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**METAPHORS IN PANTUN FOR WEDDING CEREMONY
IN MALAY LANGKAT TRADITION**

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ABSTRACT

Pantun is a old poetry of Malay which is used as a means of delivering ideas, attitude, and cultural values (Sri, 2010:6). Along the ceremony of Malaynese Wedding, there are a lot of clauses that are used to express the speaker's ideas that implies hopes and suggestions to the people. Next, the words of Pantun are also used to express the speaker's attitude towards the marriage like to entertaint the bride and groom. In addition to delivering ideas and attitudes. Pantun is also used to present the cultural values of Malay that keep the kinship among family members. Words arranged in Pantun in terms of poetic values contain philosophical of life, politeness ethics, laws and society. Malaynese is a closed society to say something cannot be directly but must be coated with words that make its meaning disguised but easy to understand. The purpose of this study is to explain the use of metaphor types in Pantun for Wedding Ceremony in Malay Langkat tradition. The use of metaphor of this study divided into four, like: information function, expressive function, directive funtion, fatigue funtion. This study used descriptive qualitative research. The data of this study were collected from clauses in pantun that reflected metaphor. The realization of metaphors in pantun were especially existed in HEMPANG pintu, HEMPANG kipas, and HEMPANG batang. The result of this study showed that there were expressive function was 16 (53%), information function was 9 (30%), directive funtion was 4 (13%), and fatigue funtion was 1 (4%).

Keywords: *Metaphor, Pantun, Culture, Malay Wedding Ceremony*

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INTRODUCTION

Indonesia has various ethnicities, and one of them is Malaynese. Malaynese is one of part from Indonesia people who has some cultures that grows and develops among the community and has many ancestral heritages that are still preserved. There are many Malay cultures that have been preserved from the past until now. Malaynese always uphold their customs and practice in their daily activity.

Husni (1986) argues that the custom divided into four categorizes, they are: custom which is true custom (*adat yang sebenar adat*) is the core of custom based on the learning of the islamic religion, custom which is adjudicated (*adat yang diadatkan*) is the custom generated based on consensus from the local people, the most traditional custom (*adat yang teradat*) is the habits of community who is often done then sooner or later will become custom, and customs (*adat istiadat*) is the habits of community which in the process required special ceremonies.

Takari, Zaidan, and Fadlin (2014) state that there are nine kinds of procedures in Malay wedding ceremony which consist of :

- (1) *merisik kecil* (small merisik)
- (2) *merisik resmi* (official merisik)
- (3) *meminang* (asking for marriage)
- (4) *hempang batang* (stem dashed)
- (5) *hempang pintu* (door dashed)
- (6) *hempang kipas* (propeller dashed)
- (7) *tepung tawar* (flour throwing)
- (8) *makan nasi hadap-hadapan* (having a cooked rice face to face)
- (9) *mandi berhias* (ornate bath)

Based on the explanation above the study will focus to take the data only in *hempang batang*, *hempang pintu*, and *hempang kipas*. The three procedures will be taken because the study will focus on 'hailing groom' event. In hailing groom event only the three procedures will be practice in the wedding ceremony. The three procedures that must be passed, where *Pantun* are needed to pass through it (*hempang batang*, *hempang pintu*, *hempang kipas*) so that the groom and the bride can meet each other in the aisle. *Pantun* has important role which can be as a tool to convey the message. The Malay community understands that *Pantun* is closely related to meaning, courtesy, and good character. The culture based on the ability to absorb, remember, apply, and develop it. So that it takes the intelligence of traditional figures in translating cultural concepts, depth of insight and science. The figures who is done the job

called *Telangkai*.

The advice of parents explains: “*Through expressions, many meanings are stored: in the poem, many meanings are gathered; in the adage there are many benefits; in a thimble are many provisions; inside are like many gestures; in the parable of many new; in gurindam many hidden secrets; or in a word there are many meanings* ”. The above phrase explains that the parable contained in *Pantun* of wedding ceremony contains many implied or explicit meanings. Therefore, they used *Pantun* to convey their message, and to make it to be perfect, so that the metaphor is needed to make the message is better and has a good meaning.

Lakoff and Johnson (2003:7) state that the essence of metaphor is understanding and experiencing one kind of thing in terms of another. This thing also explained by Lakoff and Johnson in a utterance ‘ARGUMENT IS WAR’. The utterance has a mean that while the peoples are debating in the events then indirectly war will be happened in the situation. So, it relate with this study, because the two speakers (*Telangkai*) who is come from the different side compete with each other. *Telangkai* for the groom side has to defeat *Telangkai* for the bride side by using their ability to create the best *Pantun* by using metaphors.

It means that the metaphor give the meaning which is offered of *Pantun*. That is the reason why the metaphor is very important and it has a big role in *Pantun*. Metaphor of *Pantun* had developed by the community in Langkat with the purpose to preserve the customs. Langkat regency is one of the district in North Sumatera. The people who live there is variation, one of them is malay ethnic. Malay ethnic is the most dominant in Langkat district, they uphold the customs in their community, especially of wedding ceremony. There are some messages which is delivered by the speaker (*Telangkai*), they are: pique, courage, direction, suggestion, and questions. Here are the examples of some *Pantun* of wedding ceremony in Langkat based on observation of study as the following

Telangkai states in Hempang Batang (Stem Dashed):

Impal larangan tengah berdiri

‘Impal ban is standing’

Lengkap dengan pegang senjata

‘Complete with a weapon’

Uncang syarat tidak diberi

‘Uncang has not given’

Jangan harap hempang batang dibuka

‘Do not expect to blow the stem dashed open’

Impal larangan di balik dinding

‘Impal ban behind the wall’
Jangan marah jangan merajuk
‘Do not be angry do not sulk’
Mari sayang kita berunding
‘Let’s baby talk’
*Ada dibawa **penawaran sejuk***
‘There is a take cool offer’

Based on the description of *Pantun* above, we know that the marriage is the unity process between the groom and the bride. The situation of poem described that the bride’s family asked a requisite to groom’s family. Then, The utterance of ‘Penawaran sejuk’ means that the groom’s family try to seduce the bride’s family by offering with the worth something in hailing the groom. It shows that malaynese used the *Pantun* as a instruement which used to deliver the message in expressive function with a good attitude by using the metaphor.

Telangai states in Hempang Pintu (Door Dashed):

Dikala awan sudah berarak
‘When the clouds have drifted’
Laut tenang tiada berombak
‘The sea is calm without choppy’
*Dikala **bunga** mengurai kelopak*
‘While flower parse their petals’
Menyebar harum wangi kelopak
‘Spread fragrant scented petals’
Takjub melihat kain terbentang
‘Amazed to see the fabric stretched out’
Beginikah caranya menerima tamu
‘This is how you receive the guest’
Bermaksud baik kami ini datang
‘We have come to mean well’
Kenapa pulak di hempang pintu
‘Why are you hanging on the door’

Based on the description of *Pantun* above, the word “bunga (flower)” it explains that the bride as a flower which has a fragrance and ornate pretty in the aisle to wait for the groom’s arrival. The message of *Pantun* that malaynese always polite while ask something who is make their feeling. They use indirect utterances to say what they want.

Telangai states in *Hempang Kipas* (Propeller Dashed):

Kayu sampan berhati – hati

‘The canoe be careful’

Penuh muatan si buah pala

‘Full load of nutmeg’

Hempang pintu sudah dilalui

‘Door dashed has been passed’

Hempang kipas menanti pula

‘Propeller dashed awaits too’

Dua dara remaja puteri

‘Two teen girls’

Berparas elok cantik jelita

‘Has very beautiful face’

*Syarat **tuan puteri** sudah terpenuhi*

‘The princess’s requirements have been fulfilled’

*Mohon *hempang kipas* dibuka*

‘Please let the propeller dashed open’

The word of ‘tuan puteri’ its mean that the bride is special woman who ask the special something to the bride’s family. At least, the bride’s family can fullfill the special something what the bride want.

Based on the description the three of *Pantun* above, it can be concluded that the malaynese has to know how the way to make the utterances can be polite and the hearer feel to be happiness while listen their utterances. So, the metaphor is very needed for using in *Pantun* that it will be perfect with combine both of them.

Leech (1997) argues that the reason why metaphors are used in language is because metaphors have several types of usage functions in the oral form, they are.

1. Information function

The use of metaphorical language speech whose function is to convey information about the thoughts and feelings of the speaker to the interlocutor. The characteristics of this function are the characteristics that are implied in the message it conveys. The characteristics of these functions usually contain ideas, beliefs, certainty, anger, worry, anxiety, and courage.

2. Expressive function

The expressive function is the delivery of the spoken language metaphorically contains an expectation in accordance with the wishes and desires of the speaker to the

interlocutor. This function is characterized by implied purposes which indicate direction, suggestion, or hope.

3. Directive function

The directive function if the speech language metaphorically contains elements that can affect attitudes and independence. Usually the function of this directive is marked by the presence of orders, instructions, threats, or questions.

4. Fatigue function

The fatigue function when the speech of the language metaphorically contains elements that can inform the message with the aim of keeping the relationship somewhat harmonious. The characteristics include the use of language which means good and bad relations, closeness of social relations, familiarity, kinship between the speaker and the interlocutor.

Besides that, the previous study of metaphor have been conducted by Sagala, Sumarsih, & Saragih (2019) the title 'Metaphors in *Umpasa* of the Toba Batak Wedding Ceremony'. They said that the realization metaphor in *Umpasa* were specifically existed in Marunjuk and Marhata Sinamot. And, the data showed that there were structural , orientational, and ontological metaphor. This study found some messages: advice, blessing, hope, and health. The previous researcher analyzed about metaphor in different field, especially in different culture. They also done the differences data, source of the data, technique to collecting the data. And the different of the ground theories used. Based on the lakoff's theory that different culture will get the different result. So, inderecely, The study has different messages in wedding ceremony especially in 'hailing groom' in Malaynese and Bataknese.

So many studies had analyzed about *Pantun* in malay langkat, but it still seldom the study which is analyze the metahors in *Pantun* in malay langkat. This study is going to be interesting and unique because this study is not meant to structural and semiotic meaning, but to prove the semantic meaning in sociolinguistic especially as oral tradition by using metaphor in *Pantun*. This study will bring the metaphors in new field where none of the previous study have ever tried it. Sibarani (2012) states that oral traditions are the community's traditionally cultural activities inherited from generation to generation. Its mean that oral tradition is the form of *Pantun* which is practice in wedding ceremony in malay langkat tradition. So, the theory has relationship between the use metaphors in *Pantun* in wedding ceremony.

Based on the explanation of phenomenon above, the researcher is eager to analyze

whether the *Pantun* serves language development at best due to the metaphor, especially by considering metaphor types used in *Pantun*. In conclusion, the writer would like to see only by applying the Process of the analysis of metaphor in *Pantun* of Wedding Ceremony in Malay Langkat Tradition. The researcher hopes that the finding of this study can give some contributions to all malaynese to be proud in their customs and introduce the customs of malaynese in wedding ceremony process clearly.

METHODOLOGY

Borg & Gall (1993:354) elaborate that descriptive method is primarily concerned with finding out way as it is. Descriptive research design simply describes what data shown. Qualitative analysis is then applied to find out theoretically which one seemed to be the better text to convey the metaphors in *Pantun* of Wedding Ceremony in Malay Langkat tradition. Some examples of the types and description the use of metaphor in the clauses gave to show the types of the metaphor, process of the metaphor, and described some reasons of using metaphor in *pantun* of wedding ceremony in malay langkat tradition.

The data of this research was a wedding ceremony event, this event chosed due to the easiness to obtain the data; the couple is the speaker's family. The data downloaded from internet on Sunday, 3rd January 2021, exactly in You Tube Channel on *Leo Photo Official* with the title *Adat Melayu-Ngantar Pengantin*. The web can be access on <https://www.youtube.com/watch?v=bcp0Yk9-dHs>. The data were obtained the informants' answer who live in Kecamatan Bahorok, Kabupaten Langkat. The two telangkai were two adult men. The source of data is the metaphor clauses in *Pantun* of Weddding Ceremony in Malay Langkat tradition (the document is video record) and the informants' answer or explanations. The relevant book and the relevant research used to support the research.

The data collected by applying the observation, document, and interview the informants. The research used the documentary technique. Ary (1979:304) states many interesting and useful projects in the field have been concerned with information obtained by examining records as document. The data of this research analyzed based on Miles, Huberman and Saldana (2014). The data will analyze through three steps namely: data condensation, data display, drawing conclusion / verifying.

FINDING AND DISCUSSION

There are some reasons for using metaphor in *Pantun* in Malay. For make it clear, the reasons of using metaphor in *Pantun* the Malaynese can be seen in table 1 as follows.

Table 1. Reasons of Using Metaphor in *Pantun* the Malaynese

No	Type	Frequencies	Percentages (%)
1	Expressive	16	53
2	Information	9	30
3	Directive	4	13
4	Fatigue	1	4
Total		30	100

Based on the table 1 above, the percentages reasons of using metaphor in *Pantun* the malaynese, Expressive was 53%, Information was 30%, Directive was 13%, Fatigue was 4%. The total was 100%. Expressive was higher that another because the speaker often used the direction, suggestion, and hope while he delivered the meaning in *Pantun*.

1. Expressive

The expressive function is the delivery of the spoken language metaphorically contains an expectation in accordance with the wishes and desires of the speaker to the interlocutor. This function is characterized by implied purposes which indicate direction, suggestion, or hope.

Data 14/DME/L.8'32''

Gunung sudah kami daki

'We have climbed the mountain'

Laut kami seberangi

'The sea we crossed'

Apa lagi sungai kecil

'What else is a small river'

Hempang pintu macam ini tak lah menjadi takut kami

'The door dashed like this do not be afraid of us'

The clause "*Gunung sudah kami daki laut kami seberangi*" the mean is that the groom's family had pass through some steps which has the great values like small merisik, official merisik, asking for married and the barriers along their trip to the bride's family so that the clause like "*Apa lagi sungai kecil, hampang pintu macam ini tak lah menjadi takut kami*" their clause explain that hampang in hailing the groom event is small barriers. Because their belief that they full of confidence to give their suggestion. They used metaphor to express it.

2. Information

The use of metaphorical language speech whose function is to convey information about the thoughts and feelings of the speaker to the interlocutor. The characteristics of these functions usually contain ideas, beliefs, certainty, anger, worry, anxiety, and courage.

Data 9/ASMI/L.7'48''

Di dalam seulas sirih terdapat hati yang bersih

'In a betel leaf there is a white heart'

Di dalam seulas pinang budi baik di kenang-kenang

'In a piece of good betel nut is remembered'

Di dalam secolek kapur terdapat hati yang jujur

'In a dab of chalk there is an honest heart'

Di dalam kapur yang secawat

'In a piece of chalk'

hendak pulak menyambung tali persaudaraan

'Want to continue the ties of brotherhood'

The clause above has deep meaning, where the speaker or *Telangkai* said like that because he want to give their belief to hearer that in malay *resampulak* usually as an opening in their meeting using a slap. Inside the slap, there are betel, betel nut, and chalk. And each of things has a special meaning that they believe in. Like clause "*Di dalam seulas sirih terdapat hati yang bersih*": betel is the only plant which created by God starting from the root, stem, leaf, branch, to the shoot when we picked and smelled it has the same smell, so, this is interpreted that the promise that has been agreed will not change. Next, the clause "*Di dalam seulas pinang budi baik di kenang-kenang*" while *Telangkai* said like that he want to give the information that betel nut is a symbolic that we always remember someone's kindness and everything that comes good then good in return. The last, the clause "*Di dalam secolek kapur terdapat hati yang jujur*" as we know that a chalk has white color. White color as symbolic that in there are good purpose and good intention.

3. Directive

The directive function if the speech language metaphorically contains elements that can affect attitudes and independence. Usually the function of this directive is marked by the presence of orders, instructions, threats, or questions.

Data 8/DMD/L.6'10''

Kalau hendak ke Kuala Bubut

'If you want to go to *Kuala Bubut*'

Boleh datang di waktu senja

'Can come at dusk'

Ada datuk bawa hasil kebun

'There is a grandfather who brings garden produce'

Untuk pembuka pintu pertama

'For the first door opener'

The clause "*Ada datuk bawa hasil kebun untuk pembuka pintu pertama*" its mean that while the groom's family want to open the stem door as the first door so the speaker in bride side will ask about their garden produce as a tool to open the stem door. This is a question form from the speaker and also as instruction to open the stem door in the first step.

4. Fatigue

The fatigue function when the speech of the language metaphorically contains elements that can inform the message with the aim of keeping the relationship somewhat harmonious. The characteristics include the use of language which means good and bad relations, closeness of social relations, familiarity, kinship between the speaker and the interlocutor.

Data 9/ASMF/L.7'48''

Di dalam seulas sirih terdapat hati yang bersih

'In a betel leaf there is a white heart'

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Di dalam secolek kapur terdapat hati yang jujur

'In a dab of chalk there is an honest heart'

Di dalam kapur yang secawat

'In a piece of chalk'

hendak pulak menyambung tali persaudaraan

'Want to continue the ties of brotherhood'

The means of clause above is the bride's family and the groom's family would like to make a good kinship between of them. They want all of their family can introduce each other, so that they can get to know their family in closer.

CONCLUSIONS

After analyzing the data, conclusions can be explained as the following:

- (1) Malaynese used some metaphors in *Pantun* for their wedding ceremony. There are three kinds of metaphor which used by Malaynese, they are: asymmetric metaphor, dead metaphor, and inactive metaphor
- (2) Some metaphors in *Pantun* for wedding ceremony in Malay Langkat Tradition. The wedding ceremony in hailing the groom has cultural values in Malay society. Malaynese always give awarded to their closest people. It can be conclude that Malaynese believe that every man has to hard work to get the women as his wife and to be his bestfriend for his life ever.
- (3) The metaphor which were uttered by the speakers, like: *telangkai* from the groom side and *telangkai* from the bride side used in Malay Wedding Ceremony were as expressive, information, directive, and fatigue. The function of metaphor used to open the three doors.

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