



THE METAPHOR OF EMOTION IN BATAKNESE FOLKLORE

Martha Pardede^a, Robert Sibarani^{b*1}, Irawaty A. Kahar^c

^a*Faculty of Cultural Sciences, Universitas Sumatera Utara, Indonesia.*

^{b*}*Faculty of Cultural Sciences, Universitas Sumatera Utara, Indonesia.*

^c*Faculty of cultural Sciences, Universitas Sumatera Utara, Indonesia.*

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ABSTRACT

As the effect of globalization there is also globalization of language which resulted in the disappearance of local words and languages as the impact of the rapid of quality and quantity of communication technology or IT and technology of transportation In accordance with revitalization the research tried to find the conceptualization of the metaphor of emotion in Batak Toba language. The main object of the research is to reveal the conceptual verbal of emotion of Bataknese language in folklores. The folklores were created by the ancestor of Bataknese collectively and are devicted orally from generation to generation so the originality and the beauty can be felt The limitation in effort to maintain the cultural heritage resulted in the gradation of the language, literary works and the life value inside them which actually can be taken as the life compass in the aspects of humanity which are ruined by the flow of modernization and globalization. Metaphor is a kind of the oldest words. The reason to choose the metaphor of emotion is because emotion is the part of the most personal of human being. The research is connected with meaning, then the theory used is semiotics theory that put forward the words as signs and semantic theory which focused on the analyzing of meaning. As the research is directed as the part of revitalization of Bataknese language, then literary sociology approach is used too. The research method applied was qualitative descriptive method that is why besides conducting library research, field research was also conducted together with questionare and interview

Keywords: metaphor, emotion, meaning and conceptual

1. Introduction

Since the period of Aristoteles (348-342) metaphor in languages has been the important object of research. Aristoteles admired metaphor as *the greatest thing by far*". Ezra Pound supported the statement of Aristoteles. For him metaphor is *'the hallmark of genius*. In *Oxford Concise Dictionary of Linguistic* (1955) it is said that metaphor is *Figure of speech in which a word or expression normally used of one kind of object, action etc, to extend to another. This may lead to metaphoric change in meaning, this what is now normally sense of loving is in origin a metaphorical expression from the basic sense 'full of lies'*. This definition means that metaphor is the elaboration of a concept in a term to become a different term by giving metaphoric sense. In *A Hand Book to Literature* it is said that metaphor is *" Analogy identifying one object with another and ascribing to the first object or more of the qualities of the second"* IA Richard in the discussion of metaphor said that the aspect of *tenor, vehicle* dan *ground* can be used. In the same time the usage of the aspect shows the relationship of metaphor and semantic. According to Richard (1965: will differentiate each metaphor : the three aspects:: *vehicle* is the metaphor that or the source of metaphor, *tenor* is the meaning of *vehicle*, and *ground* is the broadened meaning of the metaphor between *vehicle* dan *tenor*.

The meaning itself divided into two. The first is *central meaning* that is a meaning which is owned by a language element and used to abstract an idea or an event which is situated at the outside of a language. It is an insight upon a meaning without context which is called *denotative*. The second is additional meaning besides central meaning, which is formed by additional meaning that is influenced by context. It is called metaphoric meaning or *connotative* (Sibarani, et al.2018 & Sibarani, et al.2021a).

Some experts tried to define metaphor Mooji (1930) says metaphor is figure of speech which is usually used in various language communication, in daily language, article, on newspaper, advertisement, scientific writing, Philosophy and in novels or poems. According to Moeliono, denotation meaning is the real meaning and Indonesian language metaphor is meaning gained by switching the real meaning to become figurative of speech. Words and expression are interpreted according to the figure of speech. Moeliono gives the classification of metaphor in four groups classification of comparison, contrast, connection and ironic (Octavianna, et al. 2020).

In Indonesian dictionary (2000) emotion is the expression of feeling which develops in short time or situation psychologically and physically, such as happiness or sadness. Based on research emotion is divided into four kinds and there are four basic words to show them : happy, sad, anger and fear. Emotion is a condition of feeling experienced by a person in a certain situation which can be known through the verbal and non verbal expression as gesture. Metaphor has close relation with emotion since the way of thinking, words and mind are physical substance of emotion or feeling, so to clarify the emotional expression which is abstract, concrete thing is needed (Sibarani, 2018 & 2020). The globalization of information technology and the development of digital ruined the cultural value and the social characters (Tambunan et al., 2017). This problem switched the life structure. Of

created the expanding of interconnection process among society (Nasution et al., 2021). This change covers is multi dementional as in political aspect, social cultural, economy and defence matters. On the other side , many countries all over the world that have proved their love ans the consciousness of the past cultural values as a great modal in achieving progress such as Japan, China and Korea. And the research covered and became an effort to maintain the meaning of social structure, value, knowledge which are the result of human struggle. Then these reality will not be the source of fear as long as the traditional values are still there, the values which are the knowledge system one of cultural elements where language is another element and the cognitive system of knowledge structure. Then the problem of the research are to find out the process of creating metaphor of emotion, the conception of metaphor of emotion in Bataknese folklore, the influences of the background and the map of the process of forming the metaphor of emotion in Bataknese language.

2. Literature Review

2.1. Modernization

The research was intended as a part of revitalization of Bataknese language. The definition of modernization says (1976) that modernization is a process which historically develops institution and push the socisty to be adapted with the developed function rapidly, reflects the growth of knowledge of human being which was not predicted before, and controlled the envirotnment , and science . This definition explain why modernization is concontrasted with traditional values. According to Hughes, post modernism is nothing to do with logic and substance. It is about syle and perception when the absolut truth is not exist. The people live in cul tural market, the place of ideas and point of view which compete with each other such as box office movies, politic, advertisement that ruin the concept of truth and invide the feeling of doubtness of outhority, the failure of science to overcome the problem of thw world on (Sibarani, Robert, *et al.*2018, Sibarani, Robert, *et al.*2021b). The contrast can be seen in the social attitude which is ambivalent in accepting the progress which tear the personality aidentity, and as social creature which as the same time is the personality or identity of a nation as the community forum. And in accordance with the revilization of identity one element is language.

3. Method

The research method is based on fenomenalogy perspective. Fenomenalogy is the philosophical basic through many steps of critical and scientific thinking, which is begun from the process of inductive thinking, where the researcher finds out social fenomena on the field. In this case a phenomenon among the Toba Bataknese society. The social facts give the researcher a chance, after the observation to conduct the process of making theory based on the phenomena (Bungin 2008:2-4).

The kinds of research that have been conducted is library research to collect Batakese folklore and the metaphor inside the folklore. Field research was conducted to look at the function of metaphor, the useage, and the social attitude which is the background the process of creating and forming the metaphor.

After arranging the problem, the method to conduct the research was decided that was qualitative descriptive method since the method would give the researcher to use the strong analysis of data to arrange a deep description.

In accordance with reason the ways to collect data were (1) of documentation, to obtain data from written source such as folklore of Batakese and the result of previous researc (2) interview to share information and ideas and (3) observation to see how the metaphor were obtain the data from written sourcr such question, are and observation were also conducted to see the social attitude towards the usage and folklore, to find out the reason of the degradation of appreciation towards Batakese language in order to build the effort of revitalization. FGD or focused group discussion was conducted to straight out whether metaphor were still needed or not (Silaban Immanuel, *et al.* 2020; Halimatussakdiah, *et al.* 2020).

Data analysis was done by tracing and arranging the collected systematically by organizing the data in categories, elaborating them into small parts by synthesizing and arranging into motifs (Sugiono 2010:35) to choose important things, to be continued to learn, and then drawing a brief and compact conclusion (Sibarani, Robert. *et al.* 2020).

The collected data were analyzed by using Sradley technique that in making domain analysis, focus inquiries, taxonomi analysis, selected inquiry and componental analysis (<https://analysisinquirydaily.com>) To get the data deal with social life, complete data qualitative was supported by quantitative data specially in seeing the social attitude towards metaphor by classifying, numbering and coding the data based on social and cultural life, grouping the data based on respondents, matching the data based on social life, interpreting the data to match with the result of the survey. The location of the research was the county of Toba where the Batakese live (Wanda Kuswanda, *et al.* 2020; Izwar, *et al.* 2020).

To get the meaning of metaphor, the method used was qualitative descriptive. According to Atar Semi it is the most suitable method in conducting a research of literary literature is the expression of feeling, emotion and thought which are not connected with figures, qualitative descriptive method is the most suitable method to be used.

4. Discussion and Result

4.1. Findings: The process of forming metaphor of emotion in Bataknese folklore

4.1.1 Sadness (Here 13 of 18 data are given)

1. *Arimojan* or waterfall which is called tiger waterfall

Arimojan as used in the following sentence:

Sai ar imojanon do Si Tapiomas dung laho Si Mardan mangaranto

Si Tapi mas like to set the tears after Si Mardan had gone away

Arimojan derived from the word *arimo* means waterfall which is called tiger. *It* means the flow of the tears Here, sadness is metaphorized with the water fall and connected with the the feeling of sad when someone is crying.

2. *Bernit Pangkilalan* means fell hurt

Bernit pangkilalan as used in the following sentence:

Bernit pangkilalaanna diparborhat ni tunggani dolina i

She felt hurt after the death of her husband

Bernit is an expression used to show the feeling of sickness or the condition when someone is sick .And *pangkilalaan* means feeling. It can be seen that emotion is metaphorized and compared with sickness and connected with feeling

3. *Bagot na punjung* means isolated palm

Bagot na punjung as used in the following sentence

Songon bagot na punjung do pangkilalaan ni Si Tapomas dung ditinggalhon anakna i.

Tapiomas felt isolated palm, left by her son

Bagot is a kind of palm that produced *tuak* a .kind of alcohol drink Here emotion of sadness is metaphorized with single and isolated palm.

4. *Hansit Roha* means hurt heart

Hansit roha as used in the following sentenc

She felt hurt accused as a thief

Hansit is an expression to show the feeling of hurt. *Roha* means heart. Here it can be seen that the sad feeling is metaphorized and compared with disease and connected with heart:

5. *Hansit Ate-ate* ; *hansit* meansfeel ; *ate- ate* means heart

Hansit ate-ate as used in the following sentence:

Hansit ate –ate pabereng-pabereng si Tuan Nagundong dipasiak- siak Bapaudana i

My heart is hurt to see *Tuan Nagundong* is abandoned by his uncle.

Hansit is an expression to show the hurt feeling adalah ungkapan untuk mengatakan sakit and *ate-ate* means liver .It can be seen that the emotion of sad is metaphorized with liver which is hurt

6. *Gotos roha*. *Gotos* means broken and *roha* means heart

Gotos roha as used in the following sentence

Gotos rohana di parmata ni anaknai

Her heart is broken caused of the death of his son

Here the emotion of sadness is metaphorized with the broken rope . . .

7. *Gok roha*. *Gok* means full and *roha* is heart

Goh roha as used in the following sentence

Gok roha ni Si Tapiomas sampe ndang boi mandok manang aha

Tapiomas' heart is full , so she can't say anything

Gok is expression that explain a container or place which is full. Here the emotion of sadness metaphorized and compared with fulfilled container or place.

8. *Gumalungsang* means raging

Gumalungsang as used in the following sentence s

Gumalungsang do ate-ate ni Si Tapiomas siala ndang adong barita sian SiMardan

Tapiomas' heart is raging since there is no news from Mardan karena tidak ada berita

The word *gumalungsang* is connected with waves which is raging and creates big waves . *Ate-ate* means heart. Here, the emotion of sadness is metaphorized with strong waves and connected with heart. .

9. *Ponjot Roha* .*Ponjot* means crowded and *roha* means heart

Ponjot roha as used in the below sentence

Ponjot rohana mamereng pangalaho ni anak nai

Her heart is crowded to see his son's attitude

Ponjot is an expression which is used to describe a container or place which is crowded . Here the emotional condition is metaphorized and compared with crowded container or place

10. *Lungun roha*. *Lungun* means quite and *roha* means heart

Lungun roha i as used in the below sentence

Lungun roha ni si Tapiomas di parbohat ni ibotona i

Tapiomas Na Uasan's heart is quite on the departure of her brother.

Lungun is an expression that used to explain the quite place where there is no sound Here the emotional condition of sadness is metaphorized and compared with a quite place.

11. *Madardar* means broken

Madarar as used in the below sentence

Madardar do roha ni si Tapiomas paingot-ingot anakna Si Mardan i

Tapioma' heart is broken remembering Mardan

The word *madardar* derived from the word *dardar* means broken. Here it can be seen that the emotional condition of sadness is metaphorized with the thing which is broken .and connected with heart.

12. *Malala roha. Malala* means massed and *roha* means heart

Malala rohana as used in the below sentence.

Malala rohana diparborhat ni natorasnai

Her heart is massed because of the death of her father

Malala is an expression to explain the condition of a thing which becomes massed It canbe seen that the emotional condition is metaphorized and compared with a thing which is massed. .

13. *Malengleng pangkilalaanna. Malengleng* means exousted . *Pangvkilalaan* means feeling

Malengleng pangkilalanna used in the following sentence

Malengleng pangkilaanna mamereng pangalaho ni borunai

Her feeling is exhausted to see her dougter's behaviour

Malengleng is an expression to show the condition of body. Here the emotional condition is metaphorized and compared with the condition of body

4.1.2 Anger. (there are 6 (six) data out of 8 are given here)

1. *Birungut* means wrinkled

Birungut as used in the below sentence:

Marbirungut bohi ni Si Pakpakhuma al dimuruhi ibana

Pakpakhumal's face is wrinkled for he was scolded

Marbirungut is derived from the word *birungut* or *wrinkle* which is connected with face. Here it can be seen that anger is metaphortized and compared with the condition of a surface, in this case Is connected with face.

2. *Piri-pirion* means vibration

Piri pi r ion as used in the below sentence

Piri-pirion do si Dagai sori didokon ibana manangkomun

Dagaisori is vibrating since he was accused a thief

Piri-piri means vibration. Here, it can be seen that the emotion of anger is metaphORIZED and compared with vibration. and connected with the condition of body when someone is getting angry

3. *Porhas* means lightning

Porhas as used in the below sentence

Muruknai songan porhas di tonga ari

His anger is like a lighting at noon.

Porhas means lighting .Here anger is metaphORIZED and compared with lighting.

4. *Marrara bohina*, *marrara* means getting red ; *bohina* means his face

Marrara bohina as used in the following sentence :

Marrara bohina didokkon donganna ibana panangko

His face was getting red when he was called a thief

Marrara. is an expression for color, getting red and *bohina* means his face. Here, it can be seen that the emotion of anger is metaphORIZED with color and connected with face..

5. *Masarsar mudarna*; *masarsar* means devastated ,*mudarna* means his blood

Masarsar mudarna as used in the below sentence:

Masarsar mudarna direhei ibana songon na rintik

His blood was devastated since he was ridiculed as an insane

Masarsar derived from the word *sarsar* means devastated and *mudar* means blood.

Here, it can be seen that the emotion of anger is metaphorized and compared with the condition of blood and connected with part of body

5.1.3 Happy. (5 (five) out of 6 (six) data are given below)

ni ate

1. *Alum ni ate.* *Alum* is a kind of grass; *ni ate* means of liver

Alum ni ate as used in the following sentence

Alum ate-ate ni si Aji disuru inangna ibana manaruhon tugo ni si Porang

Aji's heart is grassed when she was asked by her mother to bring the snack for Porang

The word *alum* derived from the word *alum-alum* which is a kind of grass used to cure itchy ; *ni ate* means of liver. It can be seen here that the emotion of being happy is metaphorized and compared with a kind of grass that can be used to cure itchy and connected with part of the body , live *Ni ate* means of liver.

2. *Pabalo roha.* *Balo* means dew; *roha* means heart

Pabalo roha as used in the below sentence

Mabolo roha ni si Boru Deak Parujar dung dilehon Mula Jadi Nabolon tano.

Boru Deak Parujar's heart is dewing after she was given some earth by god.

The word *pabalo* is derived from the word *balo* means dew and *roha* means heart. Then, it can be seen that the emotion of being happy is metaphorized and compared with dew and connected with heart.

3. *Marhahak* *Marhahak* is the sound produced by a kind of bird

Marhahak as used in the below sentences:

Marhahak si Pakpakkumal boi dipaoto-oto ibana si Dagai Sori

Pakpakkumal is producing *hak hak* since he is able to deceive *Dagai Sori*

The word *marhahak* is derived from the sound produced by a night bird. Then, it can be seen that the emotion of being happy is metaphorized and compared with sound produced by an animal.

4. *Lambok ate-ate.* *Lambok* means soft; *ate-ate* means liver

Lambok as used in the following sentence

Lambok do paribannai manjalo si Dagai Sori

His cousin is so *sof* to welcome Dagai Sor

The word *lambok* is connected with the condition of a surface

It can be seen here that the emotion of being happy is connected and compared with the condition of a surface and it is connected with the part of a body.

5. *Las roha*. *Las* means warm ; *roha* means heart

Las roha as used in the below sentences:

Ndang tarhatahon las ni rohana diparmulak ni ibotoni si Aji Donda Hatahutan

It can't be explain how warm is her heart on the return of her brother, Aji Donda

The word *las* is an expression for something warm, it deals with temperature.

Here, it can be seen that the condition of being happy is metaphorized and compared with temperature.

5.1.4 Fear. (5 out of 9 data are given below)

1. *Angka dotdot*. *Angka dotdot* means tremble

Angka dotdot as used in the below sentence

Angka dotdot do si Dagai Sori mamereng pangalaho ni si Pakpakumali

Dagai Sori is remble to se si *Pakpakumal's* attitude

Angka is an expression for the amount, many or much. *Dotdot* means tremble. It can be seen here, that the emotion of fear is metaphorized and compared with the condition ob a body when someone is afraid.

2. *Bukbak*. *Bukbak* means beating

Bukbak as used in the below sentence

Mabukbak taroktok ni si Boru Sopak Panaluan mardalan di Tombak i

Boru Sopak's heart is beating when she was walking in the jungle. berjalan di hutan

The word *mabukbak* means beating and *taroktok* means heart. Here it can be seen that the emotion of being scared is metaphorized and compared with the condition of the body, heart, when someone is feeling scared. .

3. *Dieak Haliluna*. *Dieak* means chased, *halilu* means the shadow

Dieak halilu as used in the below sentence:

Dieak halinu do si Pakpakkumal andingan tarboto hajahatonnai

Pakpakkumal is chased by his own shadow that his criminal activity will be known.

The word *dieak* means being chased . *Halilu* means shadow. Here it can be seen that the emotion of being scared is metaphorized and compared with someone who is being chased by his own shadow. It is still connected with body.

4. *Hitir-hitir*. *Hitir- hitir* means tremble

Hitir-hitir as used in the following sentence.:

Hitir-hitir do si Aji Donda diadu harimo i

si Aji Donda is trembling when he was chased by the tiger

The word *hitir- hitir* means tremble . Here, it can be seen that the emotion of being scared is metaphorized and compared with the condition of body when someone feels scared. It is still connected with body .

5. *Langanlangan*. *Langanlangan* means quiet

Langanlangan as used in the below sentence

Langan-langan do bohi ni si Pakpak Kumal il dung hadapotan gabusna

Pakpak Kumal's face is quite (pale) when his lies have been uncovered

Langan in Batakese language is the expression of quietness or calmness for example a place which is quite. Then, here it can be seen that the emotion of fear is metaphorized and compared with place which is quite.

4.2 Discussion: An Analysis of the Batakese metaphor of emotion

4.2.1 The expression of emotion of sadness metaphorically is dominated by the concept of being sick . There are five(5) metaphors, followed by the concept of things which are broken 2(two) and the massed things two (20,the concept of water and sea two (2) and the concept of animal is one (1), and the concept of action is one (1)

The expression of the emotion of being happy is dominated by nature (2) , plants is 1 animal 1 body 1 and the concept of body is 1

The expression of anger metaphorically is dominated by the concept of temperature, two(2) metaphors,the concept of surface condition,one(1), nature one(1),color one(1)the changed form is one(1)

The expression of fear metaphorically is dominated by vibration, 3(3) metaphor , followed by the concept of place, sound action and imagination Emosi takut didominasi konsep getaran sebanyak, one metaphor for each of them.

4.2.2 The distribution of the metaphor

The expression of the emotion of sadness

A. Metaphorical expression with the concept of water.

1. *Arimojan do Si Tapi Omas dung laho anakna si Mardan*

B. Metaphorical expression with the concept of illness

1. *Bernit Pangkilalaan di parborhat ni tungga ni dolina*

2. *Hansit rohana didokkon ibana panagko*

3.*Hansit ate-ate pabereng-bereng si Tuan na Gundong*

4.*Marsalaon ate-atenadiparborhat ni inangn*

5.*Marsiak pangkilalaan ni dakdanak i*

C. Metaphorical expression with the concept of things: br

1.*Gotos rohana diparmate ni anaknai*

2.*Tos-tos ateate ni si Tapiomas mamereng oken oken ropepangalaho ni si Mardan*

D. Metaphorical expression with the concept of place.

1.*Songon bagot na punjung do pangkilalaan ni Si Tapiomas*

2.*Lungun roha ni Si Tapioma sparborhat ni Anakna i*

E. Metaphorical expression with the concept of container

1.*Gok roha ni Si Tapiomas sampe ndang boi mandok manang aha*

2. Ponjot rohana mamereng pangalaho ni anaknai

F. Metaphorical expression with the concept of changed form of things

1. Malala do roha ni si Tapiomas di parborhat no anaknai

2. Madardar do roga ni si Tapiomaspaingot-ingotanaknai

G. Metaphorical expression with the concept of sound produced by animal

1. Marambuang masi Tapiomas dung disoadaho Si Madan ibana

H. Metaphorical expression with the concept of nature, wave

1. Gumalunsang do ata-ate ni si Tapiomas siala ndang adong barita ni si Mardan

I. Metaphorical expression with the concept of action: beating.

1. Masitompuk andorana do si Turiang dohot ripena mamereng namasa tu si Aji dohot si Porang

J. Methaporical expression with the concept of amount

1. Maraburan do ilu ni siTuan na Gundong

.

4.2.2 The Expression for the emotion of being happy

A. Ametaphorical expression with the concept of plant

1. Alum ni ate- ni si Aji disuru ibana mannaruhon tugo ni iboto nai

B. Metaphorical expression with the concept of nature

1. Pabalo

Mabalo roha ni Si Borudeak Parujar dung dilehon Mulajadi Nbolon tano

2. agap

Maragap-agap roha ni Si Bursok Mangalandonh laho tu huta ni tulangna

C. Metaphorical expression with the concept of animal

1. Markahak Si Pakpakhumal boi dipaoto-oto ibana si DagaisSori

D. Metaphorical expression with the concept of temperature

1. Nandang tarhatahon las roha ni Tapmas na Uasan diparmulak ni si Aji Donda

E. Metaphorical expression with the concept of surface condition

1. *Lambok do paribanna manjalo si Dagai Sori*

F. Metaphorical expression with the concept of Metaphorical expression with the concept of plants.

1. *Maria-ria do nasida di pesta*

G. Metaphorical expression with the concept of good condition, body or physical condition

1. *hiras panailina dung mulak anaknai sian pangarantoan*

4.2.3 Expression for the emotion of anger

A. Metaphorical expression with the concept surface condition

1. *Marbarungut bohi ni si Pakpakhumal dimuruhi ibana*

B. Metaphorical expression with the concept of vibration

1. *Piri-pirion si Dgai sori didokkon ibana panamun*

C. Metaphorical expression with the concept of nature.

1. *Muruk nai songon porhas di tonga ari*

D. Metaphorical expression with the concept of color.

1. *Marrara bohina didongkon donganna ibana panangko*

E. Metaphorical expression with the concept of changed condition

1. *Masarssar mudarna direhei ibana songon na rintik*

G. Metaphorical expression with the concept of temperature

1. *Mohop ate-ate ni si Dagai Sori mamereng pangalaho ni si Pakpakhumal*

2. *Mohop simanjungku dipangke pangguku sojolo dipaboa tu ahu* Metaphorical expression

H. Metaphorical expression with the concept of harmful action

1. *Diseat si Dgaisori bibirna mamereng pangalaho ni si Pakpakhumal*

4.2.4 The expression of the emotion of fear

A. Metaphorical expression with the concept of vibration. Aungkapan emosi takut dengan konsep getar.

1. **Angka dot dot** do si Dagai Sori mamereng pangalaho ni si Pakpakhumal
2. **.Mabukbak** taroktok ni si Boru Sopak Panaluan mardalan di Tombak i
Metaphorical expression with the concept of Hitir hitir do si Aji Donda diadu harimo

B. Metaphorical expression with the concept of place

1. **Langan-langan** do bohi ni si Pakpakhumal dung tardapot gabusna

C. Metaphorical expression with the concept of sound

1. **Marsisir** imbuluna mambege soara ni harimo

D. Metaphorical expression with the concept of plant

1. **Mangirput** do si Pakpakhumal dung tarboto hajahatonna i

E. Metaphorical expression with the concept of imagination.

1. **Di eak haliluna** do si Pakpakhumal saleleng sotarboto pangalahona i

4.3 Kinds of Metaphor

Tabel 1. Kinds of Metaphor

No	The expression	Comparison	Contras	Connection
1.	<i>Sai arimojanon(water fall) do si Tapiomas dung laho si Mardan</i>	✓		
2.	Bernit(hurt) pangkilalaan di parborhat ni tungga ni dolina	✓		
4.	Hansit(painfull) rohana didokkon ibana panagko	✓		
5.	Hansit(painfull) ate-ate pabereng-bereng si Tuan na Gundong	✓		
6.	Gotos(broken) rohana diparmate ni anaknai	✓		
19	Tos-to(broken) ateate ni si Tapiomas mamereng pangalaho ni si Mardan	✓		
3.	Songon bagot punjung(isolated palmg) do pangkilalaan ni Si Tapiomas	✓		
10	Lungun(quite) roha ni si Tapiomas parborhat ni Anakna i	✓		

7.	Gok (full) roha ni Si Tapiomas sampe ndang boi mandok manang aha		.	
9.	Ponjo t(crowded) rohana mamereng pangalaho ni anaknai	✓		
12	Malala(massed) do roha ni si Tapiomas di parborhat no anaknai		.	
11	Madarda (broken)r do roha ni si Tapiomas paingot-ingot anaknai		.	
15	Marambuang(shouting) ma si Tapiomas dung disoadahon si Mardan ibana	✓		
8	Gumalunsang((raging) do ata-ate ni si Tapiomas siala ndang adong barita ni si Mardan	✓		
18	Masitompuk (beating) andorana do si Turiang dohot ripena mamereng namasa tu si Aji dohot si Porang	✓		
14.	Maraburan (fall)do ilu ni si Tuan na Gundong			
28	Alum(a grass used as a herbal) ni ate-ni si Aji disuru ddibana manaruhon tugo ni iboto nai	✓		
29	Mabalo(dew) roha ni si Boru Deak Parujar dung dilehon Mulajadi Nabolon tano	✓		
34	Maragap-agap(beating) roha ni Si Bursok Mangalandong laho tu huta ni tulangna	✓	.	
30	Markahak (sound produced by a night birs) si Pakpakhumal boi dipaoto-oto ibana si Dagais Sori	✓		
32	Ndang tarhatahon las roha(warm heart) ni Tapmas na Uasan diparmulak ni si Aji Donda	✓		
31	Lambok(soft) do paribanna manjalo si Dagai Sori	✓		

33	<i>Maria-ria(a group of fruits) do nasida di pesta</i>	✓		
35	<i>Nungnga hiras(clear panailina: look) dung mulak a(clear)naknai sian pangarantoan</i>	✓		
20	<i>Marbarungut(wrinkled) bohi ni si Pakpakhumal dimuruhi ibana</i>	✓		
21	<i>Piri-pirion(vibrated) si Dagai sori didokkon ibana panamun</i>			
22	<i>Muruk nai songon porhas di tonga ari(lightning at noon)(red)</i>	✓		
23	<i>Marrara bohina didongkon donganna ibana panangko</i>	✓		
24	<i>Masarsasar(devastated mudarna: his blood) (devasteddirehei ibana somgon na rintik</i>	✓	.	
25	<i>Mohop(hot; ate-ate:liver) ni si Dagai Sori mamereng pangalaho ni si Pakpakhumal</i>	✓		
26	<i>Mohop⁹simanjungkuHead dipangke pangguku sojolo dipaboa tu ahu</i>	✓		
27	<i>Diseat(sliced) si Dagai Sori bibirna mamereng pangalaho ni si Pakpakhumal</i>	✓		
23	<i>Mohop(hot) ate-ate(liver) ni si Dagai Sori mamereng pangalaho ni si Pakpakhumal</i>	✓		
36	<i>Angka dot dot(trembled) do si Dagai Sori mamereng pangalaho ni si Pakpakhumal</i>			
37	<i>Mabukbak(beatng; taroktok:heart) ni Si Boru Sopak Panaluan mardalan di Tombak i</i>	✓		
39	<i>Hitir hitir(trembled) do Si Aji Donda diadu harimo</i>			
40	<i>Langan-langan(quiet) do bohi ni si</i>	✓		

	<i>Pakpakhumal dung tardapot gabusna</i>			
41	Marsisi(produced a sound of sir imbuluna; fuer) mambege soara ni harimo			
42	Mangirput(wry) do Si Pakpakhumal dung tarboto hajahatonna i	✓		
38	Di eak(chased; halilun: shadow) do SI Pakpakhumal saleleng sotarboto pangalahona i	✓		

4.3.2 Finding on field research

To get the data of the usage of Batakese metaphor, interview was conducted with informen in Toba. FGD joined by (20) persons with age between 40 up to 70 years old. They live in rural area far from cities. The interview and FGD potrayed that in daily language the people do not use metaphor anymore. Metaphor are still used in traditional ceremony suches wedding ceremony. Tihis condition can be understood . As it has been mentioned before that the development of Information Tecnology and Digital make the people busier and they have no time anymore even to think for using metaphor in daily conversation.

5. Conclusion

1. Metaphorical expression in Batakese language is dominated by **comparison** kind of metaphor and **contrast** which are connected to the part of human body . such as liver , heart, head, eyes , face and blood
2. Metaphorical expression of Batakese are also connected with the changed form of things, vibration, nature, action , animal , plant , sound and place
3. The concept of creating metaphor in Batakese language proves the theory that the creating metaphor is intended to explain something new by using the familiar things
4. The kind of metaphor of connection was not found, such as metonymy, synecdoche, and euphemism. This finding supports the conclusion support the social characters of Batakese who like to speak frankly.

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