

Metaphor in Bahasa Batak Angkola Julu Proverb

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ABSTRACT

The study analyze the metaphor in Bahasa Batak Angkola Julu's proverb (BBAJ's proverb). In line with the problems of the study there are some overreaching objectives, they are to investigate what category of the Space of Human Perception by Haley which is used to create a metaphor in BBAJ's Proverb, to explain how the metaphor realized in BBAJ's Proverb and to state the reasons or the use of metaphor realized in BBAJ's Proverb. The research is a kind of qualitative descriptive. The data of the research focus on phrase, which contain of metaphor on BBAJ's 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 showed several points based on the formulation of the problem that had been determined. By finishing this research, the writer suggests all the people, all the readers and the next researchers to more motivated in studying and learning metaphor because it is very useful for people to be more understandable in doing communication.

Keywords: *Metaphor, Bahasa Batak Angkola Julu (BBAJ) proverb, category of the Space of Human Perception by Haley.*

1. 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 categories of metaphor based on theory of the Space of Human Perception by Haley.

A. The Problem of The Study

1) What categories of the space are used to create metaphors in BBAJ Proverb?

B. The Objective of The Study

1) to investigate the categories of the Space of Human Perception by Haley which is used to create a metaphor in BBAJ Proverb.

1.1 Metaphor

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 words. 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 principia term/term which is often also referred to as tenor, and the secondary term/ second term which also called the vehicle. Tenor/ principia 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

1.2 Bahasa Batak Angkola Julu (BBAJ) Proverb

The proverb of Batak Angkola Julu is inseparable 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.

1.3 Category of the Space of Human Perception by Haley.

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[3]. To know the role of metaphors in the human ecological system, using the concept of human perception of space introduced by Michael C. Halley, the concept of human perception space is residing in a very hierarchy. Semantic field categories must be understood sequentially according to the Haley’s model of the concept of human perception of space begins with “human” themselves, because humans with all night long behavior are the overtaken human environment. While “being” is the highest category of human perception space to represent all abstract concepts that cannot be lived with human senses.

The category is divided into nine categories they are:

a. Being Category

The being’s metaphor category is a metaphor which involves the abstract things such as love, happiness, sadness, hatredness and so on. This kind of metaphor is lays in the highest category of human perception space because of having the abstract concepts, although this category is “there” but it can not touched/ felt by human sense.

b. Cosmos Category

The cosmos’s metaphor category is the kinds of metaphor which involves the cosmos things such as the earth, the sun, the sky and so on. The concept of cosmos has the far of distance as the part of space, however, , the cosmos objects have space and places so they can still be observed by the humans.

c. Energy Category

The metaphor energy’s category is a metaphor related to things that have power with the prediction of moving, space and place including fire, light and wind.

d. Substance Category

The metaphor substance’s category is metaphor which include types of gases and their predictions can provide moisture, training, odors and so on. This type of metaphor has space and can be digested by the human senses. For example: dew, ice, steam.

e. Terrestrial Category

The metaphor terrestrial's category is a metaphor which the objects merges with the earth such as, river, sea, mountain, and so on. As for something related to falling due to earth gravity or body weight such as drowning, falling is also included in this semantic field.

f. Object Category

The metaphor object's category is a metaphor related to the inanimate objects and can be seen. For example: bag, book, broom and so on.

g. Living Category

The metaphor living's category is metaphor which symbol refers to the life of flora and has a predication of growing like plants such as wood, flowers, grass, and others.

h. Animate Category

The metaphor animate's category is a metaphor bearing the fauna class which has the ability to run, walk, fly, and jump. Generally, living things in the fauna world various types of animals such as dogs, tigers, cats, birds and others.

i. Human Category

The metaphor's human category is human metaphor is a living creature that has the ability to think or contemplating by using intelenece with a variety of behaviors. This type of metaphor is the lower semantic field category in human perception space.

2. RESEARCH METHOD

"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 divides the metaphor in BBAJ Proverb into category of human room perception space of Haley's model.

3. RESULTS

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.

3.1 Categories of The Space are Used to Create Metaphors in BBAJ Proverb

At this stage the researcher interprets 'metaphorical expressions. Then followed by the categorization stage, the researcher classified the data by considering the suitability based on the suitability of the figurative symbol criteria used to create the metaphor into nine categories of Haley's model of human perception space. The nine categories include Being, Cosmos, Energy, Substance, Terrestrial, Object, Living, Animate and Human.

In the following, we present some research data that represent the category of Haley's model of human perception space in the BBAJ Proverb.

a. Being Category.

The category of being includes abstract human concepts or experiences. The hallmark of this category is that predication exists, although it cannot be experienced directly by the human senses. The following is an analysis of data from the category of being used to create a metaphor in BBAJ Proverb. There were 6 data of being category in BBAJ Proveb:

1. *Risi-risi do hata ni jolma, lamam-lamam hata ni begu.*

The words of men are harsh, the gentle words of the devil

2. *Pantun hangoluan teas hamatean.*

Pantun for life, teas for death.

3. *Holong do namangalap holong.*

Affection that brings affection.

4. *Ndang di au, ndang di ho tumagonan ma di begu.*

Not for me, not for you, better for Ghost.

5. *Oto inda tarajaran pistar inda tarhaguruan.*

Stupid can't be taught, smart can't be a teacher.

b. Cosmos Category.

The cosmos category of predication does not only exist, but occupies space in the universe. So the objects that fall into the cosmos category include the moon, stars, earth, sun and so on. There is no data in this category in BBAJ Proverb.

c. Energy Category.

The predicate energy category does not only exist and occupy space, but also motion behavior. Examples of nouns from this category include fire, light, wind and so on. There is one data were found on BBAJ Proverb.

1. *Nada mangilak tano tingganon ni udan.*

The land cannot avoid being overwritten by rainwater

d. Substance Category.

The metaphor substance's category is metaphor which include types of gases and their predictions can provide moisture, training, odors and so on. This type of metaphor has space and can be digested by the human senses. For example: dew, ice, steam. There is no data in this category in BBAJ Proverb.

e. Terrestrial Category.

Terrestrial category predication that is spread that is bound by the earth and examples of nouns such as rivers, seas, oceans, mountains and deserts are also contained there. there are 6 data of terrestrial category found in BBAJ proverb.

1. *Ma manggolap Lubuk Raya.*

Lubuk raya is cloudy.

2. *Tor marsitatapan, rura marsitoguan.*

The hill tops stare at each other, the valleys hand in hand.

3. *Pitu batu martindi napartorui do na dokdohan.*

There are seven stones on top of each other, the stone at the bottom of the weight is the most.

4. *Molo litok aek di toruan, tungkiron ma tujuluan.*

If the water downstream looks cloudy, check upstream.

5. *Tampulon aek dona mardongan tubu.*

The slashed water that grows friends

6. *Tampulan aek do halak namarkahangi.*

The brothers are water slashes.

f. Object Category.

The metaphor object's category is a metaphor related to the inanimate objects and can be seen. For example: bag, book, broom and so on. There are 6 data of the object category in BBAJ Proverb.

1. *Ulos naso ra buruk.*

A never-worn blankets.

2. *Tukkot di nalandit sulu di hagolapan.*

Sticks on slippery roads, torches in the dark.

3. *Unposo sian robung unlaku sian hepeng.*

Younger than bamboo shoots, and sells more than money.

4. *Suda arang so himpal bosu.*

There must be charcoal to make iron.

5. *Roda ni padati do parngoluan ni jolma.*

Human life is a wagon wheel.

6. *Marsisande tu hayu na buruk.*

Leaning against weathered wood

g. Living Category.

Metaphor living is a metaphor whose figurative symbol refers to the life of flora and has predictions of growing like plants such as wood, flowers, grass and others.

1. *Betul maho botik, asal di jottik tangis.*

You are indeed a papaya fruit, as long as you touch it crying.

2. *Ulang di suan bulu naso marmata.*

Do not plant bamboo that has no eyes (shoots).

3. *Muda singkam bonana, singkam tunasna.*

If the stem is good, the shoot must be good too.

4. *Ndang dao tubis sian bonana.*

Not far "tubis" from the stem.

5. *Solot-solot dona anak ni pisang.*

Shoots or young growing bananas are always close to the mother.

6. *Manjijing baringinna be do.*

Carrying each other's banyan trees.

7. *Suan tobu di bibir dohot di ate-ate.*

Plant sugarcane on the lips and heart".

h. Animate category

Animate metaphors (animals/animate creatures) are metaphors with fauna figures that have the ability to run, walk, fly, jump. Generally living things in the world of fauna such as bears, tigers, elephants, birds and so on. There are 3 data of animate category in BBAJ Proverb.

1. *Na tarpaingot piongoton.*

Cannot be advised that it will be poisoned.

2. *Si loppa lali na habang.*

The lali presenter was "a kind of bird" in flight.

3. *Ndang songgop onggang tu hadudu.*

Onggang cannot perch on hadudu”.

i. Human category

The human metaphor is a metaphor related to living things that have the ability to think or reason using reason, namely humans with all their behavior. This type of metaphor is the lowest category of semantic field in the human perception space. Humans greatest characteristic to aid in survival is its ability to live in almost any environment, while other animals have adaptations that help them survive only in certain areas, but give no advantage if placed in a different ecosystem.

1. *Halak na lilu di alaman /pae sobanan.*

People who are lost in the firewood!

2. *Mate-mate sada halak.*

Finally one person died.

3. *Naso maputek dope pusotna.*

The umbilical cord has not been broken

4. *Marata lombam mukonai.*

His face looks green.

5. *Tuit sitara tuit, tuit pangalahona.*

Tuit sitara tuit, tuit his behavior.

k. Others Category.

There are 6 data of others category found in BBAJ proverb. Actually, if at first glance this category can almost be included in the being category, where the predication is like love, the truth is “verb/ process” although this category is “there” but it cannot be touched/ felt by human sense. In others category this is the opposite where it can be touched/ felt by human sense.

1. *Sattappul dua laccim, sanduduk dua marobo.*

One slash, two that are thrown, one sitting, two that fall. In English means one shoot two birds.

2. *Marsipatoruk abarana.*

Mutually lower their shoulders.

3. *Mari ma hita marsipature hutana be.*

Let’s take care of our villages.

4. *Sada huat tu jolo dua huat tu pudi.*

One step forward two steps back.

5. *Unang ma ganjang tangan manjolo, jempek la mangalehen.*

Do not let our hands be long when receiving, but short when we have to give.

6. *Sian i di jalo, tusi ma di paulak.*

From whom we borrow, we also return to him.

3.2. Distribution Stage of the Categories of the Space Are Used to Create Metaphors in BBAJ Proverb

At this stage the researcher refers to Haley's opinion about human perception which is hierarchical and the concept is used to create a metaphor as a result of human interaction with the environment. The results of the form of human interaction with the environment will reflect the state of the ecological system itself. If the human ecological system is still balanced, human interaction with the environment will also be balanced. On the other hand, if the state of our environment is no longer balanced, the environment that is observed by humans is also not balanced. This, in turn, will affect the creation of the metaphor. In other words, the form of interaction balance is the balance distribution of the use of each category of Haley's model of human perception space which includes the types of categories being, cosmos, energy, substance, and terrestrial, object, living, animate and human.

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Of the 39 metaphorical expressions, the percentage distribution is sought, namely the percentage based on the figurative symbols of the metaphorical expressions that have represented the nine categories above. This effort was carried out to determine the distribution of the Haley model of the most prominent category distribution of the human perception space in BBAJ Proverb metaphorical expression. In addition, the results of the distribution will reflect the state of the ecological system in BBAJ Proverb. In the process of finding the distribution of the percentage at this stage, the researcher uses the formula:

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

Where:

X = amount of frequency

Y = amount of data

P = amount of percentation

Furthermore, the presentation of the data from the stage of finding the distribution of the percentage

usage of the Haley model of space for human perception is shown in the table below.

Table 1. Distribution tabel of category human perception space of Haley’s model

No.	Category	Freqwency	Perentation
1	Living	7	17.94%
2	Terrestrial	6	15.38%
3	Object	6	15.38%
4	Other	6	15.38%
5	Being	5	12.82%
6	Human	5	12.82%
7	Animate	3	7.69%
8	Energy	1	2.56%
9	Cosmos	0	0 %
10	Substance	0	0 %
The amount of data		39	99,97%

Based on the distribution results of using Haley's model of space for human perception to create 39 metaphorical expressions in BBAJ Proverb, there are several interesting things to explain. First, the living category is the most prominent category where the percentage distribution is 17.94%. Second, there are three categories that have the same percentage distribution, namely terrestrial, object and other categories whose percentage distribution is 15.38%. Third, the categories of being and human have the same percentage distribution, namely 12.82%. Fourth, occupied by the animate category with a percentage distribution of 7.69%. Fifth, the energy category with a 2.56% distribution percentage. Then there are two categories that have no place in the distribution of the percentage of metaphor creation in BBAJ Proverb, namely cosmos and substance categories, which is 0%.

The results of the percentage distribution described above, show that the form of interaction between the people of Batak Angkola Julu in the creation of metaphors and their environment is not balanced (the state of the ecological system is not balanced). The existence of an imbalance in the form of community interaction with their environment occurs because there is also an unbalanced distribution of the use of Haley’s model of space for human perception. This is evidenced by the distribution of the use of one of the most prominent categories used by the community of Batak Angkola Julu in creating their metaphor, which is seen in the living category. Likewise, there are two categories that do not exist at all in the creation of metaphors in BBAJ Proverb, namely the cosmos and substance categories. Thus, there is an imbalance in the distribution of the use of the Haley model of the use of

the space category of human perception in creating metaphors for the Batak Angkola Julu community, then the condition of the ecological system in BBAJ Proverb can declared unbalanced.

4. DISCUSSION

The researcher did not find the nine categories of space for human perception that Haley's model used to create metaphorical expressions in BBAJ Proverb. Of the nine categories, there are only being, energy, terrestrial, object, living, animate and human categories. Meanwhile, the cosmos and substance categories are not found in BBAJ's Proverb. Based on the results of the distribution of the use of the Haley model's perception space category, the researcher found the living category which shows the most prominent type of metaphor category with a percentage distribution of 17.94%. From this explanation, the researcher found an unbalanced state of the ecological system in BBAJ Proverb. This is evident from the results of the distribution of the percentage of use of each category of space for the human perception of Haley's model which is not balanced where there are 6 metaphorical expressions in BBAJ Proverb that are not included in the nine categories which the researcher then calls the word other.

AUTHORS' CONTRIBUTION

In relations the conclusions, there are several suggestions that are needed to be shared some elements;

1. The study of metaphor analysis in Bahasa Batak Angkola Julu’s Proverb based on Haley's model of human perception space theory, hopefully it can attract researchers to be more creative and more communicative in obtaining more data and information about BBAJ's Proverb. In addition to the findings, it is hoped that the next researcher will work harder to analyze in more detail the characteristics of each category in the BBAJ Proverb.
2. The researcher hopes that the next researcher can arrange to form a more detailed pattern in explaining the realization of the occurrence of metaphors in BBAJ Proverb.
3. To the next researcher, it is suggested to focus on the metaphor of Batak Angkola Julu language that related to language use in every domain of the Angkola people and it is hoped that they make a further research that cover all the elements of Angkola Julu’s people who has many differents job and spread all over the place so that there must be a sustainable research of metaphor in BBAJ’s Proverb.

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