THE USING METAPHOR OF KATO SERAH TERIMO TEXT IN BUNGO CULTURE

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Abstract
This research examines about the kinds of metaphors that found in the kato serah terimo text in Bungo tradition and the meaning of it. This research applied descriptive qualitative research in which the data are obtained from kato serah terimo text. It took from Bungo official office. The data are collected by observational method supported by note-taking and interviewing technique. After analyzing the data, it is found that there are 10 metaphors included into three from four kinds of metaphor based on Leech (1981) theory. There are animistic, synaesthetic and concrete to abstract of metaphor. Animistic metaphor dominant exists in kato serah terimo.

Keywords: Metaphor, Kato serah terimo, Text.

INTRODUCTION
Metaphor is one of comparative figures of speech, metaphor have characteristic that compare two things directly, for example mulutmu harimaumu, tulang punggung etc (Siswanto, 2005:27). The use of metaphor is not only in English or Bahasa but also contained in vernacular either in daily language until use in the special event such as serah terimo ceremony in Bungo culture.

Metaphor is a kind of figurative language that includes into connotative meaning because what the text means have the other feel in it. It can be positive, negative or neutral connotative (Chaer, 2009)

Indigenous people always have a uniqueness that makes it different from the lay community, one of the differences can be found in their speaking that present their sacred. The words that are the main focus for language researchers in finding interesting things contained therein, such as finding the history, types of figurative words and their meaning. The speech contained indigenous significance which could lead to differences in interpretation by the listener as in the parable narrative using a figure of speech, one of the interesting thigs that researcher takes metaphor contained in the kato serah terimo text in Bungo culture.
Serah terimo used Bungo traditional wedding reception when it will be implement where the women wait for the man on the home page by using Jambi traditional dresses who has accompanied by parents, ninik mamak and cerdik pandai while the man came to be accompanied by his parent, ninik mamak, and family that brings seserahan containing various needs of the bride such as dresses, shoes, make up until underwear.

Serah terimo text in Bungo culture do not use common language with the proverb customs that have special meaning and the language is full of figurative language that not everyone understand and can take the meaning of the word. Based on the problem above, this research has two purposes to find the kinds of metaphor used kato serah terimo text in Bungo culture and to find the meaning from each metaphor that not everybody knows before. Kato serah terimo is a ceremony utterance before the bride sits on the state that utteranced by the speaker from official office of Bungo tradition.

There is a previous research that also examines the metaphor. Sumolang (2015) with the tittle Metafora dalam Lirik Lagu Karya Adele where this research focuses on identifying the words, phrases or noun. The metaphor contains a certain meaning based on the context and each of them refers to a certain object of tenor and source. Based on the previous study about the author concluded that it has similarity with this research there are talk about kinds and form of metaphor and the differences is the language object of the research.

METHODS

This research is a descriptive qualitative research type. In this study aims to describe data. The source of substantive data is the metaphor and the meaning of it in kato serah terimo. The locational data source in the study refers to the text of kato serah terimo and the speaker in that married process and intervie with the informant in order to explain the meaning of kato serah terimo text.

At the stage of data collection, the author collected data using the refer method that is observational method with participating technique. After that interview with informant who knew about kato serah terimo. To analyze the data
used method of *Padan*. It is possible that the method of matching is based on the assumption that the language under study already has a relationship with things outside the language in question (Sudaryanto, 1993: 14). The author analyzes with some steps: 1. Reading the text and watching the video 2. Identifying and analyzing metaphor 3. Finding the meaning.

**FINDING AND DISCUSSION**

Based on the result, the author found there are 10 metaphors included into three from four kinds of metaphor based on Leech (1981). There are animistic, synaesthetic and concrete to abstract of metaphor whereas anthropomorphic metaphor didn’t exist in the *katoserah terimo* text in Bungo culture.

**Kinds of metaphor used in the *kato serah terimo* text in Bungo culture.**

a. Animistic metaphor

It is a condition when the speaker tries to compare something with human or animal or plant

Datum 1.

*Ayam nan berinduk*

*Ayam yang memiliki induk*

The chick has mother

The text above included into animistic metaphor due to *ayam* (chicken) in this text means the man have family, the speaker describes the man as a chick so that this text called animistic metaphor.

*Ayam* is topic due to chicken is the topic that the speaker said, *berinduk* is image that is a thing that used to describe the topic and point of similarity is the man has parents that always keeping, caring, and loving by them. Its express to convince the parents of the bride to not hesitate to their son.

Datum 2

*Ta untai boleh dijadikan tali*

*Terjuntai bisa dijadikan tali*

Looped can be rope
"Ta untai" is a characteristic thing which is three that has rope stem and lopped from the other three to other, it can be used as a rope when the people want to bunch something like wood from the forest to the village. The speaker describes their son to be that thing so that it is an animistic metaphor.

"Ta untai" is topic still refers to the man that can be useful and image is tali that describe the man can be a rope to bunch and the point of similarity is the man can be arope to bunch their family relationship and between man’s family and bride’s family, between their family with their neighborhood and soon.

Datum 3
Telintang boleh dijadikan pengapit
Melintang bisa dijadikan penjepit
Spraw can be clamper

The text above is categorized in animistic metaphor due to penjepit is not human characteristics such as a three that can be barries for the enemy, the speaker describes a man as a three so it made the text above categorized into animistic metaphor.

"Telintang" is the topic refers to the man and pengapit as the image that describe about the man who going to do such as a clamper that clamped everything that disturb their family and the point of similarity is the man can be a protector for their family especially for the bride

Datum 4
Idak kami geleng tanduk ndak tumbuh
Tidak kami tolak tanduk yang ingin tumbuh
We didn’t reject to the horn that want to grow.

"Tanduk" or horn are animal body part that have not by human, in this text the speaker describe they will not push away the horn that want to grow on their body. So that the text above includes into animistic metaphor.

"Geleng" is the topic where the bride’s family accepted the man, tanduk is the image that describe the man and the point of similarity is the bride’s family didn’t avoided or evasive the man to be a husband for their daughter due to man want to stay with their families. As we know that the horn is valuable part of the
animal’s body is used to maintain and protect yourself from the enemy, the groom’s conclusion that it is very valuable as animal horns owned.

Datum 5

*Tecacak* boleh dijadikan unja
*Tertancap* bisa dijadikan tiang
Stuch can be pole

The text above is categorized in animistic metaphor. *Tecacak boleh dijadikan unja* used to describe the man (husband) in their family can be helping them to do something.

*Tecacak* is the topic refers to the man and *pengapit* as the image that describe about the man who going to do such as a clamper that clamped everything that disturb their family and the point of similarity is the man can be a protector for their family especially for the bride.

Datum 6

*Jadi kudo pelajang bukit*
*Jadi kuda pendaki bukit*
Be a horse to raise the hill

*Kudo* or horse is an animal that the speaker used in this text to describe their son could be strong and brave such as horse. In this text the speaker clearly said their son as a horse through their son is a human, so that it is animistic metaphor.

*Kudo* is the topic to describe the man as a strong man like a horse. *Pelajang bukit* is the image to describe the topic and the point of similarity is the man can be people who can be bring the bride’s load and running fastly to save them from a bad situation.

b. Concrete to abstract

The speaker used something to interpret the feeling

Datum 7

*Adat nan selingkung negeri, syarak nan selingkung alam*
*Adat yang melingkupi negeri, syarak yang melingkupi alam*
The tradition that cover the country, *syarak* that cover to the nature
The data above is categorized into from concret to abstract metaphor due to adat (tradition) is a rule of human in a place made by ninik mamak and syarak is a rule made for larger area it means that it is concrete thing but when the Adat nan selingkung negeri, syarak nan selingkung alam this text become abstract due to the adat and syarak are rules that application by the human in an environment not about the place but the people in that place

Datum 8

\[ Jadi \ biduk \ sampan \ pelayang \]
\[ Jadi \ perahu \ sampan \ untuk \ menyebrang \]

Be ark to crossing

The metaphor above is categorized as concrete to abstract metaphor, sue to the text above refers to the man. The text describe the man as about it means that it is a concrete thing and automatically this text become abstract due to a man cannot change become a boat.

Biduk or boat is the topic refers to the man and sampan pelayang is the image as a describe for the man and the point if similarity that the man is strong and can be life in different situation moreover in the water and he can be rescuer for the bride’s family when they are in the bad situation

Datum 9

\[ Adat \ nan \ setepak \]
\[ Senampan \ adat \]

A tray of tradition

The text above is a concrete to abstract metaphor. Adat (culture) is a rule that cannot be seen using by eyes but it is a real thing but in the text above the speaker made culture become setepak (a tray) as length as slap. It became an abstract thing due to culture cannot be seen by eyes and cannot be ratio by number and large.

Adat is the main case in the text to describe the man’s family have rule. Setepak as image used the main case as the rule is eventhough it is a small family, but they still obedient. The point of similarity is the means that the culture always
consist in the man’s village even though only a small thing but have a big function and meaning, so it should be save carefully.

c. Synaesthetic metaphor

It is a diversionary sense metaphor from one sense into the other sense.

Datum 10

*Mako itulah disiko kami anggap parit nan besudut*
*Maka itulah disini kami anggap parit yang bersudut*
We think trench of the corner

The text above is included into synaesthetic metaphor due to *parit nan besudut* means the man hopes and loves finally the end to the bride. So the speaker changed the hopes and loves as an abstract thing become *parit nan besudut* the real thing that can be seen using by eyes.

**CONCLUSION**

Based on the results of analysis, the author found 10 metaphor used in *kato serah terimo* text in Bungo culture. It divide into three metaphors, there are animistic metaphor that more dominant exist than the other. Concrete to astract metaphor and the synaesthetic metaphor.

The inclination of this fact was influenced by the environment and condition of the nature in Muara Bungo which is full of forest, plantation, and animals. This natural condition was given inspiration and experiences to the people to used metaphor. Every metaphor that used has their own meaning with their own value. It can be knowledge, instruction, and memorize for the bride and the groom.

**REFERENCES**


