

## CHAPTER I

### INTRODUCTION

#### 1.1 The Background of the Study

Indonesia has various ethnicities, and one of them is Malaynese. Malaynese is one of part from Indonesia people who has some cultures that grows and develops among the community and has many ancestral heritages that are still preserved. There are many Malay cultures that have been preserved from the past until now. Malaynese always uphold their customs and practice in their daily activity. Embi (2004:85) states that the custom (*adat*) is a rule that is carried out from generation to the generation by the community, so that it becomes a rule that must be obeyed. Meanwhile, the customs (*istiadat*) is rules or ways of doing something that is accepted as a custom (*adat*). In this case, both of them has a close relationship, and it is a tool used to organize the community of life with the purpose to achieve the harmonious life.

Husni (1986) argues that the custom divided into four categorizes, they are: custom which is true custom (*adat yang sebenar adat*) is the core of custom based on the learning of the islamic religion, custom which is adjudicated (*adat yang diadatkan*) is the custom generated based on consensus from the local people, the most traditional custom (*adat yang teradat*) is the habits of community who is often done then sooner or later will become custom, and customs (*adat istiadat*) is the habits of community which in the process required special ceremonies. The fourth categorizations always work in synergy and mutually

reinforce each other. The wedding ceremony is part of customs (*adat istiadat*) which is practice by the malay community.

Takari, Zaidan, and Fadlin (2014) state that there are nine kinds of procedures in Malay wedding ceremony which consist of :

- (1) *merisik kecil* (small merisik)
- (2) *merisik resmi* (official merisik)
- (3) *meminang* (asking for marriage)
- (4) *hempang batang* (stem dashed)
- (5) *hempang pintu* (door dashed)
- (6) *hempang kipas* (propeller dashed)
- (7) *tepung tawar* (flour throwing)
- (8) *makan nasi hadap-hadapan* (having a cooked rice face to face)
- (9) *mandi berhias* (ornate bath)

Based on the explanation above the study will focus to take the data only in *hempang batang*, *hempang pintu*, and *hempang kipas*. The three procedures will be taken because the study will focus on 'hailing groom' event. In hailing groom event only the three procedures will be practice in the wedding ceremony.

The three procedures that must be passed, where *Pantun* are needed to pass through it (*hempang batang*, *hempang pintu*, *hempang kipas*) so that the groom and the bride can meet each other in the aisle. *Pantun* has important role which can be as a tool to convey the message. The Malay community understands that *Pantun* is closely related to meaning, courtesy, and good character. The culture based on the ability to absorb, remember, apply, and develop it. So that it takes

the intelligence of traditional figures in translating cultural concepts, depth of insight and science. The figures who is done the job called *Telangkai*.

*Telangkai* consist of two persons, they are *telangkai* from the groom side and *telangkai* from the bride side. They usually use *Pantun* as a language indirectly to convey the messages to others that aim is to open the three doors in the wedding ceremony. *Telangkai* has to know how the way to make the language of *Pantun* is beautifully crafted and good to hear. They have to ability how the way to make a good meaning although the sense is rude, so that it still sounds good and looks polite to hear. This is happens because the language is packaged very regularly. Unfortunately, the younger generation does not like that are developing of *Pantun* (Andriani, 2012). It means that the younger generation is seldom used the *Pantun* in their activity, and the fact that nowadays *Pantun* is rarely used in daily communication, but *Pantun* is widely used in Malay wedding ceremony. Because that the wedding ceremony is selected as a field to analyze for this study.

The advice of parents explains: “*Through expressions, many meanings are stored: in the poem, many meanings are gathered; in the adage there are many benefits; in a thimble are many provisions; inside are like many gestures; in the parable of many new; in gurindam many hidden secrets; or in a word there are many meanings*”. The above phrase explains that the parable contained in *Pantun* of wedding ceremony contains many implied or explicit meanings. Therefore, they used *Pantun* to convey their message, and to make it to be perfect, so that the metaphor is needed to make the message is better and has a good meaning. Lakoff & Johnson’s (1980) states that metaphorical expression are used

in daily language or conversation, whether it is written or spoken. Metaphor is very important in literary works. It can be found in poem, poetry, song lyrics and other field. Therefore, it is very interesting to understand the various of meaning and the metaphor is an essential topic in linguistic to be discussed. They also argue that languages use different cultural metaphors that reveal something about how users of a particular language think.

The conclusion from the theory that a comparative analysis of metaphors related to the same concept across different cultures would demonstrate both differences and similarities in conceptualization by language users. Some metaphors are common to most cultures because they are based on general human experiences. In other word metaphors have different meanings in different culture while it delivered their messages. Next , Lakoff and Johnson (2003:7) state that the essence of metaphor is understanding and experiencing one kind of thing in terms of another. This thing also explained by Lakoff and Johnson in a utterance 'ARGUMENT IS WAR'. The utterance has a mean that while the peoples are debating in the events then indirectly war will be happened in the situation. So, it relate with this study, because the two speakers (*Telangkai*) who is come from the different side compete with each other. *Telangkai* for the groom side has to defeat *Telangkai* for the bride side by using their ability to create the best *Pantun* by using metaphors.

It means that the metaphor give the meaning which is offered of *Pantun*.

That is the reason why the metaphor is very important and it has a big role in *Pantun*. Metaphor of *Pantun* had developed by the community in Langkat with the purpose to preserve the customs. Langkat regency is one of the district in

North Sumatera. The people who live there is variation, one of them is Malay ethnic. Malay ethnic is the most dominant in Langkat district, they uphold the customs in their community, especially of wedding ceremony. There are some messages which is delivered by the speaker (*Telangkai*), they are: pique, courage, direction, suggestion, and questions. Here are the examples of some *Pantun* of wedding ceremony in Langkat based on observation of study as the following

Telangkai states in Hempang Batang (Stem Dashed):

*Impal larangan tengah berdiri*

‘Impal ban is standing’

*Lengkap dengan pegang senjata*

‘Complete with a weapon’

*Uncang syarat tidak diberi*

‘Uncang has not given’

*Jangan harap hempang batang dibuka*

‘Do not expect to blow the stem dashed open’

*Impal larangan di balik dinding*

‘Impal ban behind the wall’

*Jangan marah jangan merajuk*

‘Do not be angry do not sulk’

*Mari sayang kita berunding*

‘Let’s baby talk’

*Ada dibawa penawaran sejuk*

‘There is a take cool offer’

Based on the description of *Pantun* above, we know that the marriage is the unity process between the groom and the bride. The situation of poem described that the bride's family asked a requisite to groom's family. Then, The utterance of 'Penawaran sejuk' means that the groom's family try to seduce the bride's family by offering with the worth something in hailing the groom. It shows that malaynese used the *Pantun* as a instruement which used to deliver the message in expressive function with a good attitude by using the metaphor.

Telangai states in Hempang Pintu (Door Dashed):

*Dikala awan sudah berarak*

'When the clouds have drifted'

*Laut tenang tiada berombak*

'The sea is calm without choppy'

*Dikala bunga mengurai kelopak*

'While flower parse their petals'

*Menyebar harum wangi kelopak*

'Spread fragrant scented petals'

*Takjub melihat kain terbentang*

'Amazed to see the fabric stretched out'

*Beginikah caranya menerima tamu*

'This is how you receive the guest'

*Bermaksud baik kami ini datang*

'We have come to mean well'

*Kenapa pulak di hempang pintu*

'Why are you hanging on the door'

Based on the description of *Pantun* above, the word “bunga (flower)” it explains that the bride as a flower which has a fragrance and ornate pretty in the aisle to wait for the groom’s arrival. The message of *Pantun* that malaynese always polite while ask something who is make their feeling. They use indirect utterances to say what they want.

Telangai states in Hempang Kipas (Propeller Dashed):

*Kayu sampan berhati – hati*

‘The canoe be careful’

*Penuh muatan si buah pala*

‘Full load of nutmeg’

*Hempang pintu sudah dilalui*

‘Door dashed has been passed’

*Hempang kipas menanti pula*

‘Propeller dashed awaits too’

*Dua dara remaja puteri*

‘Two teen girls’

*Berparas elok cantik jelita*

‘Has very beautiful face’

*Syarat tuan puteri sudah terpenuhi*

‘The princess’s requirements have been fulfilled’

*Mohon hampang kipas dibuka*

‘Please let the propeller dashed open’



The word of 'tuan puteri' its mean that the bride is special woman who ask the special something to the bride's family. At least, the bride's family can fullfill the special something what the bride want.

Based on the description the three of *Pantun* above, it can be concluded that the malaynese has to know how the way to make the utterances can be polite and the hearer feel to be happiness while listen their utterances. So, the metaphor is very needed for using in *Pantun* that it will be perfect with combine both of them.

Besides that, the previous study of metaphor have been conducted by Sagala, Sumarsih, & Saragih (2019) the title 'Metaphors in *Umpasa* of the Toba Batak Wedding Ceremony'. They said that the realization metaphor in *Umpasa* were specifically existed in Marunjuk and Marhata Sinamot. And, the data showed that there were structural , orientational, and ontological metaphor. This study found some messages: advice, blessing, hope, and health. The previous researcher analyzed about metaphor in different field, especially in different culture. They also done the differences data, source of the data, technique to collecting the data. And the different of the ground theories used. Based on the lakoff's theory that different culture will get the different result. So, inderectly, The study has different messages in wedding ceremony especially in 'hailing groom' in Malaynese and Bataknese.

Sung and Hussein (2020) also supported it by implying the function of *Pantun* in malaynese culture. They found the privileges and the strength the function of *Pantun* in the malay community on the semantic relationship between hint and meaning. This study will be the reason why the metaphor has some roles in *Pantun*. Fahada (2020) found seven kinds of textual development used in malay



*Pantun* and four elements of textual elements, he also found the relationship from the first stanza until the last stanza. The study also analyzed about *Pantun* in malay langkat but different in event. The study analyzed about theme and rheme but the next study will analyze about metaphor.

So many studies had analyzed about *Pantun* in malay langkat, but it still seldom the study which is analyze the metahors in *Pantun* in malay langkat. This study is going to be interesting and unique because this study is not meant to structural and semiotic meaning, but to prove the semantic meaning in sociolinguistic especially as oral tradition by using metaphor in *Pantun*. This study will bring the metaphors in new field where none of the previous study have ever tried it. Sibarani (2012) states that oral traditions are the community's traditionally cultural activities inherited from generation to generation. Its mean that oral tradition is the form of *Pantun* which is practice in wedding ceremony in malay langkat tradition. So, the theory has relationship between the use metaphors in *Pantun* in wedding ceremony.

Based on the explanation of phenomenon above, the researcher is eager to analyze whether the *Pantun* serves language development at best due to the metaphor, especially by considering metaphor types used in *Pantun*. In conclusion, the writer would like to see only by applying the Process of the analysis of metaphor in *Pantun* of Wedding Ceremony in Malay Langkat Tradition. The researcher hopes that the finding of this study can give some contributions to all malaynese to be proud in their customs and introduce the customs of malaynese in wedding ceremony process clearly.

## 1.2 The Problems of the Study

The problem of the study deal with metaphors in *Pantun* of Wedding Ceremony in Malay Langkat Tradition. Based on the background of problems are formulated operationally as the following.

1. What types of metaphors are found in *Pantun* for Wedding Ceremony in Malay Langkat Tradition?
2. How are the metaphors realized in *Pantun* for Wedding Ceremony in Malay Langkat Tradition?
3. Why are the metaphors used in the ways they are?

## 1.3 The Objectives of the Study

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

1. to investigate the types of metaphor are used in *Pantun* for Wedding Ceremony in Malay Langkat tradition,
2. to describe the process of metaphor types in *Pantun* for Wedding Ceremony in Malay Langkat tradition, and
3. to explain the use of metaphor types in *Pantun* for Wedding Ceremony in Malay Langkat tradition.

## 1.4 The Scope of the Study

This Research is limited on the Wedding *Pantun* especially in the event of hailing the groom. The *Pantun* which is connected to the types metaphors in hampang batang, hampang pintu, and hampang kipas.

The wedding ceremonies were from MY/AW at Bahorok, Langkat on 10th February 2019. The researcher chose a wedding ceremony due to the easiness of taking the data as the couple were speaker's family from the bride side.

### 1.5 The Significance of the Study

A study on metaphor of *Pantun* is very interesting and challenging because it is one of the aspects of the language used. In this case, this study provides the readers on how the speaker conveys his thought in case of meaning. In other words, this analysis will create readers' awareness of linguistics meaning which used of *Pantun* in conveying the meaning and thereby enable to explain in what way the *Pantun* is effective or not in conveying a message.

This study has both theoretical and practical significance.

1. Theoretically, the findings of this research will enrich the new theory of sociolinguistics. The process of data (metaphors in *Pantun* of Wedding Ceremony in Malay Langkat tradition) will explain how the cultures performed in malaynese.
2. Practically, it is useful for the learners who would like to analyze about metaphor in any *Pantun* in other culture. This study equips the learners with the knowledge and skill to comprehend the metaphor in *Pantun*.