

# METAPHOR IN *GURO-GURO ARON* SONGS

JERI CLAUDIUS SEMBIRING<sup>1</sup>, I WY DIRGEYASA<sup>2</sup>  
<sup>12</sup>UNIVERSITAS NEGERI MEDAN

## Abstract

*The objectives of this study were to find out meanings, what, how, and why the author conveys Metaphor in Guro-guro Aron Songs . This study was conducted using descriptive qualitative research. The data of this study were taken from Guro – guro Aron song lyrics by Salamah Br. Barus. The sources of the data were ; 'Simulih Karaben ', 'perbual', 'bencah buruk'. 'Kelengi aku', and 'Sayang kel aku. The data were analyzed by using Harford's theory. 1) The writer found there were three types of metaphor namely, conceptual metaphor (44,4%), ontological metaphor (36,3%) and orientational metaphor (18,1%). 2) the meaning of metaphor in the Guro – guro Aron Songs. 3) There were reason the guro-guro aron why the author conveys metaphor through the lyrics of guro-guro aron album based on life and love, it interpreted by tribal leader who knows all the meaning where each lines has a deep meaning.*

**Keywords:** *Metaphor, Guro-guro Aron, Anthropolinguistics analysis*

## INTRODUCTION

Anthropolinguistics is able to dissect an oral tradition and produce a neat analysis of the relationship between the two. In the discussion there are three main approaches in anthropolinguistic studies, namely performance, indexicality, participation, which have proven effective in studying the relationship between text structure, context and context (culture, ideology, social, and situation) of an oral tradition. with the background of different cultural elements and aspects of human life. With reference to Duranti's (1977: 14) theory, it is concluded in the final discussion that although the anthropolinguistic approach to the study of oral traditions 'seems' to overlap with cultural linguistics and ethnolinguistics (see Folley, 1997: 16) However, with a particular emphasis on anthropolinguistic studies, namely anthropolinguistic emphasis in exploring the meaning, function, values, norms and local wisdom of an oral tradition, the three concepts can be distinguished.

More than that, the anthropolinguistic approach is able to formulate a model for the revitalization and preservation of an oral tradition. In this case, the distinguishing characteristic of anthropolinguistic studies from other approaches looks strong and prominent.

In the life of Karonese, known as culture with respect, religion, mutual respect, in a social relationship, especially if one clan is also considered as one's own family. Public figures such as religious

leaders, traditional leaders, teachers, parents are highly respected. They are also respect about traditions and maintain the traditions that exist in their society. Morals have an important role in the tribe because Karonese almost same like bataknese, mandailing and etc.

Salamah Br. Barus is one of the singer in durin tinggung. There are many songs found in Salamah Br. Barus . In her songs told about social, culture, love, and religion.

## **LITERATURE REVIEW**

### **1. Anthropolinguistics theories**

Duranti (1977: 14) states that Anthropolinguistics is able to dissect an oral tradition and produce a neat analysis of the relationship between the two. In the discussion there are three main approaches in anthropolinguistic studies, namely performance, indexicality, participation, which have proven effective in studying the relationship between text structure, context and context (culture, ideology, social, and situation) of an oral tradition. with the background of different cultural elements and aspects of human life.

Folley (1997: 16) states that anthropolinguistic emphasis in exploring the meaning, function, values, norms and local wisdom of an oral tradition, the three concepts can be distinguished. More than that, the anthropolinguistic approach is able to formulate a model for the revitalization and preservation of an oral tradition. In this case, the distinguishing characteristic of anthropolinguistic studies from other approaches looks strong and prominent.

### **1. Metaphor**

Kennedy (1979) states metaphor is a statement that one thing is something else, which is in a literal sense, In another word, metaphor is a word or phrase to identify something with something else which is completely different. Metaphor is not only used in literature or linguistic, but also daily life. Metaphor can be detected in daily life conversation even though metaphor is a thing that cannot be seen or realized. Many people have used metaphor in papers, in speeches, and in every day conversation.

Chatman (1968) states metaphor is an expression in which a word or phrase and the concept represented stands figuratively for another word or phrase and its concept.

## **2. Types Of Metaphor**

Metaphor is a figure of speech that describes an object or action in a way that isn't literally true, but helps explain an idea or make a comparison. The types of metaphor proposed by Hurford (2007) are as the following :

- Conceptual metaphor
- Orientational metaphor
- Ontological metaphor

## **3. Anthrop linguistics**

Anthrop linguistics is able to dissect an oral tradition and produce a neat analysis of the relationship between the two. In the discussion there are three main approaches in anthrop linguistic studies, namely performance, indexicality, participation, which have proven effective in studying the relationship between text structure, context and context (culture, ideology, social, and situation) of an oral tradition. with the background of different cultural elements and aspects of human life. With reference to Duranti's (1977: 14) theory, it is concluded in the final discussion that although the anthrop linguistic approach to the study of oral traditions 'seems' to overlap with cultural linguistics and ethnolinguistics (see Folley, 1997: 16) However, with a particular emphasis on anthrop linguistic studies, namely anthrop linguistic emphasis in exploring the meaning, function, values, norms and local wisdom of an oral tradition, the three concepts can be distinguished. More than that, the anthrop linguistic approach is able to formulate a model for the revitalization and preservation of an oral tradition. In this case, the distinguishing characteristic of anthrop linguistic studies from other approaches looks strong and prominent.

## **4. Guro – Guro Aron Song**

Guro-guro aron comes from the words Guro-Guro and Aron. Guro-guro means to joke or play while Aron means young people (age not limited) in one work group in the form of arisan to work the fields. Gendang Guro-guro Aron is a karo cultural art performance performed by young people in the working group working on the fields, featuring curry drums and percolating groups (singers) accompanied by dances performed by young people.

In Guro-guro Aron, the Lima Serangkai dance is a dance accompanied by five drums, namely the morah - morah drums, silver drums, patam-patam sereng drums, sipajok drums and kangkiung drums, which produce a composition of dance movement patterns; and the motion has aesthetic values in its presentation. The Five Serangkai Dance is a traditional dance that is usually performed in the Guro - guro Aron drum activity. The beauty in a dance is inseparable from the element. of formation, so the elements of the formation of the dance are endek motion (up and down motion) jole motion (body rocking) and attachment motion (finger flexion). In this research the writer were analized the traditional songs of karo.

## **RESEARCH METHODOLOGY**

This study conducted by using qualitative research design method by Cresswell (2007). Qualitative research is a research design in which the researcher is interested in processing the meaning and understanding through words and pictures. This study focused in the type metaphor in Guro – Guro Aron Song Lyrics by Salamah Br. barus.

The data were taken from song lyrics by Salamah Br. Barus. The source of data was analyzed by downloading video from youtube. The sources of data of this study were 5 songs namely; '*Simulih Karaben*', '*Perbual*', '*ranting bencah buruk*', '*kelengi aku*', '*sayang kel aku*'. And the data also taken from interviewing the informant (Salamah Br. Barus).

To collected the data, the writer analyzing the utterances from the song lyrics. The next was documentation by relating to the object of research. Documentary is the way to get information which related to the data from existing documents, articles, books, journals, or personal documents.

To analyze the data, they were analyzed by using following steps: first was, identifying the types of metaphor based on theory Harford in each song lyrics Guro – Guro Aron by Salamah Br. Barus, the second was reducing the data which are not relevant aith types of metaphor, the third was classifying the song lyrics which contain the metaphor, fourth was analyzing the metaphor into their types , the meaning and the reasons conveyed metaphor through Guro – Guro Aron song lyrics by Salamah Br. Barus, and the last was concluding the result of the study.

## **FINDINGS AND DISCUSSION**

The writer found ten lyrics that metaphor in Guro – Guro Aron Song Lyrics By Salamah Br. Barus. There were three types of metaphor are found in Guro – Guro Aron Song Lyrics By Salamah Br. Barus, such as 1) conceptual metaphor 2) orientational metaphor 3) ontological metaphor. And the writer has found the meaning of metaphor in Guro – Guro Aron Song lyrics By Salamah Br. Barus and the reasons author conveyed metaphor through song lyrics after interview the informant.

**Table I.**  
**The metaphor Found in Song Lyrics By Salamah Br. Barus**

No	STATEMENT	THREE TYPES OF METAPHOR		
		Conceptual metaphors	Orientalional metaphors	Ontological metaphor
1	Langit pe tempa erkire - kire	✓	-	-
2	Latih pusuhku nggargarisa	✓	-	-
3	Kesahku e nari ngenca tading bas aku	✓	-	-
4	Ula sungkundu ateku keleng mn bandu	✓	-	-
5	Senang ukurku diras kena	-	✓	-
6	Raja bas pusuhku	-	✓	-
7	Kenakel ngenca ingeten pusuhku	-	-	✓
8	Sayang kel aku sayang aku man bandu	-	-	✓
9	Janjindu madu	-	-	✓
10	Pegu berekendu	-	-	✓

There are five example here about *Guro – guro aron* songs which appear in the three types of metaphor such as :

### 1. Conceptual Metaphor

(karo) *langit pe tempa erkire – kire*

(Eng) the sky looks like a curtain is attached

in the line of *langit pe tempa erkire – kire* is a metaphor the meaning of “*erkire – kire*” is “curtain” but the real meaning of *erkire-kire* in the song lyric is someone who wants to invite her friends to go home. A person says by the words of metaphor in order to looks invite sky. This interpretation strongly emphasized based on the context that appeared in the first part of the line who stated that he/she wanted to invite. The person in the lyrics of song try to say with metaphor words like langit.

2. (karo) *latih pusuhku nggargarisa*

(Eng) tired my heart is looking for it

in the line of *latih pusuhku nggargarisa* is a metaphor The meaning of “*latih pusuhku*” is the feeling of someone who wants to understand the heart of his partner. A person feelings by using the words of metaphor in the order to looks sincerely with heart.but the real meaning of “*latih pusuhku*” is to indicate that there is someone who is loving her partner. So she tries to introspect herself so that her partner believe.

3. (karo) *kesahku e nari ngenca tading bas aku*

(Eng) only my breath remains in me

in the line of *kesah ku e nari ngenca tading bas aku* is a metaphor the meaning of “*kesah ku e nari ngenca* “ is an air that comes out of the nose or mouth. But the real meaning of “*kesah ku enari ngenca*” is considered as someone who want to give up everything for a woman he loves. The word metaphor contained in the sentence refers to someone’s actions when he loves someone. So the meaning of sentence give a lot love message.

4. (karo) *ula sungkundu ateku keleng man bandu*

(Eng) do not ask my love for you

in the line of *ula sungkundu keleng mana bandu* is a metaphor. The meaning of “*ula sungkunndu ateku keleng*” is someone who wants to understand. but the real meaning of “*ula sungkunndu ateku keleng*” is someone who expresses affection without an expression. So the meaning give the message to the reader that there are many ways to express love.

#### **b. Orientational Metaphor**

1. (karo) *senang ukurku diras kena*

(Eng) my mind is happy if i with you

in the line of “*senang ukurku diras kena*” is a metaphor. The meaning of “*senang ukurku diras kena* ” is someone who feels happy. but the real meaning of “*senang ukurku diras kena*” is someone who feels love when she meets with her partner so that make her laugh and smile.



2. (karo) *raja bas pusuhku*

(Eng) king in my heart

in the lines of “*raja bas pusuhku*” is metaphor the meaning of “Raja bas pusuhku” is someone special in life, but the real meaning of “*Raja bas pusuhku*” is someone who means a lot and the owner of her lover’s heart.

**c. Ontological Metaphor**

1. (karo) *kenakel ngenca ingeten pusuhku*

(Eng) you are the memory of my heart

in the line of “*kenakel ngenca ingeten bas pusuhku*” is a metaphor. The meaning of “*kenakel ngenca ingeten bas pusuhku*” is considered as the evidence of someone who loves his partner . but the real meaning of “*kenakel ngenca ingeten bas pusuhku*” is someone who loves to die for someone he loves.

2. (karo) *sayang kel aku sayang aku man bandu*

(Eng) i really love, i love you

In the lines of *kena kel ngenca ingeten pusuhku* is a metaphor the meaning of “*sayang kel aku*” is someone who loves his partner but the real meaning of “*sayang kel aku*” is someone who is willing to sacrifice anything for his partner.

3. (karo) Janjindu madu

(Eng) your promise is honey

In the lines of “*janjindu madu*” is a metaphor the meaning of “*madu*” is a promise that will be kept but the real meaning of “*janjindu madu*” is something promised with a sweet lure.

4. (karo) *Pegu berekendu*

(Eng) you give me the bile

In the lines of “*pegu berekendu*” is a metaphor the meaning of “*pegu*” is something that is not clear, there is no certainly. but the real meaning of “*pegu*” is someone who promises but lies.

From the result above, it can concluded that metaphor in Guro – Guro Aron Song Lyrics By Salamah Br. Barus used because the author want to convey metaphor meaning as medium for to do kindness, advice, and this song teach us through metaphor words that are concerned with social life, as advice to people, can help build a good character, bring a good relationship with society and love.

## CONCLUSION

All the types that used in Guro – Guro Aron Song Lyrics Salamah Br. Barus has different meaning in every song of Guro – Guro Aron songs and for the reason in Guro – Guro Aron song lyrics. In this research the writer divided the classification of the meaning . There were 10 lyrics found in Guro –Guro Aron Song Lyrics by Salamah Br. barus and 4 reasons the author conyes the meaning through songs. It showed what is the meaning in song lyrics. The reason for the convey metaphor in Guro –Guro Aron Song Lyrics by Salamah Br. Barus is from some certain background the author and the phenomena in Durin Tinggung’s society.

## **SUGGESTIONS**

The writer suggests that by understanding the theory, it is essential to the students, readers should learn more about metaphor, the study of metaphor can be used as one of the references to enrich knowledge and encourage the readers in applying those metaphor in all songs especially in traditional songs such as: to show sad feeling, to understand partner, to care and loving someone. And to show disappointed. It is suggested that the people should try to get the meaning in song lyrics or the other literary work and can solve the social phenomena. This study will be useful for the people who want to create literary works that have a metaphor meaning.

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