# COGNITION AND IDEOLOGY
# IN THE IRONY OF THE BATAK TOBA LANGUAGE

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## ABSTRACT

*The research discussed the irony of the Batak Toba language that was studied in two domains at once, namely the realization of the process of cognition and the realization of social praxis. The process of cognition was analyzed using a conceptual metaphorical approach, while social praxis used a critical discourse analysis approach of Fairclough's model. The research involved the qualitative research. The data obtained from various sources, such as eight song lyrics, nine folk tales, two sermons, one traditional procession, and two oral conversations. Data collection was done by sorting out which expressions were classified as irony, determining metaphors, mapping the source and target domains, then identifying cognitive processes and social praxis. It is found that irony in the Batak Toba language realizes the ability of cognition, which can be seen from the use of metaphors of animals, plants, body parts, and even inanimate objects in conceptualizing character, identity, attitudes, behavior, and human existence. Irony in the Batak Toba language also realizes social praxis. This is because irony shows a connection with the surrounding nature, describes the reality of social value identity, shows euphemism expressions to avoid social conflict, and describes ideology in maintaining good horizontal relations. Thus, it can be concluded that the irony of the Batak Toba language realizes the ability of cognition and ideology of the Batak Toba people, which can reflect the local wisdom of the community itself.*

*Keywords: Batak Toba, cognition, conceptual metaphor, ideology, irony*

## INTRODUCTION

In the development of an increasingly rapid era, language often undergoes changes, both in terms of function and variations in use. In terms of function, language can be used in a broader range, while in terms of variety, language can be used to convey implied messages. Submission of messages implicitly becomes one of the changes in the use of variations that appear in irony. Colebrook (2004) has said that now people live in a world full of intrigue, deception, and ridicule; a world full of irony. The words adequately represent the increasingly frequent use of irony in communication. In both oral and written communication, irony is often used to mock or criticize indirectly (Wilson

& Sperber, 1992; Bromberek-Dyzman, Jankowiak, & Chełminiak, 2021). Irony involves intentional expression by expressing the opposite of the intended meaning (Reyes, Rosso, & Buscaldi, 2012; Deckert et al., 2021) and will be found verbally in the informal situation (Kotthoff, 2003). Therefore, irony tends to appear as a contradiction, parable, and similarity.

Irony became known in 1975 when Grice called irony a violation of the maxim of quality (Musolff, 2017). The maxim of quality is part of the cooperative principle, which is derived from conversational implicatures. Although it states another meaning of the expression, irony tends to have a more systematic and logical explanation than other conversational implicatures. That is, cognitive function is used well in

creating irony in communication. Therefore, that is not surprising; research conducted by Huang, Gino, and Galinsky (2015) has stated that sarcasm (in this case, irony too) is like two swords; in addition to playing a role in triggering conflict, it can also be a catalyst for creativity.

Batak Toba language is analyzed in the research because this language is known as a language that is firm, straightforward, and even tends to be rude. However, some data show that the Batak Toba language uses expressions of irony. The irony used as the data is obtained from the expressions encountered in the life of the Batak Toba people, such as songs, folklore, sermons, and traditional processions.

For example, in the Batak Toba language, there is an expression in folklore like this, *"Dang dao tubis sian bona na, molo dao, diharat babi"*. Literally, the expression is interpreted as "The bamboo shoots are not far from the stem, if it is far away, it must have been bitten by a pig". However, this expression is used as an irony to convey the meaning "Child behavior is usually inherited by parents. A child behaves according to parental upbringing".

The irony tends to be conveyed when dealing with a child who shows lousy behavior and vice versa. In this case, what needs to be understood is that the Batak people's habit of speaking firmly and straightforwardly turns out to be still able to use satirical language in their daily life, in this case, the irony. Furthermore, irony is created from the results of creative thinking, as in the opinion of Huang, Gino, and Galinsky (2015). It requires the cognitive ability to use it. On this basis, it is necessary to study how the Batak people are able to create and use irony.

The term cognitive in the research is referred to the theory of cognitive semantics, part of that theory known as a conceptual metaphor. It is defined as a conceptualization of one thing to another, resulting from the creativity of human thought. Even now, the metaphor is no longer considered a stylistic and rhetorical resource but a cognitive mechanism that allows people to conceptualize the world (Preux & Blanco, 2021; Usman & Yusuf, 2020). In the same vein, Adams et al. (2017) have defined it as the use of the abstract concept to describe the abstract concept. An important feature of conceptual metaphor is the use of certain aspects of the source or target domains that play a role in metaphors (Nuryadin & Nur, 2021). In other words, metaphor is a style of language that conceptualizes one concept to another (Aulia & Nur, 2020; Rahmawati & Zakiyah, 2021). In this regard, an active metaphor is in the heart (Nirmala, 2014); metaphor is the product of interaction, namely the interaction between cognitive instruments (Sari & Tawami, 2018; Hayuwardhani, 2019), outside of what is seen or felt. That is why metaphors tend to appear as a result of the work of cognition, not just as a messenger (Rasse, Onysko, & Citron, 2020; Beknazarova et al., 2021). Cognition makes metaphorical expressions; in this case, the irony will be more complete and meaningful so that the emotions felt by speakers as a

form of resistance can be appropriately expressed.

In addition to utilizing cognitive abilities, further research also explains that irony is also influenced by the norms and values that apply to the user community. Colebrook (2004) has mentioned that irony also puts forward social, conventional, and political aspects of language. Therefore, the research refers to Fairclough's theory. Fairclough argues that ideology is something concrete (Sobari & Damayanti, 2021; Alvionita, 2018). Fairclough also proposes a framework of three-dimension analysis; a discourse as a text, a discourse as a discourse practice, and a discourse as social practice.

Indeed, irony is a part of social phenomena, as linguistics cannot be separated from the effect of the social environment (Luke, Surtikanti, & Surmalam, 2021). Therefore, conceptually irony involves cognition, whereas it involves social practices and ideology. As an implication of the complexity of these two things, it is necessary to conduct research on the existence of both in irony, especially in the irony of the Batak Toba language. Therefore, the issue discussed in the research is what is the form of irony in the Batak Toba language? How is the realization of the cognition process in the irony of Batak Toba? How is the realization of the social praxis of the Batak Toba community in the irony used?

The research output describes the realization of cognition and ideology through irony in the Batak Toba language. Irony as part of language and culture can reveal the identity of the speaking community. Therefore, the research has the potential to reveal the ability of the Batak Toba people to use cognition, reveal the ideology of the Batak Toba people, and find cultural metaphors through the Batak Toba language.

## METHODS

The research applies a qualitative method. The data are obtained from various sources, such as eight song lyrics, nine folklores, two sermons, one traditional procession, and two oral conversations. The data in the form of documents is obtained by the documentation method, while the records are obtained by the referencing method. Data collection is done by sorting out which expressions are classified as irony. Then, map the form of irony is based on the metaphor used. Next, the data is identified to reveal the source and target domains, such as Lakoff and Johnson's theory.

The data are analyzed using the referential equivalent method to show and compare the referents or meanings contained in irony. For example, in the lyrics of the Batak Toba song *Hole Rampak Laba Rimpa*, there is irony:

(1) *Molo litok     aek  di  toruan i,*
Conj Adj-dirty water Prep edge  Pron
If the water is dirty on the banks,
*tingkiron ma tu   julu,*

visit-Imp Art Prep upstream
go upstream,

*unang mulak marimbulu angka na tinutungan i*
Imp back hair-Pas Num Art burn Pron.
Don't be hairy anymore, everything that is
burned.

By utilizing inferential sorting as a basic referential technique, the expression is categorized as an expression of irony because the song text implies the message of the need to find out the cause of solving the problem. It is not much different from the abductive inference technique. This technique can show the relationship of meaning between the source and the target that is used. Furthermore, an advanced comparison technique is used to determine the conceptualization that is formed from the expressions *litok, aek, toruan, tingkiron*, and *julu* and their relationship to the importance of communication in a bond. In order to maximize the results, this research also uses the reflective-introspective method to obtain data about the realization of cognition that is contained in the irony of the Batak Toba language.

In addition, the researcher uses three dimensions in Fairclough's (1992) model, which consists of text analysis (description), discursive practice (interpretation), and social practice (explanation). For the description level analysis, the research focuses on tracing the themes raised in irony. One of the focuses of the research at this stage is a metaphor. Furthermore, for the level of interpretation, the research focuses on the meaning of utterances. Then, the analysis of sociocultural practices focuses on explaining the results of interpretation at the level of description and interpretation. To obtain maximum results, the research also refers to the research states that six lingual characteristics can express ideology using the Fairclough approach, namely the lexical process, ideological meaning relations, metaphors, euphemistic expressions, striking formal and informal words, as well as positive and negative evaluations.

## RESULTS AND DISCUSSIONS

The process of collecting data on the expression of irony in this research is not easy. Based on various data sources, both documents and conversations, it is found that irony in the Batak Toba language appears in the form of contradictions, parables, and similarities. Some data are represented in Table 1. From the data, it is also found that irony is more in the form of parables. That is, an irony interpreted as mocking and criticizing (Wilson & Sperber, 1992; Bromberek-Dyzman, Jankowiak, & Chełminiak, 2021) and ridiculing (Deckert et al., 2021) is shown in the form of parables in the Batak Toba language.

Data in Table 1 are found in different contexts. There are in the context of traditional events, daily

Table 1 The Form of Irony in Batak Toba Language

| Forms | Source domain | Target domain |
|---|---|---|
| **CONTRADICTIONS** | | |
| - *Ndang mangkuling sada* **tangan** *laho martopak* | Clap does not sound if with one **hand** | Love does not continue if it is not fought by **a couple** |
| - *Risi-risi hata ni jolma, lamot-lamot hata ni* **begu** | Humans speak harshly, **demons** speak softly | Directness tends to be harsh, **pretense** to be gentle |
| - *Molo* **litok aek** *di toruan, tingkiron ma tu julu* | If the **water cloudy downstream**, then check **upstream** | **Current problem** come from the past |
| **PARABLES** | | |
| - *Unang patudos dirimu tu* **eme na lupangon** *na diparmudu-mudu alai hona bolonghon* | Don't equate yourself with **empty rice** | **Worthless things** |
| - *Alai molo naeng saut tuhoronmuna, pareso hamu, manatau adong* **parabola** *di bagas.* | If you want to take it, check it first, there could be a **satellite dish** | Parabola as a metaphor for the **big hole** (torn) in the shirt |
| - *Nungnga tung loja ahu mangalului anak boru na bagak, alai na* **pabagakhon dirina** *do na godang* | Looking for a beautiful woman, **not one who** b**eautifies herself** | Beuaty from within, **not from outside** |
| - **masisakkui sahitna** *be do angka jolma* | everyone puts his problems in his own **pocket** | Everyone **has their own** problems |
| - *Jolo nidilat* **bibir** *asa nidok hata* | **Lick lips** before speaking | **Think** before you speak |
| - *Uee, anak hasian, ianggo ahu, na* **mapultak sian bulu** *do jala madekdek sian langit* | I'm like **breaking from bamboo, and falling from the sky** | Alone, **have no father and mother** |
| - *Molo muba* **tano**, *muba do* **duhutna** | If the type of **soil** changes, the type of **grass** changes too | Changes **occur** according to the **situation** |

Table 1 The Form of Irony in Batak Toba Language (Continued)

| Forms | Source domain | Target domain |
|---|---|---|
| - *I do dah.* **Eme** *na masak digagat* **ursa**; *i na masa, i do na ni ula* | **Yellow rice** eaten by **deer** | What's trending,that's what **done** |
| **SIMILARITIES** | | |
| - *Songon* **biang** *mangajukajuk di tataringna* | **A dog** that roars in its crate | **Cowardly** human |
| - *Songon* **hepeng logam** *dohot harotas, tapillit ma haporseaonta, dia do, harotas manang logam* | Faith is like **coins**, but not like paper money | Coins shine more when **exposed to the sun**, while paper money gets shabby |
| - *Bisuk songon* **ulok**, *marroha songon* **darapati** | Clever as **a snake**, sincere as a **dove** | Humans can be **sincere**, but must remain **smart** |
| - *Na sadeak ni tinait ni sisir, na sadeak ni na niombus ni* **angin**, *na sadeak ni na hinutur ni* **lalo**. | As much as combed **hair**, as much as the **wind blows**, as much as **thunder** | Declare something that cannot be counted; **Infinity** |

conversations, sermons, song lyrics, and folk tales. In these various contexts, whenever satire, criticism, ridicule, and anger towards the interlocutor occurs, the Batak people use irony to convey it. Furthermore, the irony is reflected through contradictions, parables, and similarities. The irony that appears in the three forms of figurative language uses diction (in this case, a metaphor) which is quite crude. So, despite using irony, the diction used in conveying satire and so on is still conveyed in a firm and straightforward manner. This is acceptable because, like the previous explanation, it is emphasized that irony tends to have a more systematic and logical explanation than other conversational implicatures. This is also conveyed by Huang, Gino, & Galinsky (2015) in their writings.

Furthermore, Table 1 also shows that irony in the Batak Toba language uses various metaphors. Metaphor as a source domain consists of animals (dogs, snakes, and deer), plants (rice, grass, bamboo), inanimate objects (coins), the universe (earth, sky, and water), and even body parts (hands, hair, etc.). All of the source domains mostly represent the target domain in the form of human character, commitment, identity, nature, and behavior that are the basis for criticism or innuendo by the speaker against the interlocutor. Therefore, to better understand irony, it is worth differentiating metaphorical meaning from the literal meaning (Usman & Yusuf, 2020).

The formation of irony in language activities is not an easy thing to do. Its formation involves cognitive complexity and intelligent creativity. This makes the addition of meaning from the actual meaning, such as literal, cognitive (metaphorical), and also literal (Nirmala, 2014). Lakoff and Johnson's theory, implemented in Nirmala's writing about the role of cognition in creating a language, is used to construct the irony of the Batak Toba language.

(2) *Ndang mangkuling sada tangan*
Neg   Act-sound   Art-a hand
'A hand cannot earn sound

*laho   martopak*

Conj Act-clap
without clapping hands.'

Data (2) is obtained from the Batak song, *Sukkun ma Dirim*. The data is the source domain representing the target domain 'the relationship cannot work well if only one of them is fighting for it'. There is an associative strategy that is formed through the 'hand' with the 'relationship' conceptualized in the data. To produce a clap, it takes two hands. The two hands meet at one point, then produce a sound as a result of the clapping. It is translated into a goal of needing two people who are both struggling, then forming a commitment in the relationship. The conceptual metaphor of a journey is also common in expressing love relationships (Lahlou & Rahim, 2022). In this case, cognition plays an important role in associating the translation of the source and target domains with irony.

(3) *Unang patudos   dirimu tu eme na lupangon,*
Imp Act-equal you-2Sg Prep rice Art-empty
'Do not equate yourself with empty rice,

*na diparmudu-mudu alai  hona bolongkon*
Conj Pas-treat      Conj Pas-thrown away
'it has been treated but in the end, it is still thrown away.'

The concept of human self in the data is translated into the concept of rice. Rice is a plant that is planted, cared for, and harvested on time. In the process, not all rice can become rice. Sometimes, the rice is empty, so it is just wasted. The process that occurs from planting to processing rice is conceptualized in humans who cannot take advantage of opportunities to do good things. Of course, in this case, the process of cognition also appears in associating humans with rice. Humans have conceptualized many natural phenomena that occur in life (Roselani, 2020). There is an association strategy process carried out to translate the source

domain into the target domain.

(4)  *Songon biang mangajukajuk di tataringna*
 Prep  dog  Act-bark  Prep kennel-3Sg
 'It is like a dog is barking in its kennel.'

Data (4) shows the irony of this Batak Toba language that interprets a dog that barks in its kennel as a coward. Of course, in abstracting the source domain of the 'coward' being the target of the 'dog', the role of cognition is needed. The similarity of cowardice traits and dogs that are 'only brave in their own kennel' is processed in cognition to give rise to new expressions that can be classified as irony. Data like this is very much found in the language use of the Batak Toba people. Therefore, in the research, conceptual metaphor theory is used to examine the process of forming the three data findings in the irony of Batak Toba. In general, theoretically, when someone produces an expression that is different from the intended meaning, the concept of the stored entity corresponds to another new entity (Nirmala, 2014). For this reason, the following explanation shows several cognitive processes that form the conceptualization of the source domain, which corresponds to the target domain.

(5)  *Jolo nidilat  bibir asa  nidok  hata*
 Conj Pas-lick  lips Konj Pas-speak word
 'Lick your lips before you speak.'

Data (5) is an expression of irony conceptualized from the source realm of *jolo nidilat bibir asa nidok hata*, which represents the target realm of 'think before speaking'. The meaning of the expression shows that there is a cognitive process in forming associative strategies between *jolo nidiliat bibir* and thinking activities. *Jolo nidilat bibir* implies the movement of the tongue that wets the lips from top to bottom and then closes the mouth. This of course takes the same amount of time as it takes to 'think before speaking'. Giving meaning means everything about the object, not only giving information about the object, which will communicate but also constitutionalize the structure of a sign itself (Isnaniah & Agustina, 2020). The associative strategy activates semantic memory and experiences in entities 'licking lips' by 'thinking before speaking'. The associative strategy also makes the abstract target realm becomes more concrete with the presence of the source realm.

Data (5) emerges from a discourse that is echoed on Batak Twitter which is written, *Jolo nidilat lip asa nidok hata, Ala humansit na sineat, hata sian na sineat ni raut*. It means that think before speaking because it is more painful to be slashed by words than to be slashed by a knife. It should also be noted that all linguistic components in these expressions are categorized as irony data because conceptual metaphors can be found in clauses even though the verb attribute still plays an important role (Ardiansyah, Purnanto, & Wibowo, 2020) that same goes for Batak Toba irony.

In addition, Batak Toba's irony data also shows that in one expression there are several clauses marked with a conjunction as a barrier between the irony expression and the explanation of the expression.

(6)  *ueee… anak hasian,*
 Intj... child lovely
 'uee... My lovely child

 *anggo oppungmu  ndang adong,*
 Conj Grandma-2Sg not  exist
 you don't have a grandma

 *na  mapultak sian bulu  do ahu*
 Art  Pas-broken Prep bamboo T  I-1Sg
 I was born broken from bamboo

 *madekdek  sian langit*
 Intr-descend  Prep sky
 and descend from the sky'

Data (6) consists of two expressions, namely, expression (b) is marked as irony while (a) is the context of the conversation. Indeed, in semantics, context does not need to be included, but in this data, it is necessary to explain that the irony of Batak Toba appears in the subordinate clause, which is part of the main clause. It means, in the irony of Batak Toba, there is a metaphor, even though it is used in informal conversations. Semantically, this data concludes that the irony of Batak Toba appears in compound clauses to emphasize the intended meaning. This is the fourth finding in the research.

Based on cognitive function, data (6) shows the conceptualization of 'live alone' as the target domain which is represented by *na mapultak sian bulu do ahu madekdek sian langit* as the source domain. The irony of *na mapultak sian bulu do ahu madekdek sian langit* is understood as a contradictory situation between the entity +HUMAN+ which is supposed to be born from a mother on the biological relationship of a man with a mother who is also a +HUMAN+ but is manifested by 'born from bamboo and descends from the sky'. To understand it, cognitive processes are needed to activate semantic memory in forming associative strategies. So, it is true that research conducted by Huang, Gino, and Galinsky (2015) has stated that irony is like two swords; in addition to playing a role in triggering or instigating a conflict, it can also be a catalyst for creativity, in this case, creative thinking.

(7)  *Bisuk  songon ulok,*
 Adj-smart Adv  snake
 'Smart as a snake,

 *marroha  songon darapati*
 Intr-sincere  Adv  dove
 sincere as a dove.'

Data (7) is represented by the meaning of the source realm of *ulok* 'snake' and *darapati* 'pigeon',

which is aimed at smart and sincere nature. When this data (5) is found in an oral conversation, the target domain is directed to have the same characteristics as snakes and doves. Through this understanding, it is clear that the cognitive processes that occur. It means that when a person is in a situation, thinks about it, and needs to convey that the other person must be smart and sincere, then; the concept describes the speaker's cognitive process in finding the right words to represent the expected meaning. Furthermore, in his/her semantic memory, that trait is a concept that snakes and doves have, so his/her mind turns to the use of the data (7). Several studies say that irony reflects a good cognitive function because with its presence, words that are painful in meaning can be conveyed well, but still have a positive influence on other people cognitive. In line with that, it is also mentioned that irony is a compliment that can be expressed in the form of a real criticism. Data (7) appears as a compliment to someone who has one of the contradictory traits in the expression. On the one hand, a person has a smart but not sincere nature, but on the other hand, a person is also sincere but not smart. For this reason, criticism is made so that the two contradictory traits are owned by the person in question.

Then, further data shows that the semantic feature in Batak Toba irony could be a code that is proven directly or visually and could be felt by the senses. This relates to conceptualizations based on experiences that are felt by the body (Nirmala, 2014), such as the following Batak Toba irony.

(8)  *Risi-risi    hata    ni    jolma,*
Adj-harsh  words  Pron  human
'Human words are harsh,

*lamot-lamot hata   ni    begu*
Adj-smooth   words Pron ghost
ghost words are smooth.'

Data (8) reveals the characteristics of *risi-risi* 'harsh' and *lamot* 'gentle', which are aimed at the target domain of *jolma* 'human' and *begu* 'ghost'. This irony arises in situations when someone sees and thinks that stating something true is not necessarily considered good by others. For this reason, a cognitive process arises to make a correspondence between the situation and the appropriate mental expression. Then, from that process, harsh characteristics and gentle characteristics are found. Human words are perceived as +HARSH, while ghost words are perceived as +GENTLE. Ghosts, in this case, are certainly a metaphor that conceptualizes people who are not good but are considered gentle because they do not convey real news or information.

Based on all these explanations, Table 2 is the realization of cognition in the use of the irony of the Batak Toba language through conceptual metaphors.

Thus, through cognitive abilities, Batak community is able to conceptualize the nature, character, and behavior of humans with various

metaphors as seen in the source domain. Futhermore, the text represents of the speaking community that contains ideology. To be able to reveal this ideology linguistically, a comprehensive analysis of linguistic aspects is carried out, such as vocabulary, semantics, sentence structure, coherence, and cohesiveness (Saraswati & Sartini, 2017). However, in more detail, lingual features that can reveal ideology using the Fairclough approach can be seen in lexical processes, ideological meaning relations, metaphors, euphemistic expressions, formal and informal words that striking, positive and negative evaluations. On the other hand, in social praxis, irony can be a criticism which means a social innovation that can be a means of communicating new ideas as well as evaluating old ideas for social change (Luthfi, 2020).

Table 2 Metaphor in Irony

| Metaphor in Irony | Source Domain | Target Domain | Conceptual Meaning |
|---|---|---|---|
| *Tangan* | hand | Human | Commitment |
| *Eme* | rice | Human | Valuable |
| *Biang* | dog | Human | Cowardly |
| *Bibir* | lips | Human | Thinking |
| *Bulu* | bamboo | Human | Biological Relationship |
| *Langit* | sky | Human | Biological Relationship |
| *Ulok* | snake | Human | Smart |
| *Darapati* | dove | Human | Sincere |
| *Begu* | ghost | Human | Gentle |

All data in the research are obtained from various Batak Toba texts, then sorted and identified as ironic data. Therefore, text analysis is focused on irony data only. Some of the findings of the research are described as follows. First, from the whole data, it appears that the irony of Batak Toba is conveyed in a metaphorical lexical manner and related it to the natural surroundings. It shows that the Batak Toba people are able to abstract the nature in which they live and show their identity through the language they use. For example, the lexical *toruan* 'downstream', and *julu* 'upstream' in data (1) represents the life of the Batak Toba people who live with water-based nature, such as *binanga* 'river' and *tao* 'lake'. In addition, the Batak Toba people are also very close to rice, so the conceptual meaning of rice is also used in irony as in data 3, *'Unang patudos dirimu tu eme na lupangon, na diparmudu-mudu alai hona bolongkon'*. The majority of Batak people work as farmers, so they are very close to the concept of rice fields and rice.

Second, the irony of Batak Toba also shows the subject's identity to the reality of the identity of socio-cultural values. This is reflected in the vocabulary in the form of a negative evaluation of the data (6) *na*

*mapultak sian bulu madekdek sian langit.* This irony represents how Batak people see themselves in the realm of praxis of everyday social life. This irony will arise if someone is not able to explain the genealogical line of tarombo in its essence as *Anak ni raja or boru ni raja*. The ability to explain ancestral lineage is one of the beliefs (ideology) for indications that the title *Anak ni raja and boru ni raja* is worthy of being attached to someone. In this regard, in social practice, irony displays ideological effects, namely producing and reproducing unequal power relations (Mardikantoro, Siroj, & Utami, 2020)

Third, the irony of Batak Toba through discourse analysis also shows euphemism expressions in each data to avoid conflict, as shown in data (8) *'Risi-risi hata ni jolma, lamot-lamot hata ni begu'*. This irony asserts that a harsh rebuke of pain does good, but a gentle word of hypocrisy can do something bad. Through this expression, a belief is conveyed that meekness does not necessarily bring goodness, on the other hand, harsh words do not necessarily bring badness. As previously explained, the Batak people are used to speaking firmly and straightforwardly. That is why hard and firm words are conceptualized with humans, while soft words are conceptualized with demons. However, with such firm habit of speaking, this irony still seems euphemistic to avoid conflict.

Fourth, Batak Toba society, in general, has an ideology of maintaining horizontal relations between humans and other humans. Therefore, although basically straightforward and firm, Batak Toba people creatively use irony towards others in order to avoid social conflict. This is reflected in all the ironies in this research. For example, *'songon biang mangajuk-ajuk di tataring na'* uses the biang metaphor to conceptualize a cowardly person. The habit of the Batak people, who are brave and firm, can live anywhere, and are independent, think that a coward is the same as a dog. However, like the concept of using irony, the term cowardice is replaced with the irony of 'a dog' to avoid conflict. Thus, social practice in critical discourse analysis is related to events from a reality and social structure (Cenderamata & Darmayanti, 2019).

Based on various data presented using a conceptual metaphorical approach, it is found that the irony of Batak Toba is conceptualized through parables, contradictions, and similarities. These three things can be used to include satire and ridicule without using actual sentences. Furthermore, irony in the Batak Toba language uses various metaphors, as a source domain consists of animals (dogs, snakes, and deer), plants (rice, grass, bamboo), inanimate objects (coins), the universe (earth, sky, and water), and even body parts (hands, hair, etc.). All of the source domains mostly represent the target domain in the form of human character, commitment, identity, nature, and behavior that are the basis for criticism or innuendo by the speaker against the interlocutor. Hence, the irony of Batak Toba is understood through the process of cognition to activate semantic memory in forming associative strategies.

The cognition possessed by a person is able to associate the conceptualized source domain with the target domain. Then, the irony of Batak Toba is obtained based on the similarity of characteristics, traits, or situations with the target domain to obtain a mental lexicon in the source domain. This is a cognitive process characterized by the search for a lexicon that is in accordance with the similarity of characteristics, traits, and situations in the source domain to the target domain. Furthermore, the irony of Batak Toba can have a positive influence on other people cognitive. Through irony, someone who is subjected to irony can get the meaning of advice without feeling criticized.

Furthermore, the findings obtained using Fairclough's model are (1) the irony of Batak Toba is conveyed in a metaphorical lexical manner and related it to the natural surroundings; (2) the irony of Batak Toba also shows the identity of the subject towards the reality of the identity of socio-cultural values; (3) the irony of Batak Toba through discourse analysis as well showing euphemism expressions in each data to avoid social conflict; and (4) irony Batak Toba describes the ideology of maintaining good horizontal relations.

## CONCLUSIONS

An irony is an indirect form of language used to convey one thing by implying something else in it. Irony can escape the opinion echoed by the ridicule or ridicule that accompanies it. Irony becomes a figurative language used to avoid conflict. In the Batak Toba language, the irony is widely used, although basically this language is considered harsh and firm. The Batak Toba language-speaking community has a philosophy and ideology that proves the language tends to be harsh and assertive.

The research describes various forms of irony in the Batak Toba language. The irony is shaped by cognition and implemented through social praxis. The cognitive abilities of the Batak Toba people have been expressed in metaphors conceptualized with the universe, animals, plants, and even inanimate objects. The accuracy of the Batak community in abstracting all of this enriches their knowledge, so it gives birth to various forms of irony, which are also clues to the cultural identity of the Batak Toba. For this reason, it is necessary to explore more about the cognitive abilities of the Batak community in order to reveal the local wisdom of Batak culture. The use of the Batak language that means figuratively not only functions as a medium of communication but is also loaded with cultural values.

In social praxis, the irony is used to avoid conflict. This is certainly very necessary for maintaining harmony between human beings. Practically speaking, messages or intentions that are satire, criticism, and even ridicule can be conveyed properly without having to invite conflict through irony. This strategy has begun to be used in the media but is still rarely used in daily communication.

As a suggestion, there is a need for further research on irony through other linguistic approaches. So far, research on irony is still minimal and tends to be done with a literary approach. In addition, previous research also only revealed the style of language in the form of irony. In fact, there is a lot of local wisdom in the irony that can be conveyed to the wider community. Irony as a figurative language contains cultural values that can be inventoried to maintain the Batak cultural heritage. Batak culture which is implemented through language must be maintained.

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