speech

30 data:

“Bagaimana menutup mulut orang dilepau-lepau yang menuduh ibu tirimu?” Rafilus menepuk bahu Ungku Gadang. Ia tahu maksud *laki-laki tua yang ringan mulut* itu. Disodorkannya sebungkus rokok Dunhill. “Barangkali Ungku lebih tahu caranya.” (Chairul Harun : 66)

The old man's light-mouthed words contained Alusio. The phrase “a light-hearted old man has the

meaning of “a person who cannot keep secrets. Thus, the phrase means a suggestion or reference to an old man who if entrusted he would not be able to keep the secret. That's why he was nicknamed light-mouthed which means he can't keep secrets. This phrase serves to strengthen the effect on the idea because it makes the reader believe and be impressed with the ideas conveyed by the author.

Alusio's Majas Based on Narrator's Speech

Data 15:

”Ia mengeluarkan selembar kertas dari dalam kutangnya dan diserahkan pada Rafilus. Rafilus membaca surat itu, surat pinjaman atas nama Bagindo Tahar dan Siti Baniar yang ditanda tangani oleh Tuanku Salim. Ada yang pedih terasa dalam dadanya. Penipuan, kicuh, *menangguk di air yang keruh*. Semuanya menyakitkan dan menimbulkan kegeramannya. Ia menatap Upik Denok. Ditelitinya bibir, mata, leher dan buah dada perempuan itu.” (Chairun Harun: 33)”

The words nodding in the murky water contained Alusio. The phrase nodding in murky water has the meaning of suggesting similarities to someone who takes advantage of other people's problems. Thus, the phrase means a reference to a situation that is detrimental to Bagindo Tahar. This phrase serves to strengthen the effect on the idea because it makes the reader believe and be impressed with the ideas conveyed by the author.

Metaphor Comparison

Metaphorical Majas Based on Narrator's Speech.

Data 3:

”Menjelang masuk pekarangan ia berhenti. Pekarangan yang luas itu masih penuh dengan pohon buah-buahan, seperti manga dan jambu. Disamping kanan rumah dilihatnya pohon papaya tumbuh rapat. Lama sekali ia berdiri. Rumah batu besar yang kini beratap seng yang kini memudar di hadapannya tampak sunyi. *Tidak ada tanda- tanda rumah itu memancarkan kehidupan*. (Chairun Harun:10)

Words There is no sign that the house radiates life containing metaphors. The word radiating life means an uninhabited house or an empty house. Thus, the phrase there is no sign of the house emitting life means an analogy that compares directly between the house and the sun which can both create light or

life. to an uninhabited house. The phrase refers to radiating life serves to amplify the effect on the idea of the atmosphere or state of the house.

Data 5:

“Mana bini mamak yang acuh sekarang ini. Kalau ada yang datang kesini, tentu mengharap *semoga mamak lekas mati* dan mereka dapat bahagian dari harta kita.” *Tutup mulutmu yang berempedu itu!*” teriak rafilus gusar.” (Chairul Harun :15)

Words Shut up that bile of your mouth!” contains metaphors. The words Shut your mouth with bile have the meaning of bitter speech and the sound of speech is like the taste of bile. The phrase contains a very bitter reproach when a person is angry because of deviant or contradictory behavior and therefore harsh words. The analogy with the phrase gall serves to create a certain mood and strengthen the effect on the idea because the author wants the reader to feel an angry mood and be impressed by the ideas conveyed by the author.

Metaphorical Majas Based on the Speech of the Character.

Data 8:

Aku telah mewariskan darah, tubuh dan perangai pada anak-anakku. Warisan ini tidak dapat digugat siapa pun, pada pengadilan mana pun.” (Hlm. 17-18)

The words I have passed down blood, body and temperament contain metaphors. The word bequeath which means giving something in the form of actions or goods that are essentially given to the lineage. Thus, the phrase inheriting blood, body and temperament is an analogy of gifts from parents to their children which are not in the form of wealth but rather the same identity both in the form of hair, nose, eyes, lips and other organs of the body as well as the behavior of the parents themselves. a description of biological heredity that has the same form of body organs or behavior. The phrase refers to heredity which serves to strengthen the effect on the ideas conveyed by the author through the character's speech.

Synecdoche Comparison

Synecdoche Based on Narrator

Data 22:

“Tiap kaum atau suku adat di Minangkabau harus jelas pendam pekuburanya. Yang hampir punah dari keluarga Bagindo Tahar adalah keluarga sejurai, tetapi kaum Piliang di Kuraitaji belum habis. *Datuk Bandaro Basa, penghulu suku adat Piliang, pimpinan kaum Bagindo Tahar*, berpendapat bahwa Sidi Badaruddin hendaknya dikuburkan dipusara kaum itu, yaitu dikampung Lubuk Ipuh.” (Chairul Harun:50)

The words of Datuk Bandaro Basa, the traditional leader of the Piliang tribe, the leader of the Bagindo Tahar people, contain a synecdoche. Datuk Bandaro The language of the head of the Piliang tribe is a figurative language. Contain the meaning of someone who has a position in a tribe. The language function of the leadership of the people has a function as the role of a person as a person who is prioritized and respected in a group of people.

Data 25:

”*Jumlah tenaga laki-laki yang muda sangat kurang*. Dan banyak pula pemuda yang lebih suka melihat-lihat dari jauh. Selain enggan menyentuh tubuh Sidi badaruddin, barangkali disebabkan Sidi badaruddin orang yang tidak begitu disenangi dalam kampung. Tingkah dan mulutnya selalu menyakiti hati orang lain. (Chairul Harun :54)”

Words The number of young men is very less synecdoche. Sentence The number of young men is very lacking in figurative language. Contain the meaning of part of the whole. language function The number of young male workers lacks a function of circumstances in which the role of strength of a young man is embraced or needed, but because there are not many, it causes obstacles.

Simile Comparison

Simile Majas Based on Narrator's Speech

Data 42:

Aku sengaja mengundang penyewa tanah dan pemegang gadai, hingga tidak bisa disembunyikan *jelask matahari*. (Chairul Harun :119)

The words of a clear sentence like the sun contain similes. Phrases clearly have meaning. Words that there is nothing to hide. The word like sun has the meaning of bright flag. Thus, the phrase as clear as sun means a complete description of a situation or speech that is not lacking, and nothing is hidden or covered, everything is open. This phrase serves to elevate the taste buds, because the author chooses the word direct comparison with the sun.

Simile Majas Based on the Character's Speech.

Data 16:

“Asnah membisikkan sesuatu kepada suaminya. “Sekarang? Ha ..., Ha . . Kau perlu uang? Haa .., Haa.” Sidi Badaruddin menarik tubuh istrinya. Peluk aku...., peluk aku dulu...”. Asnah memeluk tubuh suaminya. perasaan jijiknya terhadap tubuh kerempeng, bengkak-bengkak, dan *merah seperti terbakar* itu telah lenyap. Ia membiarkan tangan suaminya yang hendak mencopoti pakaiannya, meremas-remas tubuhnya. (Chairul Harun : 36)

Red words like burning contain similes. The phrase red means "something in the form of meat that is roasted or fried so that it is cooked or cooked and causes a red color. The word like burnt has the meaning "like something cooked". Thus, the phrase red like burning means a description of something like meat that has been cooked in a fire. The phrase serves to elevate the taste, because the author chooses the word comparison directly.

Satire

Satire figure of speech based on the character's speech

Data 30:

“Karena ayah mencurigainya. Juga ayah mencurigai Tuanku Salim dan Tan Rudin.” “Kau ikut mencurigai mereka?” “Aku mencurigai Tuanku Salim sejak aku masih kecil, ketika aku masih dirumah ini. Sebagai seorang laki-laki dan suami apa usahanya? di satu segi tampaknya ia mengabdikan dan bersedia jadi budak Etek Baniar, tetapi pada segi lain ia *menggerogoti kekayaan Bakoku*. Aku dengar ia akan kawin dengan Upik Denok.” (Chairul Harun : 65)

The words eating away at Bakoku's wealth contain satire. This phrase means that Tuanku Salim can only spend Siti Baniar's wealth. To gnaw contains criticism of one's actions that only consume other people's wealth. The main goal is that there are ethical and aesthetic improvements. The function of this phrase is to create a certain mood and strengthen the effect on the idea because the author wants the reader to feel a mood filled with prejudices about someone's actions and to be impressed by the ideas conveyed by the author.

Data 39:

“Ini namanya mempela lari malam,” Farida menjelaskan arti peristiwa itu menurut orang kampung. “*Kau kira arneti memerlukan malam pengantin?*” “seorang anak dara secara resmi memerlukan malam pertama meskipun malam pertama itu telah terjadi sebelumnya.” (Chairul Harun :99)

The words '*Kau kira arneti memerlukan malam pengantin*' are satirical. The phrase has the meaning of the first night which means a special night for the newlywed couple. *Kau kira arneti* to contain a critique of one's inner needs on the first night. The main goal is that there are ethical and aesthetic improvements. This phrase serves to create a certain mood and strengthen the effect on the idea because the author wants the reader to feel the atmosphere of satire and be impressed by the ideas conveyed by the author.

Intrinsically, the theme in Chairul Harun's novel *Heritage* is about the position of the Inheritance property. The plot or plot, characterizations, and setting or setting form problems called themes and mandates. The type of plot in Chairul Harun's novel is an advanced plot that tells the story of a boy named Rafilus who is the son of Bagindo Tahar from one of his wives. Rafilus was a dutiful son to his father. Rafilus went to his sick father in Kuraitaji to take him to Jakarta for treatment. Not long after he was in Kuraitaji, his father died and Rafilus was ordered to take care of the inheritance because many parties claimed to have rights to the inheritance. In that arrangement, he got a penny because from the beginning Rafilus had no intention of getting his share. He sincerely went on a date to Kuraitaji to take his father for treatment to Jakarta. From the story told by the author, the message that can be drawn from the novel *Heritage* by Chairul Harun is that we humans should not be greedy to produce something that is not ours to have in a way that is not good enough to harm others and ourselves.

Based on this description, the background contained in the legacy novel by Chairul Harun is told about a character named Rafilus who returns to his father's hometown in Kuraitaji. There, he met his father who

was sick. The purpose of his arrival was to take his father for treatment to Jakarta. However, Rafilus' good intentions turned out to be suspected and misunderstood by his father's relatives who lived in Kuraitaji. They thought that Rafilis came to ask for an inheritance. Therefore, since Rafilus came, his father's house almost every day the arrival of people claiming to be his father's ex-wife or son. Their purpose in coming to the house is none other than to get an inheritance. As a result, it creates an atmosphere that is not harmonious and in fact, each other is suspicious of each other and some even have malicious intentions towards Rafilus.

An intrinsic element that is no less interesting is language style (*majas*). The element of language can strengthen the reader's understanding of the text whose contents are known. With language analysis, the content of the story plot becomes clearer. In addition, the reader does not only understand the story being told, but also understands the attitudes and ways of expressing the local community. The figure of speech used in the novel *Heritage* by Chairul Harul consists of comparative and satire. The comparative figures of speech found include personification, metonymy, allusion, metaphor, synecdoche, eponym, epithet and simile. Meanwhile, the satire figures found are satire, sarcasm, cynicism, innuendo, irony and antiphrasis. The most dominant comparative figure of speech found in the novel *Heritage* by Chairul Harun is metaphor. Meanwhile, the most dominant satire found is cynicism.

Each author uses his own characteristics in producing a work. These characteristics are the style as well as the difference between one author and another. Every author certainly uses many types of language styles when producing literary works so that an aesthetic impression appears in literary works. This is also found in Chairul Harun in his novel entitled *Heritage*. The language style consists of comparative figure of speech and satire. Based on the analysis described above, if we look at the use of figure of speech which is often used by the writer Chairul Harun, the figure of speech in comparison and satire in the novel *Heritage* by Chairul Harun becomes the main medium in conveying ideas and series of stories so that the style of authorship or way of speaking, feeling, and everything related to the socio-cultural side of the Minangkabau community through the narrator's speech and figures. To package the whole story, the role of language becomes very important. The style of language put forward by the author has the potential to vary. Among them are comparisons and satire. The style of language reflects the way of expressing the local community.

The words in the novel *Heritage* by Chairul Harun can reflect the society and cultural identity contained in it. For example, the words 'blood', 'body' and 'temper' are a form of comparative language style associated with the identity of the Minangkabau community. Comparative figure of speech data found, including personification, metonymy, alusio, metaphor, synecdoche, eponym, epithet and simile. The comparison figure for the novel *Heritage* by Chairul Harun, the dominant data is metaphor. The data found in the satire of the novel *Heritage* by Chairul Harun were found, including satire, sarcasm, cynicism, innuendo, irony and antifrasis. In the satire of the novel *Heritage* by Chairul Harun, the dominant data is cynicism. By way of comparison, both the author and the characters in the story indicate that to convey ideas to others indirectly can be done by means of parables, similarities in the nature of objects, giving human nature to inanimate objects, and so on, meanwhile to express an emotional idea, and is no longer represented by means of comparison, another method that can be used that can be done is through satire. This is how the Minangkabau people speak, whether ideal or not, must be understood as a socio-cultural symptom of a particular local community. In general, the function of comparison and satire in the novel *Heritage* by Chairul Harun is to increase the reader's taste, to convince the reader, to create a certain mood, and to strengthen the effect on ideas. Meanwhile, the most dominant function of figure of speech was found to amplify the effect on ideas.

Meanwhile, the satire language style also represents the way of speaking, the way of feeling or the way of speaking of some Minangkabau people. This can be seen in the words spoken by a character to Maimunah who said that the crew was rancak, but the husband was taken by someone else; now anxious to find a man. This expression is a form of statement that minimizes a fact (Maimunah's beauty) by mentioning that Miamunah's husband was stolen by people and anxious to find a man. This means that Maimunah's beauty does not guarantee the permanent attraction of husbands or men. By understanding the style of language in terms of form and meaning, researchers not only get the content of the story, but also can understand the form of language use.

The similarities between previous studies and this research, namely the results of Mila Kurnia Sari's (2012) research with this study, the similarity lies in the number of dominant comparative figures of speech between the two, namely metaphorical comparisons. The comparative figures of speech contained in this study are comparison, personification, metaphor, allegory, parable and fable. While the satire figure of speech was not found. In this study, the dominant locality figure of speech is personification and metaphor. The conclusion in this study is that regarding the aspect of language locality in the figurative

language in the collection of poems *Mangkutak di Negeri Prosaliris* by RMS, it can be concluded that there are 6 types of figure of speech used by RMS which relate to aspects of locality. These figures of speech are comparison, personification, metaphor, allegory, parable and fable. The use of this figure of speech creates a poetic effect which is the goal in the creation of the poem. The use of comparative locality figure of speech uses more animal expressions compared to the current state of society. This shows that the poet really cares about the surrounding environment. The locality of personification is widely used by RMS as one of the most important aspects of its poetry. This will further emphasize that the poet wants to make the words in his poem more alive.

The locality metaphor is the most widely used figure of speech by the poet in his work. This figure of speech is a depiction that Minangkabau is a country full of idioms. The allegory locality figure of speech tells a short story and readers can take a moral message in it. Parable locality figure of speech is a story about figures that contain religious and religious elements. The characters presented by the poet in his poems are not very familiar figures among the people. However, some of the names of figures that RMS has included in his work are the names of fighters whose existence is not well known to the public, such as Pakih Lansayun and Imam Nun. This is a useful lesson for students. The locality fable figure of speech tells the story of animals or plants in the fable figure of speech in the poetry collection *Mangkutak di Negeri Prosaliris* by RMS which emphasizes animal stories. The animals used by RMS in his poems are also animals that behave well in the eyes of humans, such as cats, horses, ants, fish, fireflies, and bingkuang. This indicates that apart from being a cultural observer, RMS is also a very good observer of life.

The results of the research that the researchers conducted themselves found that comparative figures of speech include personification, metonymy, alusio, metaphor, synecdoche, eponym, epithet, and simile. The dominant figure of speech in the novel *Heritage* by Chairul Harun is metaphorical figure of speech. Meanwhile, the satire figures found are satire, sarcasm, cynicism, innuendo, irony and antifrasis. The satire in the novel *Heritage* by Chairul Harun is dominantly cynical. The conclusion in this study is that the comparison and satire in the novel *Heritage* by Chairul Harun become the main media in conveying ideas and series of stories so that the author's style or way of speaking, how to feel, and everything related to the socio-cultural side of the Minangkabau community can be seen through the narrator's speech and figure. By way of comparison, both the author and the characters in the story indicate that to convey ideas to other people indirectly can be done by means of parables, similarities in the nature of objects, giving

human characteristics to inanimate objects, and so on. Meanwhile, to express an idea that is emotional and is no longer represented by means of comparison, another method that can be used or that can be done is through satire. This is how the Minangkabau language is described, whether ideal or not, it must be understood as a socio-cultural symptom of a particular local community. In general, the function of comparison and satire in the novel *Heritage* by Chairul Harun is to increase the reader's taste, to convince the reader, to create a certain mood, and to strengthen the effect on ideas. Meanwhile, the most dominant function of figure of speech was found to amplify the effect on ideas.

CONCLUSION

Based on data analysis, it can be concluded as follows. The comparison and satire in the novel *Heritage* by Chairul Harun become the main media in conveying ideas and series of stories so that the style of authorship or way of speaking, the way of feeling, and everything related to the socio-cultural side of the Minangkabau community can be seen through the narrator's speech and the characters. The comparative figure of speech found personification, metonymy, allusion, metaphor, synecdoche, eponym, and epithet, and simile. Meanwhile, the dominant comparative figure of speech in Chairul Harun's novel *Heritage* is metaphorical figure of speech. The satirical figure of speech in Chairul Harun's novel *Heritage* is found in satire, including satire, sarcasm, cynicism, innuendo, irony, and antiphrasis. The satire figure of speech in Chairul Harun's novel *Heritage* is dominantly cynical.

By way of comparison, both the author and the characters in the story indicate that to convey ideas to other people indirectly can be done by means of parables, similarities in the nature of objects, giving human characteristics to inanimate objects, and so on. Meanwhile, to express an idea that is emotional and is no longer represented through comparison, another method that can be used is through satire. This is how the Minangkabau language is described, whether ideal or not, it must be understood as a socio-cultural symptom of a particular local community. In general, the function of comparison and satire in the novel *Heritage* by Chairul Harun is to increase the reader's taste, to convince the reader, to create a certain mood, and to strengthen the effect on ideas. Meanwhile, the most dominant function of figure of speech was found to amplify the effect on ideas.

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