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METAPHOR IN BAHASA BATAK ANGKOLA JULU PROVERB

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ABSTRACT

Discussion of metaphor is also widely associated with proverbs. This is not surprising because metaphor is a part of figure of speech in literary theory. The aim of this research was to find out the reasons of metaphor realized in BBAJ Proverb in the way they are. Thinking and creating metaphors that human cannot escape from their environment, because they always interact with it. The study of interactions between humans and their environment (animate and inanimate beings) is called an ecological study system. The data sources of this research were 5 people. They are the descendants of native speakers who first lived in the village of Sabungan Julu. The research is a kind of qualitative descriptive. The data of the research focus on phrase, which contain of metaphor on BBAJ Proverb, the technique of collecting data that is used in the research is collecting or listing proverbs from Bahasa Batak Angkola Julu. From some process of communication the researcher has been listed any proverbs based on the context of interaction and communication. The results of this research as the reason of the using metaphor, the BBAJ's Proverb used depends on the social and cultural environment shows their identity. Results of the reason of using metaphor in BBAJ Proverb are, the microcosmos reason is the most prominent reason where the percentage distribution is 52,5% while the macrocosmos reason is 47,5 %. There is a proverb which has two reason of using metaphor in BBAJ Proverb, both macrocosmos and microcosmos. The proverb is *halak na lilu di alaman /pae sobanan*. From the result it can be concluded that the reason for the creation of metaphors in BBAJ Proverb is more dominated by the culture, customs, mindset and habits of the Angkola Julu people themselves (microcosmos) rather than the geographical conditions of their natural environment (macrocosmos).

Keywords: *Metaphor, Bahasa Batak Angkola Julu (BBAJ) Proverb, the Reason of the Using Metaphor*

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INTRODUCTION

Bahasa Batak Angkola Julu (BBAJ) is one of ethnic language in Indonesia, it is part of the Bahasa Batak. Angkola in a district of Angkola society Tapanuli. BBAJ is distinguished with Bahasa Mandailing. It can be seen from the dialect and the pressing when uttered the language. The cultural background and custom of Batak Angkola Julu uphold the value of politeness and “tutur”. If noticed, BBAJ which is used in communicating to carry out daily activities, it contains many expressions or proverbs that contain with metaphor.

The community of *Batak Angkola Julu* has its own distinctive culture that upholds the values of custom and speech which are also dominated by Islam. Cultural, language, religion and regional differences greatly influence the creation of metaphor. This linkage occurs because metaphor is born and grows from the experience of the speaker and from that experience will later form the perspective and mind set of society. BBAJ Proverb reflecting the feeling and thoughts of *Batak Angkola Julu*'s community. Here is the example of BBAJ Proverb contains of metaphor in it. The proverb appears in a conversation of a family who consist of three people, they are Khalida (K) a daughter in a family, Mommy (M) their mommy and Akmal (A) a brother of K.

The conversation is as follows:

:

K : *Umak madung adong do hepeng ni mambayar uang kuliahki, accogot ma terakhir pembayaranna.*

Mom, is there any money for my tuition payment yet? Tomorrow is the last payment.

M : *Napedo adong inang sapai jolo dosen mi sanga bisa minggu depan di bayar.*

Not yet dear, please ask your lecture whether it can be paid next week.

K : *olo umak! (got tangis.)*

Yes mom! (Want to cry).

A : *Ligin jolo umak, ma manggolap Lubuk Raya.*

Look ma'am, Lubuk raya is cloudy.

M : *Ulang mada tangis anggo adong naron dipinjam umak jolo di tulangmu.*

Don't cry, I'll try to be in debt with your uncle if he has money.

This research attempt to identify several categories of Metaphor by analyzing the metaphor in BBAJ Proverb at the daily activities communication. In communicating in daily activities, metaphorical expressions are often spoken to convey feelings or thoughts about the events that occur or the circumstances they are experiencing at that time. The aspects which

observed in this study, the reason of using metaphor as the way they are.

Metaphor is one of the major types of comparative language styles. The metaphor figure of speech makes comparisons of one thing for another, but without using comparative. Metaphor literally comes from Greek “metaphora” which means “to move”. The etymological terminology of metaphor comes from two words namely “meta” (above or exceeding) and “pherein” (carrying or moving). Besides that metaphor also has meaning “to transfer” or “transport”. The concept of metaphor is basically very simple, consisting of comparators and things being compared[1]. The metaphor only consisted of two parts, namely the principal term/term which is often also referred to as tenor, and the secondary term/ second term which also called the vehicle. Tenor/ principal tenor mentions things to compare while vehicle or second term are things to compare. While metaphor from semantic perspective always consists of two kinds of meaning, they are figurative meaning (signifier) and the intended meaning (signified)[2]. The intended meaning can be expressed through a series of predications that can be applied together to the symbol of the class and direct meaning. Metaphor can also be interpreted as a transfer of meaning, image or an expression with other expressions. The transfer is carried out by returning a concept to show the similarity of the analogy or relationship of the two concepts (Classe 2000: 941). So it is more clear as a statement of (Tarigan, 2013: 15) [4].that the metaphor makes a comparison between two things to make a living mental impression eventhough it is not stated explicitly by the use of words such as, like, for example, similar, as in parable.

The proverb of Batak Angkola Julu is inseperable from the native speaker. The Angkola Batak tribe, as it is called. This tribe is an Angkola Batak resident who lives in the Angkola area, located in South Tapanuli. The name “Angkola” itself is taken from the river in the area. The majority of the population is Muslim. Then for the Angkola region itself is divided into two parts, namely the southern part named Angkola Jae, and in the Northern part named Angkola Julu, with the majority of the population earning a living as farmers.

There are three forms proverb in Angkola Julu they are Proverb in Angkola or in Indonesia Language pepatah is a proverb that contains advice or teachings from the elders (usually used or spoken to break the other person), then parable and the last pemeo.

In the creation of metaphors according to Haley, the language used depends on the social and cultural environment. This is because human perception occurs in a whole with the environment[5]. Related to the social environment language is a fundamental vehicle for humans to carry out social life. When used in the context of communication, language is bound to culture in a multi-layered and complex manner. Language expresses, symbolizes, and

embodies cultural reality.

Thinking and creating metaphors that human cannot escape from their environment, because they always interact with it. The study of interactions between humans and their environment (animate and inanimate beings) is called an ecological study system[7].

The formation of a metaphor in one area (eco-region) is the result of cross mapping from one concrete domain as the source domain to the abstract domain as the target domain. The source domain generally refers to the natural characteristics of flora and fauna in the natural environment of the area mapped to the characteristics or behavior of humans and humans themselves as a whole. The interrelationship between the two domains will be processed in the user's cognitive. The use of metaphors will continue and be passed down from generation to generation if it is agreed upon by the conventional language community.

From the several opinions above the writer of the research making two reasons for the using of metaphor in Bahasa Batak BBAJ Proverb they are macrocosmos (Physical natural environmental factors) and microcosmos (social cultural environmental factors).

1). Macrocosmos (Physical Natural Environment factors)

Macrocosmos or physical natural environment can be in the form of rural natural environment, urban natural environment, artificial environment and the universe (eco-region).

The majority of Batak Angkola Julu area consists of many villages located in mountainous valleys. When visiting Angkola Julu area, you will see three mountains lined with Mount Lubuk Raya which is the highest peak, while on the right there's Mount Sanggarudang and on the left the Mount Sibual-buali which is a volcano in the Sipirok area. On the opposite side of this mountain range, you can see Simarsayang hill, which is the tourist area of pride for people who live in the Angkola area. There are several rivers that become a source of irrigation for rice fields and plantation because the majority of the livelihoods of Angkola Julu residents are farming.

From the explanation of the natural environment, conditions of Angkola Julu this will greatly affect the formation of metaphors in the proverbs in the area, where most of the metaphors are always related to the flora and fauna as well as the condition of Angkola Julu area. Here are several examples metaphor in Bahasa Batak BBAJ Proverb:

1. "*tor marsitatapan, rura marsitoguan*". In Indonesian means that "*puncak hanya bisa saling menatap dan lembah saling berpegangan tangan/ saling menuntun*". This proverb give us an advice to be remember each other and established the relationship wheter in the bad situation (poor) and good situation (success).

2. "*sattapul dua laccim*", in Indonesian means *sekali tebas 2 putus*. This means in doing one action can complete another working like the figure of speech "one shoot two birds".

2). Microcosmos (Social Cultural Environmental factors).

As the previous explanation that microcosmos (social cultural environmental) is refer to the human's character, religion and believe, include knowledge, occupation and custome. The society of batak Angkola Julu indeed known for various forms of politeness and gentleness, in order to maintain the language and religion backround. This is in line with the grip of Islam which is still firmly held and the eastern value of the Angkola Julu Batak community which has become part of their way of life. Because of this, the society of Batak Angkola Julu who emphasize language and politeness, they don't like letting go of their true intentions and their feelings of dissastisfaction openly. If they did so, they would be considered impolite.

For example: "*solot-solot anak ni pisang*". In Indonesian means "*pohon pisang yang tumbuh rimbun sampai banyak tumbuh tunas disekitarnya*". This describes the child from a family who has not independent yet, still continues to depend materially on their parents and lives together.

Another example: "*tano dalihan natolu*". In Indonesian *dalihan* is *tungku yang terbuat dari tiga batu* or means that stove which made of three stones. Social culture in the Batak Angkola Julu area recognizes "dalihan na tolu" which describes the relationship of the kinship system with three terms, namely *mora*, *kahanggi* and *anak boru*.

METHODOLOGY

"Metaphor in BBAJ Proverb" based on theory of human room perception space by Haley's was conducted by using descriptive qualitative design, which the natural setting as the direct source of data[4]. The data are the phrase, clause or a sentence which containing metaphor in Bahasa Batak Angkola Julu Proverb. The sources of data were several native speaker of Bahasa Batak Angkola Julu who live in Sabungan Julu village. The technique of collecting data that is used in the research is collecting or listing proverbs from BBAJ. From some process of communication the researcher has been listed any proverbs based on the context of interaction and communication then wrote in a note about the metaphor have articulated.. Next step the researcher define the reasons of using metaphor in BBAJ Proverb by seeing the key word in the proverbs that make it suitable with the context and the reason of using metaphor microcosmos or macrocosmos.

FINDINGS AND DISCUSSION

4.1 Data Description

The data of this research are in the form of metaphors contained in the Bahasa Batak Angkola Julu Proverb. In this case, the researcher took the data from 5 people. They are the descendants of native speakers who first lived in the village of Sabungan Julu. The amount of data obtained in this study consists of 38 proverbs that contain metaphors in them. In this section, the stages of data analysis of the Miles and Huberman model are presented which include: the interpretation stage, the categorization stage, and the distribution stage.

4.2 The Reason for Using Metaphor

(Kramsch, 2001:6) also explained that language is a fundamental vehicle for humans to carry out social life. When used in the context of communication, language is bound to culture in a multi-layered and complex manner. Language expresses, symbolizes, and embodies cultural reality.

In others (Wahab, 1995: 76-77) explains in thinking and creating metaphors that human cannot escape from their environment, because they always interact with it. The study of interactions between humans and their environment (animate and inanimate beings) is called an ecological study system.

In addition (Nuzwaty, 2020:78) states, “*Metafora sebagai bagian dari bahasa menurut kajian ekolingistik tentu saja memiliki keterkaitan erat dengan kehidupan manusia dalam komunitas bahasa di suatu lingkungan. Lingkungan dimaksud, meliputi seluruh lingkungan yang berkenaan dengan kehidupan manusia baik lingkungan alam ragawi (macrocosmos) maupun lingkungan sosial budaya atau socio- cultural (microcosmos).*”

Table. 4.3 The Reason of Using Metaphor.

No.	BBAJ Proverb	The reason	
		Macrocosmos	Microcosmos
1	<i>Risi-risi do hata ni jolma, lamam-lamam hata ni begu</i>	-	✓
2	<i>Pantun hangoluan teas hamatean</i>	-	✓
3	<i>Holong do namangalap holong</i>	-	✓
4	<i>Ndang di au, ndang di ho tumagonan ma di begu</i>	-	✓
5	<i>Oto inda tarajaran pistar inda tarhaguruan</i>	-	✓
6	<i>Nada mangilak tano tingganon ni udan</i>	✓	-
7	<i>Ma manggolap Lubuk Raya</i>	✓	-
8	<i>Tor marsitapan, rura marsitoguan</i>	✓	-
9	<i>Pitu batu martindi napartorui do na dokdohan</i>	✓	-

10	<i>Molo litok aek di toruan, tungkiron ma tujuluan</i>	✓	-
11	<i>Tampulon aek dona mardongan tubu</i>	✓	-
12	<i>Tampulan aek do halak namarkahanggi</i>	✓	-
13	<i>Ulos naso ra buruk.</i>	-	✓
14	<i>Tukkot di nalandit sulu di hagolapan</i>	-	✓
15	<i>Unposo sian robung unlaku sian hepeng</i>	-	✓
16	<i>Suda arang so himpal bosu</i>	✓	-
17	<i>Roda ni padati do parngoluan ni jolma</i>	-	✓
18	<i>Marsisande tu hayu na buruk</i>	-	✓
19	<i>Betul maho botik, asal di jottik tangis</i>	✓	-
20	<i>Ulang di suan bulu naso marmata</i>	✓	-
21	<i>Muda singkam bonana, singkam tunasna</i>	✓	-
22	<i>Ndang dao tubis sian bonana</i>	✓	-
23	<i>Solot-solot dona anak ni pisang</i>	✓	-
24	<i>Manjijing baringinna be do</i>	✓	-
25	<i>Suan tobu di bibir dohot di ate-ate</i>	✓	-
26	<i>Na tarpaingot piongoton</i>	✓	-
27	<i>Si loppa lali na habang</i>	✓	-
28	<i>Ndang songgop onggang tu hadudu</i>	✓	-
29	<i>Halak na lilu di alaman /pae sobanan</i>	✓	✓
30	<i>Mate-mate sada halak</i>	-	✓
31	<i>Naso maputek dope pusotna</i>	-	✓
32	<i>Marata lombam mukonai</i>	-	✓
33	<i>Tuit sitara tuit, tuit pangalahona</i>	-	✓
34	<i>Sattappul dua laccim, sanduduk dua marobo</i>	-	✓
35	<i>Marsipatoruk abarana</i>	-	✓
36	<i>Mari ma hita marsipature hutana be</i>	-	✓
37	<i>Sada huat tu jolo dua huat tu pudi</i>	-	✓
38	<i>Unang ma ganjang tangan manjolo, jempek la mangalehen</i>	-	✓
39	<i>Sian i di jalo, tusi ma di paulak</i>	-	✓

Based on this table, the researcher looks for the distribution of the reason of using on metaphorical expressions in the Bahasa Batak Angkola Julu Proverb (BBAJ Proverb). Of the 39 metaphorical expressions, the percentage distribution is the percentage based on the reason of why the metaphor created through two reasons macrocosmos or microcosmos. In the process of finding the distribution of the percentage at this stage, the researcher also uses the formula:

$$x/y \times 100 = p$$

Where:

X = amount of frequency

Y = amount of data

P = amount of percentration

Furthermore, the presentation of the data from the stage of finding the distribution of the percentage of the reason of using the metaphor as the table below:

Table 4.4. Distribution table of the Reason of Using Metaphor in BBAJ Proverb.

No.	The Reason of Frequencies Using Metaphor in BBAJ Proverb.		Percentages (%)
1.	Microcosmos	21	52,5
2.	Macrocosmos	19	47,5
	Total	40	100

Based on the distribution results of the reason of using metaphor in BBAJ Proverb, there are several interesting things to explain. First, the microcosmos reason is the most prominent reason where the percentage distribution is 52,5% while the macrocosmos reason is 47,5 %. There is a proverb which has two reason of using metaphor in BBAJ Proverb, both macrocosmos and microcosmos. The proverb is *halak na lilu di alaman /pae sobanan*. From the result it can be concluded that the reason for the creation of metaphors in BBAJ Proverb is more dominated by the culture, customs, mindset and habits of the Angkola Julu people themselves (microcosmos) rather than the geographical conditions of their natural environment (macrocosmos).

CONCLUSIONS

As the reason of the using metaphor, the BBAJ's Proverb used depends on the social and cultural environment shows their identity . Results of the reason of using metaphor in BBAJ Proverb are, the microcosmos reason is the most prominent reason where the percentage distribution is 52,5% while the macrocosmos reason is 47,5 %. There is a proverb which has two reason of using metaphor in BBAJ Proverb, both macrocosmos and microcosmos. The proverb is *halak na lilu di alaman /pae sobanan*. From the result it can be concluded that the reason for the creation of metaphors in BBAJ Proverb is more dominated by the culture,

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