

Metaphor in Petatah Petitih of Babako Ceremony in Minangkabau Wedding Tradition

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ABSTRACT

Metaphore is used in Petatah Petitih of Minangkabau wedding tradition, Babako ceremony, usually functions to beautify the language in conveying an advice and the values of life. The tradition of Babako in Minangkabau is a way to preserve the local wisdom, Minangkabau culture and its language. The objective of this study is to explore more about Metaphore in Minangkabau wedding traditions, especially in the Babako ceremony. This research uses a qualitative approach with a focus on text analysis from Petatah Petitih, a form of oral literature used in Minangkabau traditional ceremonies. Data was obtained through participant observation and interviews with traditional leaders and ceremony participants. The kinds of Metaphore are found in Petatah Petitih of Babako ceremony are Ontological Metaphore (Personification) 36,1%, structural metaphore 27,7%, Ontological Metaphore (Metonymy) 19,4%, Oriental Metaphore 16,6%. Ontological Metaphore (personification) 36,1% is a highest one, it shows the language used describing several objects that exist in nature moving with natural influences such as imitating human movements. This adds beauty to the language used. It describes the nature and human are as two components strongly constructing the civilization, tradition and language development of Minangkabau in society. The results of the analysis show that metaphore are used creatively in Petatah Petitih of Babako ceremony to convey life values, social norms and moral messages in the context of Minangkabau marriages.

KEYWORDS

Metaphor; Petatah Petitih; babako; ceremony; Minangkabau Wedding; tradition

INTRODUCTION

Language is a communication tool that speakers use in carrying out life activities. The language used naturally results in human interactions that occur in society. Given the diversity of ethnic groups in Indonesia, there are undoubtedly many different kinds of regional languages. Regional languages from various ethnicities are languages that enrich Indonesian. Until now, this regional language continues to be preserved and used by its speakers, both in daily communication, at traditional and cultural events. Indeed, Language is a product of human culture, yet language also influences human culture. It is a reflection of the culture in many societies. The various regional languages become the wealth of our country and it is the responsibility for us to preserve them in order to strengthen our national identity, However, nowadays most young generation rather ignore the preservation of culture even regional language, it is because of having the influence of modern era, western culture as the effect of globalization. This study is one of way to preserve the

regional language and the culture that represents values, customs and many lessons from a particular regional community. The Minangkabau language is one of the regional languages spoken in Indonesia that is still spoken by its people. The use of Minangkabau language can be found in several cultural activities like in the wedding ceremony. In several traditional ceremonies, Minangkabau language usually use Metaphor to beautify the language and to let the society easily understood and lovely accepted a message from the language.

The use of words or groupings of words as images based on analogies or similarities rather than their actual meaning is known as metaphor. Murray Knowles (2006) defined metaphor as the use of language to anything different than its original meaning or application. in order to allude to certain similarities or establish a relationship between two objects. Metaphors are figures of speech that, by eliminating terms like, and so forth, represent something directly in the form of an analogous comparison. Some experts consider metaphor to be the "queen" of figurative language, because when viewed from the process of its formation. Metaphors are also expressed as linguistic expressions meaning that metaphors have the characteristics of language and are a perspective. Apart from that, metaphor is a matter of imagination and rationality. In this case, the concept is not only related to intellectual issues but also contains all natural experiences so that the understanding of the meaning of metaphor is based on aspects of experience, including aesthetic experience. Metaphor is a cognitive process that organizes our understanding of one conceptual area in terms of another, according to cognitive linguist George Lakoff (1980). Put more simply, it's the process of understanding or describing another region (the target domain) using language from the source domain. Three categories of conceptual metaphor exist, according to Lakof and Mark Johnson (1980): orientational, ontological, and structural metaphors. On that basis, the existence of a metaphor is expressed as a disclosure of the type of something that is meaningful. On the other side, The use of metaphors in Petatah-Petitih of Minangkabau is usually found in traditional and cultural events.

Petatah-petitih is Minangkabau oral literature in which there are sentences or expressions that contain deep, broad, subtle meanings and there are figurative sentences or parables that contain specific meanings or purposes. Petatah-petitih is figurative language of Minangkabau which contain advice and teachings from elders. Most sentence contained the basic of Minangkabau philosophy that comes from nature. Petatah-Petitih is not only about traditions or culture, more it also contains various types of universal values, including educational values. In Petatah Petitih there are figurative sentences or parables that contain specific meanings or intentions. In Minangkabau custom, Petatah-Petitih is used as a guide for the younger generation, to shape ethics and manners in their lives. But unfortunately, today's young Minang generation has begun to abandon or have never known about the Minangkabau customary tenets. This is what needs to be considered, because culture must continue to be preserved. Petatah-petitih is also known as a number that comes from Minangkabau traditional heritage. Petatah petitih has characteristics like traditional Malay verse. Petatah Petitih has a very concise nature, is slit or broken and emphasizes the accuracy of words that contain elements of teaching. Each set of Petatah-Petitih consists of two or more lines and they are called one after the other. Petatah-Petitih are always used in Minangkabau traditional events which contain many elements of learning and advice about life. In conveying Petatah-Petitih, it is often found that there is the use of metaphors especially in Babako ceremony, it can beautify the language in giving an advice, life values and moral message to the couples and others in that ceremony. Babako-babako is one of a series of procedures in a traditional Minangkabau wedding carried out by the Bako. While Bako itself is the whole family from the father's side.

Babako tradition takes place a few days before the wedding ceremony arrives. The process begins with picking up the girl who will be married by her mother/father's relative, and being invited to stay at the father's family's house. While there, the parents will give advice and useful values of life for the bride (daughter). After that, she was paraded home to be enlivened by the accompaniment of traditional music players who were played along the way by the Bako. The following is one of petatah petitih using methapore as a primarily data of this research :

“Wakatu adalah guru nan bijak nan sanantiaso mambarikan pelajaran bahago”
(Time is a wise teacher who always provides valuable lessons)

The sentence uses ontological metaphor with personification to portray time as a wise teacher. The message conveyed is that time consistently imparts valuable lessons to us as it passes. In other words, every experience and change in our lives is a valuable lesson that shapes and teaches us to become wiser. The word “ wakatu (time) “ as abstract noun in above sentence as if it has done like what human do such as “*memberikan* “ (give). It is metaphor with personification that describes something to do an activity like human.

Prior research endeavors aimed at enhancing, expanding, cultivating, and conserving conceptual metaphors include (1) Fabrizio Serra Editore, 2016. A remark on the traditional wedding songs from Rupshu and other Ladakh regions and its cultural significance (2) 2019 saw Ahmed Abdel-Raheem. Dispelling illusions about gender and moral metaphor in Arab visual culture (3) 2020; Margaret H. Beissinger. Nature as a Metaphor in Slavic and Romanian Wedding Ritual Poetry (4) Sitepu, R., and associates, 2021. John Osborne's Play: Look Back in Anger (5) uses metaphor T. Zifa et al., 2022. The Intercultural Communication Perspective on the Semiotics of Family in Kazakh Wedding Toasts (6) S. Bahri et al., 2023. Hamlet, a play by William Shakespeare, contains metaphors.

LITERATURE REVIEW

Metaphors tend to refer to figurative expressions that are only used in literary works but then change where metaphors are commonplace in everyday language use, especially since Lakoff and Johnson published their book, “Metaphor We Live By: Metaphors are pervasive in our ordinary everyday way of thinking, speaking, and acting”.

There are three different kinds of conceptual metaphor, according to George Lakoff and Mark Johnson (1980: 10): orientational, ontological, and structural.

1) **Oriental Metaphor**

An orientational metaphor is a metaphor that involves unique connections, such as up or down, in or out, front or lower back, on or off, deep or shallow, primary or peripheral, where thoughts are connected to one another geographically.

Examples:

- a. I am sure, she is healthy up (Explicit or express satisfaction with a feeling of happiness because she is a woman who has been healthy from previous illnesses, so she is healthy as up).
- b. Have a thought about her makes me feel better all the time. (Make it clear or convey your joy as you carry).
- c. This is hospital, keep your voice down (Explicit or express to lower the volume when talking because hospitals are not allowed to be noisy, so sound as a down).

2) **Ontological metaphor**

A metaphor in which something physical is projected onto something summary is known as an ontological metaphor. These metaphors, which are founded on the reality of comprehending our stories in terms of objects and substances, are helpful in helping

to prepare the authentic narrative. We can choose and operate gadgets from our inner tales using this kind of metaphor, just as if they were physics-related. Lakoff and Johnson emphasize techniques previously known in literary analysis to put together ontological metaphors, but even while they may be connected to one's evaluations and understanding of the field, they maintain a crucial point of inflection: A. Personification: The object is treated as if it were a person, and human language is used to introduce it to lives.

Examples:

- a. Wind comes to give news (The information that has been waiting for has arrived)
- b. The morning sun smiles greeting the children who are walking (The nice weather in the morning)
- c. The roaring waves chasing each other (The beautiful view on the beach)

B. Metonymy: The figure of speech where one word or phrase is substitute with another closely associated with it, often for rethorical effect. It involves using a related or connected term to convey the meaning instead of actual word

Examples:

- a. Angelina uses an Acer for work. (Acer is a laptop)
- b. Dad always enjoys a cup of Kapal Api every morning. (Kapal Api is a local coffee brand)
- c. The kitchen is preparing a special dessert tonight. (The kitchen means a chef)

3) **Structural metaphor**

A structural metaphor involves organizing one concept or idea in terms of another, often highlighting similarities in their underlying structures. Structural metaphor are pervasive in human language and thought, and they play a fundamental role in how we make sense of the world around us.

Examples:

- a. Dad took the car keys and turned it on. (Turned it on means activating the motor)
- b. His actions continue to catch my attention. (Keep denotes paying close attention or keeping an eye on something.)
- c. I need to extract blood in some way. (Draw in that sense refers to the beginning of a combat.)

RESEARCH METHODS

Qualitative descriptive approach is used in this research as problem solving procedure that is investigated to describe research object based on the fact. The qualitative descriptive method, according to Biklen (2007), is a research technique that generates descriptive data from people's written or spoken statements or from their observed behavior. The text analysis from Petatah Petitih, an oral literary form employed in Babako, a traditional Minangkabau ceremonial, was the main subject of this study. Data was obtained through participant observation and interviews with traditional leaders and ceremony participants. In this study, researchers explored and understood the correlation of metaphors and sentences in Petatah-Petitih of Babako Ceremony in Minangkabau Wedding Tradition. This study uses the theory by Lakoff and Johnson (1980: 10) which classifies metaphors into 3 types, namely Orientational Metaphors, Ontological Metaphors, and Structural Metaphors. Then, the data were analyzed contextually and theoretically.

RESULTS AND DISCUSSION

Table 1. Kinds of Metaphor

No.	Kinds of Metaphor	Amount	Percentage
1.	Oriental Metaphor		16,6%
2.	Ontological Metaphor		
	a. Personification		36,1%
	b. Metonymy		19,4%
3.	Structural Methapor		27,7%
	Total		100%

1. Orientational Metaphor

Oriental metaphor helps depict abstract concepts using language and physical or spatial imagery that is easier to comprehend. In the context of a Babako event, the use of these metaphors can enrich meaning and leave a deeper impression on the audience. Here are some examples of sentences with Orientational Metaphors in Minangkabau language that can be used in a Babako event:

- "Bagai aia nan mengalia dari gunuang ka lambah, baitulah hikmah adaik nan mengalia dari nan lamo ka nan mudo."
(like water flowing down from a mountain to a valley, so is traditional wisdom flowing from the old to the young)

This metaphor connects the flow of water from the mountains to the valleys with the ancestral wisdom that flows down from the older to the younger generation. It emphasizes the importance of passing down and preserving the cultural heritage from one generation to the next. Preserving tradition and culture from one generation to another or from the old to the young is significant to do.

- "Di depan Tugu Batu, marilah kito badiri basamo sabagai simbol parsatuan dan kabaranian."
(in front of the stone monument, let us stand together as a symbol of unity and courage)

This sentence uses a metaphor by linking the act of standing in front of the Stone Monument with the symbols of unity and courage. It portrays the significance of coming together and having the courage to face any challenges. Together is stronger than alone, unite to form strength, courage to face various obstacle and problems in life to achieve a goal together.

- "Dalam pasaudaraan, marilah kito bina kadalaman hubungan ini agar tetap kokoh dan barati."
(in brotherhood, let us build the depth of this relationship so that it remains strong and meaningful)

This metaphor emphasizes the importance of building deep and strong relationships among community members. Solid and meaningful relationships form a strong foundation in maintaining harmony within the brotherhood. Maintaing a good brotherhood to form a strong and harmonious life in a family or society of Minangkabau

2. Ontological Metaphor

An ontological metaphor is a kind of metaphor in which more real and actual

experiences are used to conceptualize abstract ideas or concepts. It helps people understand complex or intangible concepts by relating them to familiar physical or spatial experiences. Ontological Metaphor consists of two types, namely Personification Metaphor and Metonymy.

A. Personification Metaphor

Personification Metaphor is a type of ontological metaphor where abstract concepts, ideas, or inanimate objects are attributed with human-like qualities or characteristics. This metaphorical device gives human attributes, emotions, or actions to non-human entities, making them more relatable or vivid in the mind of the reader or listener.

Example:

- “Bumi nan tunduak, jo ampek nan subua, bagaikan ibu nan mambari kahidupan jo anak-anaknyo.”

(the earth that submits to fertile soil, like a mother who gives life to her children)

In the sentence, the earth "ampek" (fertile land) are personified as a mother who gives life to her children. This metaphor emphasizes that the earth is a source of life and fertility that provides nourishment and growth to plants. Minangkabau nature which is subject to customs and traditions with fertile earth provide a better life for the people in Minangkabau. Fertile earth is like a mother who give love and life to her children.

- "Gunuang Marapi nan gagah dan tinggi, jo basa ampek nan bijak nan pandai, duo sahabaik jo merantau, mamagiahkan ciek pandapek ka bumi Minang."

(The majestic and tall Gunung Merapi together with the wise and intelligent Basa Ampek, two friends who have migrated, give an opinion to the land of Minangkabau)

In this sentence, Gunung Marapi (Mount Marapi) and Basa Ampek (Basa Ampek, a region in West Sumatra) are personified as two friends who wander and share wisdom and knowledge. This metaphor creates a vivid and powerful depiction of the relationship between two natural elements and the region. Harmonious relationship between two regions in West Sumatera that share and together form a fertile, beautiful, harmonious, cultured and well-mannered Minangkabau nature.

- Aia nan mengalia, jo langit nan tinggi, bagaikan saksi bisu dalam acaro adai nan suci ini. Mambangkek gala adai, nan sado bakato dipiliahkan."

(water flowing with a high sky, like a silent witness in this sacred traditional event, raises the traditional title for which all the words are chosen)

In this sentence, "aia nan mengalir" (flowing water) and "langit nan tinggi" (high sky) are personified as silent witnesses in the sacred customary ceremony. This metaphor conveys the impression that nature serves as a faithful witness to the honor of the customary ceremony. Pride in customs and traditions in various cultural events is an appropriate action to be developed in preserving that culture.

B. Metonymy Metaphor

Metonymy is a figure of speech when one term is used to refer to another that is similar to it but not the same. It is a type of metaphor that relies on the association between two concepts or objects. Unlike a direct metaphor, where one thing is said to be another, in metonymy, one thing is substituted for another based on

their relationship.

Example :

- “Kakaki rumah tu lah lapuak.”
(The foundation of house was already fragile)

In this sentence, "kakaki rumah" (the feet of the house) is used metonymically to describe the overall condition of the house. The term "kakaki rumah" is physically related to the structure of the building, but in this context, it is used to depict the age or state of the house, indicating that it is old or fragile. The foundation of house is not strong anymore and it become weak or fragile.

- “Rantai tu lah putuih-putuih”
(The chain was broken)

Here, "rantai" (chain) is used metonymically to depict the relationship or connection between two things or people. Although a chain can physically break, in this context, it is used to indicate that the connection or bond between the objects or individuals has been disrupted.

A broken relation that can never be repaired and it has been crushed, or two object are separated and disconnected anymore.

- “Sarumpuah tu samakin tipih sairing waktu.”
(Slipper got thinner over time)

Sarumpuah" is a traditional fabric of the Minangkabau people. In this sentence, "sarumpuah" is used metonymically to represent the cultural heritage and traditions of the Minangkabau people. The diminishing or thinning of sarumpuah in this sentence can be interpreted as a change or decline in this cultural heritage over time. People' s awereness of traditions and culture is gradually being eroded and forgoteen.

3. Structural Metaphor

A structural metaphor is a type of metaphor that shapes our perception and understanding of one concept in terms of another. Unlike ontological metaphors which map abstract concepts to more concrete ones, structural metaphors involve mapping one abstract concept onto another abstract concept. These metaphors help us make sense of complex or abstract ideas by using familiar, more concrete concepts as a framework.

Example :

- “Bilangan anak gadang nan mudiak.”
(The term for a big son who is going home)

In this sentence, the structural metaphor "anak gadang nan mudiak" is used to depict the younger generation. Literally, "anak gadang" means young son, and "mudiak" shows small. However, in this context, this metaphor implies the young generation who are still young and lack a lot of experience. By wandering , a young generation who still lack experience, will gain a lot of knowledge and life values that can be shared to relatives when he returns home in the village

- "Hati nan labiah lamo menjadi kato nan bakuik"
(The heart that has been long is a measured word)

In this sentence, the structural metaphor "hati nan labiah lama" and "kato nan bakuik" depict the process of changing one's mind or opinion. This metaphor

implies that thoughts or opinions that have matured or gained experience can result in stronger or more convincing words. Lots of experience can change thought patterns and develop more mature and better attitudes.

- “Badan nan sakaki, tapian nan paduko”
(The body is weak, the heart is gentle)

In this sentence, the structural metaphor "badan" (body) and "tapian" (edge) are used to describe someone's physical condition or state. This metaphor implies that even though a person's physical appearance may seem weak or ill but their heart and spirit remain strong to show smartness and full of spirit. By keeping smart condition in any situation, even if the physical health does not allow this, someone still tries to be strong and enthusiastic in carrying out the activities.

CONCLUSION

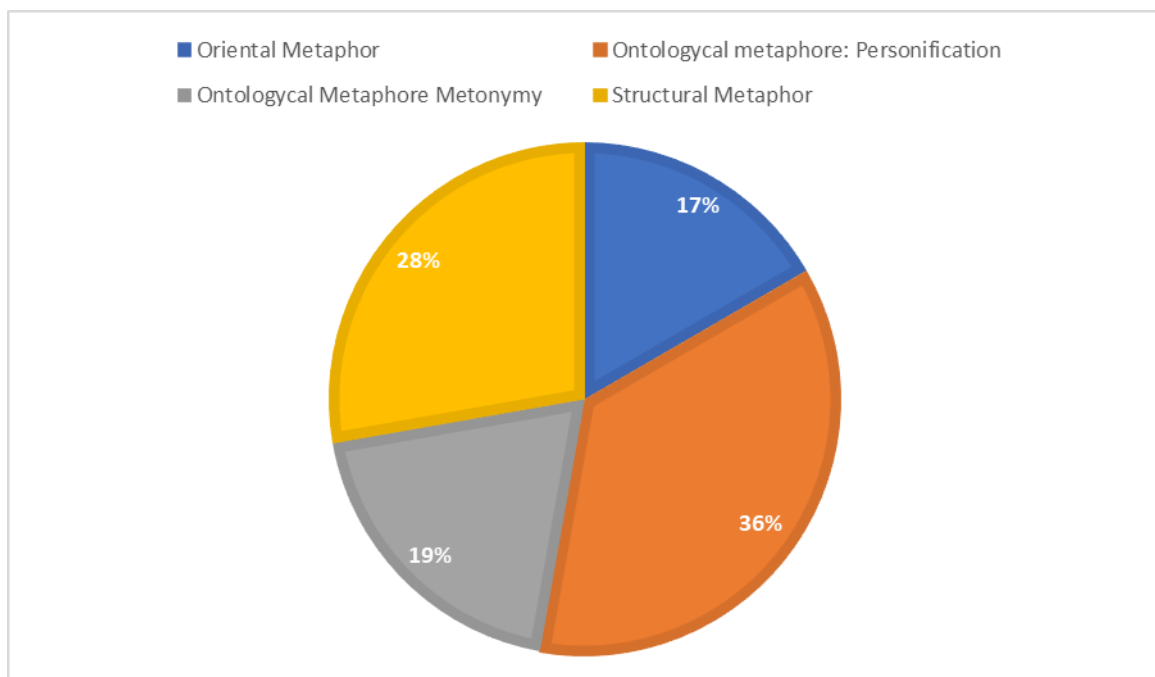


Figure 1. Metaphor in Petatah Petitih of Babako Ceremony in Minangkabau Wedding Tradition

This research confirms that the use of metaphor in Petatah Petitih has a very important role in maintaining and continuing the Minangkabau oral tradition. Metaphors are used to describe marriage relationships, life values, and social norms that are the basis of Minangkabau society. Thus, this research provides a deeper understanding of how metaphors are used in certain cultural contexts, especially in Babako, Minangkabau wedding traditions, and their relevance in understanding local wisdom and the cultural heritage of a society. Ontological Metaphor (personification) 36,1% is a highest one, it shows the language used describing several objects that exist in nature moving with natural influences such as imitating human movements. This adds beauty to the language used. This states that the nature and human are two components strongly constructing the civilization, tradition and language development of Minangkabau in society. Metaphor are used creatively in Petatah Petitih of Babako ceremony to convey life values, social norms and moral messages in the context of Minangkabau marriages.

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