

Analysis of Interest Meaninglanguage Stylebatak Karo Language

Nia Aprilia Br. Ginting¹, Achmad Yuhdi²

^{1,2}Universitas Negeri Medan, Indonesia

Email: niaginting166@gmail.com

Abstract:

This study aims to classify language styles and describe the meaning of kia in the anding-andingen of the Karo Batak language. The author uses descriptive qualitative research methods and data collection techniques in this study are: observation, interview, and recording techniques. The results of the study indicate that there are three forms of figurative language contained in the andingen-andingen of the Karo Batak language, namely open simile, closed simile, and satire. The results of the analysis show that in general the meanings contained in proverbs in the Karo Batak language found in Karo Regency are about messages in the order of social life that contain moral values in the Karo Batak community.

Keywords:

analysis, figurative meaning, language style, anding-andingen

I. Introduction

Almost every ethnic group in Indonesia has a characteristic spoken language which is often accompanied by proverbs, such as the Karo Batak tribe in North Sumatra. Proverbs are always different from the development of the regional language of each tribe in its cultural development. Proverbs are sometimes used to express certain meanings, with utterances (phrases) or phrases that contain figurative meanings that have become ethnic cultural traditions in Indonesia. (Azhar, 2019). Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life (Purba, N. 2020)

(Indriawan, 2013) Proverbs are cultural heritage related to the cultural system of society in terms of values, attitudes towards life, norms and rules of society. This proverb is often used or spoken in everyday life; namely oral literature is a means of enculturation in the process of preserving traditional values at that time.

In (Tarigan and Mulyadi, 2021) explained that the anding-andingen is interesting to study because it contains many semantic meanings. (Chaer, 2013) revealed that the use of the term figurative meaning is the opposite of the actual meaning. Therefore, it is said that all forms of language (words, phrases, or sentences) that do not refer to the actual meaning (lexical meaning, conceptual meaning, or denotative meaning) have a figurative meaning.

(Girsang and Sembiring, 2018) explained that the Karo people often introduce and listen to oral literature when performing traditional Karo cultural rituals. This can be seen from the implementation of literary elements such as: anding-andingen, for example, and philosophy in Karo traditional ceremonies. The traditional ceremony will provide some moral lessons, mutual cooperation, which is very important for the community and local wisdom, especially to anticipate the current era of globalization.

Regarding proverbs in Karo traditional ceremonies, the most dominant meaning found is social meaning. The Karo proverb has a very important meaning for young people to be able to understand the good advice from their parents so that they can apply the advice in their new life. It is also important to preserve Indonesian cultural assets, namely the Karo customs in Indonesia (New, 2018).

(Setiyaningsih, 2019) states that figurative language is used to describe something by indirectly pointing to the desired object. The use of imagery is intended to provide some impact, making the content presented more attractive. (Triningsih, 2018) Figurative language style is the style of language used to compare things. (Triningsih, 2018) states that language style is also commonly referred to as imagery or language style. This figurative language style can be divided into: simile, metaphor, allegory, parable and fable, personification, metaphor, eponym, epithet, synecdoche, metonymy, antonym, hypallage, irony, satire, figure of speech, antiphrase and paronomasia.

(Hanum, 2019) revealed that the proverb comes from the word "peri" which means thing and "language", or a tool to convey meaning. Proverbs can also be interpreted using parables. People use proverbs to shorten conversations so that the intent and purpose of long conversations immediately becomes the focus of conversation. The listener will easily understand the speaker's intent.

Proverbs can be interpreted as a tool or group of words whose arrangement is fixed and contains a certain meaning, thimbles, proverbs. Some proverbs are parables whose meaning comparisons are very clear because they are preceded by the words "as if", "ibarat", "bak", "like", "laksana", "kind", "like", and "for example". Proverbs are expressions or solid sentences that contain parables, advice, principles of life or rules of behavior (Wijaya, 2012).

There are several functions of proverbs in people's daily lives according to (Gunawan, 2019), that is:

1. Indonesian proverbs are proverbs that provide education to remind individuals of the various possibilities that lie ahead, to determine the choices to be made,
2. Proverbs provide an overview of the diversity of human life,
3. Proverbs give a warning; the goal is to rebuke or prohibit something.

Previous research relevant to research entitled "Analysis of figurative meaning in Language style Anding-Andingen Batak Karo language" is:

1. Tarigan, KE and Mulyadi, M. (2021) 'An Analysis of Polysemy of "unding-andingen" Proverb in Karo Language: Problems of Natural Semantic MetaLanguage'.
2. Girsang, M. and Sembiring, M. (2018) 'The Implementation of Culture and Literature Through Mambere Tungkot in Simalungun Batak and Mere Ciken in Karo Batak: The Local Wisdom Maintenance.
3. Barus, E. (2018) 'Pragmatic Meanings of Karonese Proverbs Spoken in Wedding Party', KnE Social Sciences.
4. Bangun, KB (2017) 'Kuan-Kuan in Karo Society'.
5. Meiliana, S. (2020) 'The Existence of the Cakap Lumat Oral Tradition in the Karo Marriage Traditional Ceremony'.

Based on the explanation that has been stated, it is important to know the meaning of figure of speech in the Karo Batak language *andingen*. The researcher focuses this research on *anding-andingen* that are often found and applied among fellow people. As for this research has a goal for classifying language styles and describing the figurative meanings contained in the *anding-andingen* of the Karo Batak language.

II. Research Method

The research used in this research is descriptive research using qualitative methods. The object of research in this study is "*Analisis Anding-andingen*" which is located in Karo Regency, North Sumatra.

The source of data in this research is *Anding-Andingen* Batak Karo which is taken from various libraries and social interactions of the community based on several observations in the Berastagi area, Karo Regency, North Sumatra. The research instruments used in this study were: researchers, resource persons, observation sheets, interview questions according to the problem being studied, notes or books, research paper sheets and also cellphones to record the interview process.

The data analysis technique is carried out by following the theory (Sugiyono, 2016) which explains that data analysis is the process of systematically searching and organizing data from interviews, field notes, and documentation, by organizing data into categories, breaking down into units, organizing into patterns, choosing which ones are important and which ones are not. will be researched, and make conclusions so that they are easily understood by themselves and others.

III. Result and Discussion

<i>Anding-andingen</i>	Translation	Language style
<i>Bagi kerbo sada nioga</i>	<i>Bagai kerbau Limang yang tanduknya melengkung ke bawah, karena kepanjangan tanduk terlibat air jernih, terminum air keruh.</i>	Closed Simile
<i>Bagi kerbau gondok Limang, gedangsa tandok, tertatap lau mecibo, terinem lau megambor</i>	<i>Bagai kerbau Penampén, keasyikan memandang, lupa makan.</i>	Open Similes
<i>Bagi kerbo Penampén, ndekahsa natap, lupa nggagat.</i>	<i>Bagai membeli tembakau di pasar, dicoba dahulu baru dibeli.</i>	Closed Simile
<i>Bagi si nukur timbako i tiga, lebe isesap maka itukur</i>	<i>Bagai doa seekor anjing ke kuburan, biar orang mati disana, yang penting dia kenyang sendiri.</i>	Closed Simile

<i>Toto biang kumpangnen, mate kalak mate, gelah ia besur</i>	<i>Bagaikan kacamata kuda, tidak kelihatan arah kiri dan arah kanan.</i>	Closed Simile
<i>Bagi kacamata kuda, la idah kaves ras kemuben.</i>	<i>Bagaikan satu pohon kelapa, jangan seperti satu pohon pisang.</i>	Closed Simile
<i>Bagi sada batang tualah, ula bagi sada batang galuh.</i>	<i>Bagaikan melihat gunung.</i>	Open Similes
<i>Bagi sinatap deleng.</i>	<i>Menang dalam perdebatan tetapi kalah dalam perbuatan.</i>	Closed Simile
<i>Menang bas babah talu i bas perukuren.</i>	<i>Bagaikan melepaskan seekor anjing yang terluka, saat sudah lepas kita yang digigitnya.</i>	Satire tropes
<i>Bagi mulahi biang kicat, dung sipulahi kita ikaratna.</i>	<i>Seseorang yang membentangkan tikar diatas lubang yang dalam.</i>	Closed Simile
<i>Ngkimbangsi Amak Babo Lubang</i>	<i>Api besar yang berasal dari air yang tenang.</i>	Open Similes
<i>Bas lau nari gara api</i>	<i>Bagai kerbau Limang yang tanduknya melengkung ke bawah, karena kepanjangan tanduk terlibat air jernih, terminum air keruh.</i>	Open Similes

Discussion

1. The first anding-andingen is “*Bagi kerbo sada nioga*” which means like a herd of buffalo. The figurative language style contained in the anding-andingen is Closed Simile Allusion. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity by likening a buffalo who is always loyal and does everything with his herd together and two buffaloes eating grass in the field together. So, if you stop one and the other, it rains together and gets too hot together. This word is often given to lovers or married people so that they stay together in good and bad times.
2. In the second anding-andingen, namely “*Bagi kerbau gondok Limang, gedangsa tandok, tertatap lau mecibo, terinem lau megambor*”. The figurative language style contained in the anding-andingen is Open Simile Figurine. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains the creativity of language acquisition for example the horns of the lemanng buffalo, whose horns are curved downwards, because the length of the horns makes the buffalo unable to see clear water, so they drink cloudy water. The figurative meaning contained in the anding-andingen is that the anding-andingen is likened to someone who is very picky about a partner, in the end the partner he gets is far from what his heart has chosen.
3. On the third andingen, namely “*Bagi kerbo Penampen, ndekahsa natap, lupa nggagat*”. The figurative language style contained in anding-andingen is Closed Simile Allusion. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work,

and contains language acquisition creativity by likening a buffalo that so much fun looking at it that you forget to eat. The figurative meaning contained in the *anding-anding* is that these *anding* are likened to someone who is too busy being picky, in the end he doesn't succeed in getting what his heart chooses.

4. In the fourth *anding-anding*, namely "*Bagi si nukur timbako i tiga, lebe isesap maka itukur*". The figurative language style contained in *anding-anding* is Closed Simile Allusion. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity by assuming someone who buys tobacco in the market, try it first before buying it. The figurative meaning contained in these *anding-anding* is that these *anding-anding* are shown to girls so as not to get pregnant out of wedlock.
5. In the fifth *anding-anding*, namely "*Toto biang kumpangawanen, mate kalak mate, gelab ia besar*". The figurative language style contained in *anding-anding* is Closed Simile Allusion. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity by assuming dog prayer to the grave, let people die there, the important thing is that he is full of himself. The figurative meaning contained in these *anding-anding* is that these *anding-anding* are addressed to someone who only wants to win himself, who never thinks whether his behavior or actions will trouble others or not, the important thing is that he gets his own profit.
6. On the sixth *anding*, namely "*Bagi kaca mata kuda, la idab kaves ras kemuben*". The figurative language style contained in *anding-anding* is Closed Simile Allusion. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity by assuming horse glasses, if you wear them you don't see the left and right directions. The figurative meaning contained in the *anding-anding* is that the *anding-anding* is addressed to someone who loves his partner so much that he has been blinded by love for his partner and his heart is only for that partner.
7. On the seventh *anding-anding*, namely "*Bagi sada batang tualah, ula bagi sada batang galuh*". The figurative language style contained in *anding-anding* is Open Simile Figurine. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work. and contains language acquisition creativity with like one coconut tree, not like one banana tree. The figurative meaning contained in the *anding-anding* is that the *anding-anding* is intended for the bride and groom to take care of the household like a coconut tree that is strong and towering, has many uses and is needed by many people. But don't be like a banana tree that easily falls and can't bear fruit more than once.
8. In the eighth *anding-anding*, namely "*Bagi sinatap deleng*". The figurative language style contained in the *anding-anding* is Closed Simile Allusion. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity by assuming someone who looks at the mountains. The figurative meaning contained in the *anding-anding* is this *anding-anding* means someone who is seen as very good if we don't know and are close to him, but when we are close, we realize that he has very many shortcomings and ugliness.
9. In the ninth *anding*, namely "*Menang bas babab talu i bas perukuren*". The figurative language style contained in *anding-anding* is Satire tropes. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains

creativity in language acquisition, which means Win in debate but lose in action. The figurative meaning contained in the *anding-andingen* is that these *Anding-andingen* are addressed to people who do not want to lose in a debate even though they are still wrong or incorrect. While the opponent who lost in the debate actually won in doing and acting.

10. In the tenth *anding-andingen*, namely "*Bagi mulahi biang kicat, dung sipulahi kita ikaratna*". The figurative language style contained in *anding-andingen* is Closed Simile Allusion. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity by assuming someone who releases a dog that is injured, when it is released, we will be bitten. The figurative meaning contained in these *anding-andingen* is that these *Anding-andingen* are addressed to someone who is ungrateful and even to us who are hurt because of their actions.
11. In the eleventh *andingen*, namely "*Ngkimbangi Amak Babo Lubang*". The figurative language style contained in *anding-andingen* is Open Simile Figurine. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity with like a person who spreads a mat over a deep hole. The figurative meaning contained in the *anding-andingen* is this *Anding-andingen* is addressed to someone who appears to be good in his actions, but turns out to have bad intentions.
12. In the twelfth *andingen*, namely "*Bas lau nari gara api*". The figurative language style contained in *anding-andingen* is Open Simile Figurine. This figure of speech has a figurative meaning or connotation as an aesthetic value in a literary work, and contains language acquisition creativity with like a great fire that comes from still water. The figurative meaning contained in the *anding-andingen* is this *Anding-andingen* is addressed to someone who was supposed to act as a peacemaker/mediator, but turned out to be making matters worse.

IV. Conclusion

From the research results of *anding-andingen* in the Karo Batak language, it can be concluded that *anding-andingen* or proverbs can be the basis and views of the Karo Batak people in behaving. In addition, the *andingen* are also often used as learning materials for children and grandchildren of every era. Based on the analysis and research results, conclusions have been obtained regarding the forms of proverbs in the Karo Batak language and their meanings, through the translation stage, based on figurative meanings. From the research process carried out in Karo Regency, proverbs in the Karo Batak language are generally used based on the situation. This is based on the acquisition of proverbs in the Karo Batak language through observation, interviews and note-taking techniques. The situation in the field shows that the informants who were asked for information, able to provide data about proverbs in the Karo Batak language directly. In general, the meaning contained in the proverbs in the Karo Batak language found in Karo Regency is about messages in the order of social life that contain moral values in the Karo Batak community. From the research conducted on the figurative meaning in the *Anding-andingen* of the Karo Batak language, The figurative forms found in these 12 *anding-andingen* data are open simile, closed simile, and satire. These *anding-andingen* function in the life of the Karo Batak community as a form of very useful local cultural wisdom.

Suggestion

The author hopes that young people as regeneration should understand the diversity of local Indonesian culture and can use it as a guide in the moral formation of the younger generation. All forms of oral and written culture are a wealth of Indonesian culture and local culture that must be preserved.

References

- Azhar, L. M. (2019). *Peribahasa Ungkapan dan Istilah Sasak*. Mataram: Caraka Darma Aksara.
- Bangun, K. B. (2017) 'Kuan-Kuan in Karo Society', (December), pp. 2137–2142.
- Barus, E. (2018) 'Pragmatic Meanings of Karonese Proverbs Spoken in Wedding Party', *KnE Social Sciences*. April 2018. Hal. 47–56. doi: 10.18502/kss.v3i4.1916.
- Chaer, A. (2013). *Pengantar Semantik Bahasa Indonesia*. Jakarta: Rineka Cipta.
- Girsang, M. and Sembiring, M. (2018) 'The Implementation of Culture and Literature Through Mambere Tungkot in Simalungun Batak and Mere Ciken in Karo Batak: The Local Wisdom Maintenance. Vol.3, No.4. April 2018. Hal. 512-523.
- Gunawan, H. (2019). *Majas dan Peribahasa*. Yogyakarta: Cosmic Media Nusantara.
- Hanum, I. L. (2019). *Perubahan Makna dan Peribahasa*. Yogyakarta: PT Penerbit Intan Pariwara.
- Indriawan, T. (2013). *Peribahasa, Puisi, Pantun, Sajak*. Depok: Infra Group.
- Meiliana, S. (2020) 'Eksistensi Tradisi Lisan Cakap Lumat dalam Upacara Adat Perkawinan Karo', *LITERA*. doi: 10.21831/ltr.v19i1.30478.
- Purba, N. (2020). The Use of Simalungun Language by Anak Boru Sanina in the Simalungun Wedding Ceremony (Sociolinguistic Studies). *Lakhomi Journal: Scientific Journal of Culture*. 1-7
- Setyaningsih, I. (2019). *Ragam Gaya Bahasa*. Yogyakarta: Intan Pariwara.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
- Tarigan, K. E. and Mulyadi, M. (2021) 'An Analysis of Polysemy of "anding-anding" Proverb in Karo Language: Problems of Natural Semantic MetaLanguage', *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*. Vol. 3, No 4. November 2021. Hal. 2208-2220 doi: 10.33258/birle.v4i1.1559.
- Triningsih, D. E. (2018). *Gaya Bahasa dan Peribahasa dalam Bahasa Indonesia*. Klaten: PT Intan Pariwara.
- Wijaya, L. (2012). *EYD (Ejaan Yang Disempurnakan), Peribahasa, Majas, Pedoman Umum Pembentukan Istilah, Singkatan dan Akronim*. Depok: Pustaka Makmur.