

Metaphors in *Tunjuk Ajar Melayu* by Tenas Effendy

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Abstract— This research aims to describe metaphors based on human perceptions space by Halley and the most dominant distribution of human perceptions space in the book of *Tunjuk Ajar Melayu* by Tenas Effendy. This research was a library research using descriptive qualitative method. Data resources were traditional poems such as rhymes, *gurindam*, poetry, and proverb in *Tunjuk Ajar Melayu* by Tenas Effendy. Data were in the form of words or phrases containing metaphors. The data collected by using documentation and focused-observation technique. The data analysis referred to Miles and Huberman's, including interpretation, categorization, and distribution. The results showed that verses from *Tunjuk Ajar Melayu* contained the categories of being, human, object, living, energy, animate, terrestrial, cosmos, and substance of Halley's perceptions space as the framer of metaphoric expression. The most outstanding distribution of metaphors based on Halley's perceptions space in *Tunjuk Ajar Melayu* was being category.

Keywords—*Tunjuk Ajar Melayu*, *Metaphors*, *human perceptions space*

I. INTRODUCTION

Malay people are known for their expertise in oral literature. The existence of oral literature became one of national's tenacity especially cultural heritage that should be preserved (Attas, 2019: 120). The most outstanding oral literature and often used by Malay people are poetry, *gurindam*, and rhyme. Those were traditional poems. Traditional poems have existed and developed in Melayu people's speech for a long time. Aside from having aesthetic value such as the beauty of sound and the well-ordered of rhyme, traditional poems also containing point to teaching (*tunjuk ajar*) on it. Point to teaching (*tunjuk ajar*) is every kind of advantageous advice, guidance, word, trustworthiness, teaching and nonesuch for human life (Effendy, 2004: 7). The guidance and teaching usually used in Malay people are recorded in a book called *Tunjuk Ajar Melayu*. The book encompasses the whole life aspects of Malay people, especially Malay Riau. The whole life aspects encompass guidance and teaching about human's relation with God, others, the nature, and even human's ideal behavior towards their relationship with themselves in order to be well-mannered person and based on the values and teaching of Islam.

Tenas Effendy, a cultural practitioner and litterateur of Melayu Riau, writes the book *Tunjuk Ajar Melayu*. Tenas Effendy is a maestro in the field of assessment and

development of Malay culture, especially point to teaching (*tunjuk ajar*). Tenas Effendy has been serving, protecting and preserving Malay culture throughout his life. His tenacity for collecting empirical commentaries and authoritative books in the middle of the globalization is a proof his love for Malay culture. Tenas Effendy is described as a figure of civilization wanderer whom able to keep telling stories, preserving tradition and culture of Malay through literacy (Dediarman, 2018).

Point to teaching (*tunjuk ajar*) is full of metaphors. Metaphor is the result of concept abstraction contained in metaphoric expression (Nirmala, 2012: 35). Metaphor is an important feature of human conceptual system (Browse, 2016). In general, metaphor is associated to literatures, but fiction is not always containing more metaphors compared to other texts (Dorst, 2015). The analysis of metaphor in literatures focused on the difference of its use based on genre, text, or certain writer (Dorst, 2011; Semino, 2008; Semini and Steen, 2008; Steen, 1994; Steen and Gibbs, 2004).

The forming of metaphor in a work is influenced by litterateur environment (Wahab, 1990: 147). The interaction between litterateurs and their environment depicted in the works they create (Mulyadi, 2014). In this context, assessing metaphors in literatures is not only assessing the language aesthetic but also tracking the ecological system that surrounding it. The ecological system contains the interaction between human and their environment, whether it is living creatures or not. This system encompasses the most abstract concept to the most concrete and is close to the human (Wahab, 1991).

Halley divided human perception space into 9 categories (Wahab, 1991). The lowest level is human which means human itself. This level is related to the entire human behavior as a creature that has mind and able to think. At the second level, Halley placed animate with the predication attached to living creature but could not think as the way human perceive. The third level is living as the category of plants. The next level is object, which is non-living creatures that exist around the human environment. The higher the level, the categorization concepts become more abstract, which are terrestrial, substance, energy, cosmos and being. Halley's model of human perception's space category levels can be described in this following pyramid.

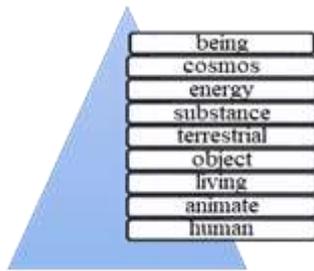


CHART I. THE HIERARCHY OF HALLEY'S MODEL OF HUMAN PERCEPTION SPACE

Each level of the space category of Halley's human perception has a corresponding noun and predication (Wahab, 1990: 127). The following is a table of nouns and predications for each hierarchy of Halley's model of human perception.

TABLE I. THE CRITERIA OF HALLEY'S MODEL OF HUMAN PERCEPTION SPACE CATEGORIES

Category	Example of Noun	Predication
Being	Truth, love, hate, and so on	Abstract concept
Cosmos	Sun, earth, sky, moon, and so on.	Occupying space
Energy	Light, wind, fire, and others.	Moving and having powers.
Substance	Kind of gas	Having smell, humidity, pressure
Terrestrial	Mountain, river, sea	Lying on the surface of the earth
Object	Table, chair, and so on	Visible things
Living	Plants	Non-moving living creatures with all its characteristics.
Animate	Animals	Moving living creatures with all its behavior
Human	Human	Living creatures that move and think with all its characteristics and behaviors

Nouns represent certain categories and can be identified through their predications. For example, in the dark veil that used to contain metaphors categorized as animate. Animate category can be identified from predication that is alighted. Alighted perched after flying. This behavior is found in the noun fauna, which is a bird: the bird flies, then perches on the window (Alwi, 2007: 403). Thus, the concept alighted to be a predication of the world of fauna.

Tunjuk Ajar Melayu by Tenas Effendy has been widely discussed, both in terms of the content of meaning and style of language. The focus of this research is to find out the metaphorical content in the Malay Language Guidance based on Halley's model of human perception space. In addition, to see the most dominant Halley's perception space category *Tunjuk Ajar Melayu*.

II. RESEARCH METHODS

This research was a library research with descriptive qualitative method. The technique used was the analysis of forms through the Halley's model of human perception space. The data were in the form of quotations of words and phrases from the rhyme, poem, *gurindam*, proverb and

verse in Tenas Effendy's book *Tunjuk Ajar Melayu*. Data collection was done by documentation and focused observation techniques. Data analysis referred to the modification of Miles and Huberman (1992: 15) model in the form of interpretation, categorization, and distribution. The determination of the most dominant Halley's model of human perception space was done based on an average percentage of data.

III. RESULTS AND DISCUSSION

The data of this study were in the form of words and phrases in proverbs, rhymes, *gurindam*, and poetry that contain metaphorical expressions in the Tenas Effendy's *Tunjuk Ajar Melayu*. Based on the research, *Tunjuk Ajar Melayu* contains 439 metaphorical expressions. For data presentation, each represented the category of human perception space of Halley's model in Tenas Effendy's *Tunjuk Ajar Melayu* as follows.

TABLE II. THE DISTRIBUTION OF HALLEY'S MODEL OF HUMAN PERCEPTION SPACE CATEGORIES

Kategori	Frekuensi
Being	120
Human	106
Object	106
Living	60
Energy	16
Animate	14
terrestrial	10
Cosmos	4
substance	3
Total	439

1. The category of being

The category of being included abstract human concepts or experiences. This category was identified by presence predication, although no senses were detected. In *Tunjuk Ajar Melayu*, there were 120 metaphorical data categorized as being. The following data analysis represented the 120 categories of being, used in creating metaphorical expressions in Tenas Effendy's *Tunjuk Ajar Melayu*.

Data: *apa tanda Melayu budiman*
Hatinya jujur dibalut iman (TAM-289)

(what is the sign of Malay wisdom)
 (His heart is honestly clad in faith) - (TAM-289)

The meaning of the word honest is to say what it is or not lie (Alwi, 2007). Honest is the concept of human experience related to a belief. Thus, an honest symbol can be called as something that is not real, could not be felt by the human senses, but its existence really exists and is believed by its users. This concept is juxtaposed with his heart, meaning someone who has good behavior. Honestly, one of the ideal concepts of personal virtuous character. In the above statement, those who have good morals, the foundation in their attitude is faith. This is in accordance with the belief of the Malays, that whatever they done, it should be based on faith in God.

2. Cosmos category

Predications of the cosmos category occupy space in the universe. There are four data related to the cosmos category in *Tunjuk Ajar Melayu*.

Data: *tua disebut membawa tuah
tua menjadi pasak bumi* (TAM-67)

(old is called bringing good luck)
(old earth pegs) - (TAM-67)

Based on the predication of the cosmos, the earth is one of the planets that occupy the universe. In addition, the earth is a place where humans live. In the *Tunjuk Ajar Melayu* verse, Tenas Effendy likens the leader as the stake of the earth. *Pasak* means a piece of iron or wood that is not headed to bring together two parts of iron, wood, or machine parts. The function of the peg is to unite and hold the weight on it. The concept of function of this stake becomes a figure of speech for the leader. That the leader is a unifier. Earth in this context can be interpreted as a people. The task of the leader is interpreted as unifying and carrying out the mandate of the people. Mandate in the Malay concept is a heavy one. Therefore, a leader in addition must be ready to be a unifier, also demanded to be ready to accommodate complaints and difficulties from the people they lead. When this task is able to be carried out, then it can be called a successful philosopher (success).

3. Energy category

The energy category is predicated to have power and movement. In *Tunjuk Ajar Melayu*, Tenas Effendy's work contains 16 energy categories. The following discussion relates to the energy categories data in the Malay Language Guidance.

Data: *tua disebut membawa tuah
tua tanjung pempunan angin* (TAM-67)

(old is called bringing good luck)
(old cape of windbreak) - (TAM-67)

The concept of wind means the air movement from areas of high pressure to areas of low pressure. On the other hand, *pempunan* means gather. *Tanjung* means land (tip) or mountains straight to the sea (Alwi, 2007). The data above discusses the concept of leader. The metaphor of '*tua tanjung pempunan angin*' means that a leader becomes a place to complain, a place for advice. *Angin* (wind) is interpreted as difficulties or people who have difficulties. *Tanjung* is interpreted as a leader. As a leader, the people should complain about their difficulties to him. This concept is the view of Malays that leaders must understand their people. Therefore, leaders are required to have skills in overcoming social problems.

4. Substance category

The data categorized as substance in the Malay Language Guidelines are found in 3 data. The predications of the substance category are; having pressure, humidity, and odor. The shape is a kind of gas.

Data: *Siapa tak mensyukuri nikmat*

Tanda hatinya sudah berkarat (TAM-166)

(Who does not give thanks for favors)
(His heart is rusty) - (TAM-166)

Rust means having rust. Rust is the result of the oxidation of metals with oxygen in the air. A rusty knife, if used to cut food will be bad for the human body. Likewise, rusty heart. Rusty heart is a classic Malay expression that means someone who has bad character. A person who is not grateful is a person who does not know himself. The author uses a substance that is destructive as a parable of moral decay.

5. Terrestrial category

The predication for the terrestrial category in Halley's perception space is that everything is bound to the earth and spread out. *Tunjuk Ajar Melayu* by Tenas Effendy contains 10 terrestrial categories data. The following is the explanation of one of the terrestrial categorized data in the *Tunjuk Ajar Melayu*.

Data: *berjalan berpedoman
Melangkah berpelangkah
Ke laut ingat kan hanyut* (TAM-539)

(walk by guidelines)
(Step in step)
(To the sea remember drifting right) - (TAM-539)

The sea is an environment that is very close to the life of the Malays. The sea is the source of life for Malay people. On one hand, sea is a mystery place. The breadth after the eye can see, the depth cannot be measured. In this data, the sea is a place containing a second possibility. To deal with it needs to be careful. This concept is in accordance with the view of the Malays, that everything needs calculation. Caution and consideration come first in every choice. Although it looks beneficial, but in making decisions they must involve God Almighty.

The concept of the sea is part of the terrestrial category in Halley's model of human perception. Its nature is spread out and is bound to the earth to meet the requirements of terrestrial predication. This shows the existence of the author's interaction as a representative of the community with terrestrial.

6. Object category

The object category has a predication of all objects that can be detected by the senses. The data included in the object category in Tenas Effendy's *Tunjuk Ajar Melayu* are 106 citations. The following is exposure to data that is included in the object category.

Data: *apa tanda orang Melayu
Islam menjadi kain dan baju* (TAM-36)

(what is the sign of the Malays)
(Islam becomes cloth and clothes) - (TAM-36)

Cloth in Malay people's point of view is a very important object. Fabric and clothes are identity markers. Primarily on the function to cover genitals. Clothes that do not cover the nudity will be a mockery and called lack of

fabric. Fabric in the context of Malay society refers to a cloth (sarong). Sarong in particular is even more important, because Malay people view the prayer service, for the sake of politeness it must be wearing cloth.

7. Living category

Predications for living nouns are plants and all of their characteristics. Data related to the living category in *Tunjuk Ajar Melayu* by Tenas Effendy are 60 citations. The following is the data exposure in living category.

Data: *Bertuah rumah ada tuanya, Bertuah negeri ada pucuknya* (TAM-65)
(orcerer's home is old)
(The Sorcerer's land has its sprouts) - (TAM-65)

The word *pucuk* means the highest peak in the tree. In the metaphorical concept of the data above, sprouts are figures of speech for leaders. The leader occupies the highest position in the organizational scheme. The author uses the term that is commonly found in plants in the conceptualize leader. This shows the close relationship of writers with the ecological system that surrounds it.

8. Animate category

Nouns in the animate category are fauna, with predication of all animals with their behavior. There are 14 citations data in the *Tunjuk Ajar Melayu* by Tenas Effendy with the animate category. The following analysis relates to animate data categories.

Data: *menjadi pemimpin hendaklah bijak bijak menyimak kata bersayap* (TAM-533)
(being a leader should be wise)
(wise listening to winged words) - (TAM-533)

Winged means to have wings. Wings are the body parts of several animals (insects, birds and the like) that are used for flying. Animals fly to move from one place to another following or downwind. The direction of the wind can change freely. The winged words in the data above are juxtaposed with the word concept. The data context above talks about the leader. Thus, it can be interpreted that a leader must be good at capturing the meaning of every utterance, both implied and explicit. This intelligence is useful, because in his position as a leader, he will later face various groups with various interests. Therefore, the wisdom of reading after written expressions must be possessed by a leader. The linkage of winged predication in Halley's perception space lies in the suitability of living category criteria. This shows the close interaction between the author and the ecological system.

9. Human category

Predication of the human category of all behaviors and traits inherent in humans. There are 106 data categorized as human in *Tunjuk Ajar Melayu*. The following is the exposure to data in the human category.

Data: *merampas hak milik orang lambat laun dimakan parang* (TAM-249)

(depriving people of their property)
(gradually eat machetes) - (TAM-249)

In a metaphorical expression, the data above is used to represent the bad effects of greediness. Someone who often takes the property of others, one day will end up pathetic. This refers to the concept of being eaten in the sense of the act of eating or consuming food. Machete noun refers to the meaning of sharp and fierce. Thus, the concept of being eaten by machetes can be interpreted as being taught a lesson or killed with violence.

Based on the above data presentation, *Tunjuk Ajar Melayu* that developed in the community and recorded by Tenas Effendy contains nine (9) categories of Halley's perception space. This proves the author's attachment to the environment that surrounds it. Furthermore, data distribution refers to Halley's opinion of human hierarchical perceptions in the formation of metaphors as a form of human interaction with the environment (Wahab, 1991: 82). The determination of the most dominant categories of Halley's hierarchical category was carried out to find out the most dominant categories of Halley's model of human perception of space in the Malay Language Teaching. The determination of Halley's perception space category distribution using the average formula $[(F/N) \times 100 = p]$. Here follows the data distribution percentage of Halley's human perception space category.

TABLE III. THE PERCENTAGE OF HALLEY'S HUMAN PERCEPTION SPACE CATEGORIES

Kategori	Frekuensi	Persentase (%)
Being	120	27,33
Human	106	24,15
Object	106	24,15
Living	60	13,67
Energy	16	3,64
Animate	14	3,19
terrestrial	10	2,28
Cosmos	4	0,91
substance	3	0,68
Total	439	100%

Based on the results of the percentage distribution, it is known that the most dominant category on the hierarchy of Halley's human perception in the Malay Language Guidelines is the category of being, with a percentage of 27.33%. The human and object categories have the same percentage of distribution; 24.15%, living 13.67%, energy 3.64%, animate 3.19%, terrestrial 2.28%, cosmos 0.91%, and substance 0.68 %.

The results showed the opposite symptoms of the hierarchy of human perception of space proposed by Halley. The category of being in the hierarchy of Halley's perception of space occupies the smallest position in the formation of metaphors. However, the findings of the data in the Malay Language Teaching point to the contrary. The most dominant category influences the creation of metaphors in the Malay Language Teaching precisely from the most abstract concepts and far from the space of human perception, followed by the most concrete concepts, namely human and the objects that surround them. The comparison of perception space hierarchy in Tenas Effendy's *Tunjuk Ajar Melayu* and Halley's

perception of the hierarchy of space can be seen in the following chart.

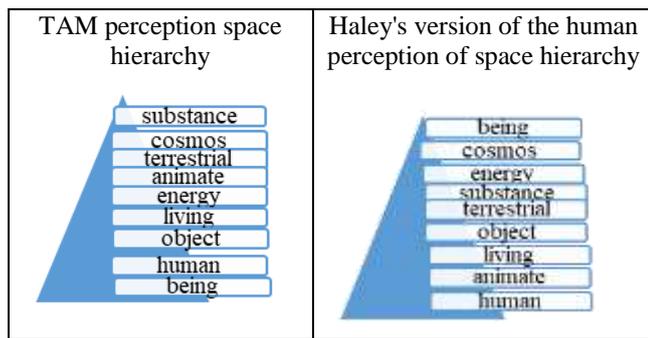


CHART II. HIERARCHY OF HUMAN PERCEPTION SPACE BETWEEN TAM AND HALEY'S VERSION

The ecological system in *Tunjuk Ajar Melayu* has its own uniqueness as a basis for thinking and creating metaphors. The use of the category of being as the dominant constructor of metaphors in the Malay Teachings indicates the close relationship of Malay culture with abstract concepts and experiences surrounding the wearer.

IV. CONCLUSION

The results and discussion showed that Tenas Effendy's *Tunjuk Ajar Melayu* contained nine (9) categories of Halley's model of human perception. The most dominant source of metaphorical formation in Malay Language Guidelines is the most abstract concept of being, followed by the human and object categories as the most concrete and close to human categories. The lowest metaphor-forming category from the Halley category is substance. This is the opposite of Halley's concept. The metaphorical hierarchy of formation based on the Halley category starts from the concrete form and is closest to humans in the order of Human, Animate, Living, Object, Terrestrial, Substance, Energy, Cosmos, and Being. This proves the close relationship of Malay culture with the concepts of existence as a cultural basis.

ACKNOWLEDGMENT

Thank God, the writer always prays to the presence of Allah SWT for the permission of this journal to be completed in time. Thank you to:

Dr. Syamsi Kastam, M. Ed as Chancellor of the Head of Indonesian Language and Literature Education at Postgraduate Program of UNY.

Prof. Dr. Suminto A. Sayuti and ICLLAE editorial team (International Conference on Language, Literature, and Arts Education). Hopefully this journal can contribute to literacy activities.

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