

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Metaphors are commonly used in daily life from the way we think and act. To communicate something, we do not just speak literally, we also use metaphor to convey our intended meaning. Unlike literal language, metaphor can't be interpreted literally, because it would make no sense and impossible to comprehend.

People usually find metaphor while using language in their communication which changes the real meaning of what someone wants to tell about with the deviated meaning. Metaphor is a sub discussion in figurative language which does not employ the words " like " or " as ". Ismiasari (2007), metaphor defined as a figurative language which uses a word or phrases referring to certain object or activity to replace other words or phrases so that there is similarity or analogy between both. While Larson (1989), an expert on semantics, views metaphor by comparing it with simile : *Both metaphor and simile are figurative language. For example **He runs like wind.** Simile uses the words like or as while metaphor does not use them. But metaphor also compares two things which are then rewritten as simile. The comparison itself is usually related to similarity. For instance : *His eyes are stars. This metaphor can be changed into simile : **Ridho eyes are like stars.****

Based on the definition above, metaphor can be defined as an implicit figurative language which compares two things which have similar characteristics without employing the words *as* or *like*.

Indonesia is rich and multicultural country. Batak Toba is one of the Indonesian culture and Batak Toba language is the language which is used by the Batak Toba people

Nowadays, some of Toba Batak people do not know Toba Batak language well, they cannot pronounce it in a good structure on their daily conversation. They choose to speak each other in Indonesia language for daily conversation although their mother language is Toba Batak language. So when they attend Toba Batak ceremony they did not know about the meaning of the language well.

The reasons why I interesting to analyze this topic because the purpose of using the metaphorical meaning is to be polite the expression. The politeness commits in using the similarities of the idea being compared. The diversity of politeness concept makes the metaphorical expression becomes different in different culture. For example, in giving some prayer, motivation, advice to the family in Death Ceremony. The prayer, motivation and advice are transferred through a speech. In speech, the speaker will involve several thing that used as a metaphorical expressions, living or dead thing. The use of metaphor in culture refers to the language politeness.

Marlina (2017) entitled *Figurative Language Saur Matua Ceremony*. The aims of this study are to describe the kinds of figure of speech and discover the existence of figure of speech that is delivered by hula-hula, boru, and dongan tubu in Toba Batak saur matua ceremony. Toba Batak society especially the speakers in delivering the umpasa tent to speak with denoting one kind of object or idea was used in place of another to suggest a likeness or analogy between them.

Sahat sahat ni solu sai sahat ma tu bottean

You have arrived on the boat until the boat as at the boat stop

Hu pasahat hami ulos holong tu pinopar ni naboru nami on saluhutna

We have been given ulos holong to all members of this family

Suang songoni tu na marhahaanggi pinoppar ni amang boru nami

Like to brother and sister to all family of our uncle

Ba sahat ma tu panggabean, sahat tu panghorasan huhut ma digonggomi

Tuhan

Until the end of life and blessed by God

In this context, the word “solu and bontean” shows metaphor. *Solu* means boat and *bontean* means harbour. In Toba Batak culture, this umpasa talks about journey someone life, and it contained a prayer for having many blessings.

Every social interaction in Toba Batak ceremony is performed by using Batak Toba language, one of them in *Saur Matua* ceremony. According to Tampubolon, (2017) *Saur Matua* is the one who died superbly well to have children and grandchildren of the boys and of girls. *Saur* means complete or perfect where it is said that those who passed away had been perfect in kinship, has had children and has grandchildren.

Saur Matua ceremony is a part of the series of the Death Ceremony and until now has been still held and considered as an important thing for Toba Batak society. *Saur Matua ceremony* depends on the socio- economic status that organizer for those who are classified as social high status because when we held the *saur matua* ceremony we need much money.

As we know that there is *umpasa* in bataknese tradition. The meaning of *umpasa* in the Bataknese tradition has a deep meaning in delivering advice, blessing, hope, and health. So they may not add misinformation to deliver it, so it has meaningless, and break its meaning. The speakers or *parhata* must have a skill in communicating and delivering *umpasa* well. They must be able to deliver in speech well, especially in expressing it. It means that the speakers can develop it depends on context. In bataknese tradition, the more he can deliver it, the more tremendous is regarded.

In performing the cultural event in Bataknese, there are three components of Bataknese are interconnected namely *Dalihan Na Tolu* which takes important part in Bataknese cultural event that takes a long process of talks and discussion during the Death ceremony.

Based on the explanation above, the witer interested to analyze and explore more deeply more about metaphor in *Toba Batak Saur Matua* ceremony that are used by *Hula- hula, Dongan Tubu and Parboru*.

1.2 The Problem of the Study

Related to the background of the study, the problems of the study were formulated as the following :

1. What types of metaphor are found in Toba Batak Saur Matua ceremony ?
2. How does three types of metaphor reflect in Dalihan Natolu in *Saur Matua* Ceremony ?
3. Why is the metaphor used in Toba Batak Saur Matua ceremony?

1.3 The Objectives of the Study

In relation with the problems of the study above, the objectives of the study are :

1. To describe the types of metaphor that used in Toba Batak Saur Matua ceremony

2. To elaborate the three types of metaphor reflects in Dalihan Na Tolu in Toba Batak Saur Matua ceremony
3. To elaborate the reasons metaphor reflects in the Toba Batak Saur Matua ceremony.

1.4 The Scope of the Study

This study applied the theory of metaphor which is proposed by Lakoff and Jhonson (1981) . The focus of the analysis deals with metaphor in Umpasa of *Saur Matua* Toba Batak ceremony.

1.5 The Significances of the Study

Findings of the study are expected to be relevant and useful theoretically and practically. **Theoretically**, the findings of this study is to enrich the theory of metaphors between language and culture towards meaning. **Practically**, the findings are expected to be a guidance for those who are interested on Toba Batak culture especially Toba Batak *Saur Matua* ceremony and for those who wants to be a speakers (parhata) in *Saur Matua* ceremony.



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