

Figurative Language In Beguru Of Gayo Culture

Khairun Niswa¹, Nasya Azzahraini²

^{1,2} Universitas Muhammadiyah Sumatera Utara, Indonesia

Email : khairunniswa@umsu.ac.id¹, azzahraini2000@gmail.com²

Abstrak

Sebagai bentuk bahasa, ekspresi kiasan penting untuk diajarkan di sekolah atau dipelajari oleh siapa saja untuk memahami makna yang diungkapkan dalam teks yang mengandung bahasa kiasan. Penelitian ini akan dilakukan dengan metode deskriptif kualitatif. Ini melibatkan deskripsi, perekaman, analisis, dan interpretasi kondisi yang ada. Dalam beguru, reje membawa beberapa perangkat desa, yaitu RGM (Rakyat Genap), Petue (Tokoh Orang Tua), dan pendeta. Mereka memiliki tugas masing-masing dalam perannya, seperti RGM (Rakyat Genap) adalah perwakilan masyarakat yang duduk di pemerintahan desa, yang tugasnya menyampaikan pengaduan masyarakat kepada reje dan memfasilitasi urusan masyarakat kepada reje.

Kata Kunci: *Gayo Culture; Language; Beguru.*

Abstract

As a language form, figurative expression is important to be taught at schools or learned by anyone in order to understand meaning expressed in a text containing figurative language. This research will be conducted by qualitative descriptive methods. It involved the description, recording, analysis, and interpretation of condition that existed. In beguru, reje brings several village officials, they are the RGM (People of Genap Consensus), Petue (Parental Figure), and the priest. They have their respective duties in their roles, such as RGM (People of Genap Consensus) is a representative of the community who sits in the village government, whose job is to convey public complaints to the reje and facilitate community affairs to the reje.

Keywords: *Gayo Culture; Language; Beguru.*

INTRODUCTION

As a language form, figurative expression is important to be taught at schools or learned by anyone in order to understand meaning expressed in a text containing figurative language. This might also make readers interested to read and try to concept the meaning of certain metaphoric expressions in a text. It certainly gives effect to the language expression either in written or spoken forms. Bonvillain (2003) believes that the analysis of words and expressions can reveal underlying concepts, beliefs, and values. The analysis of figurative language can help us understand underlying concepts as well as the culture of its speakers.

Then, according to Defisyani, Hamzah, and Fitrawati (2016) state that figurative language is found in spoken as well as written language. Figurative languages are found in written language such as books, novels, short stories, and advertisements. In this research, figurative languages are found in spoken language that is in culture. Menurut Kalandadze et al. (2018) argued that figurative language could improve this master of figurative language is a social communication skill that allows us to alter

the understanding of our listeners and readers by contrasting a word or concept with something else. The reach of figure of language is very broad, not only words but also covers issues a series of words that include phrases, clauses, sentences, and discourse as a whole including proficiency author in choosing expressions that determine the success of beauty, and the plausibility of literary work which is the result of the expression self.

In this culture, they make one day before the wedding ceremony to give some suggestions for the bride and groom to live the day after the wedding, and this is intended so that the bride and groom get instructions so that they can absorb its meaning well and this is what makes researchers interested in the uniqueness of this culture, because of the several cultures known to the researcher, only the culture that the researcher met had unique habits and not all of these cultures understood the meaning of figurative language in Beguru.

In semantics, we study the meaning of words and language sentences. Semantics studies meaning in a systematic and objective way. The goal of semantics is to describe the meaning of linguistic elements and to study principles that allow and exclude the assignment of meaning to groups of these elements in such a way that they act as a bridge between linguistic form and linguistic meaning. According to Saeed (2009: 3) semantics is one of the insights of modern linguistics is that speakers of a language have different types of linguistic knowledge, including how to pronounce words, how to construct sentences, and about the meaning of individual sentences. To reflect this, linguistic description has different levels of analysis.

Semantics is the study of the meaning of words, phrases and sentences. In semantic analysis, there is always an attempt to focus on what the words conventionally mean, rather than on what an individual speaker might want them to mean on a particular occasion. Yule (2010) Semantic analysis is understanding language and lies majorly with the receiver of a linguistic input generated by a speaker. It is the act of processing language to produce common-sense knowledge about the world. Language and culture are two things that are inherent in human life and are difficult to separate from human life. In culture we can find many symbols in human life and we can find them also around us. Culture and language are interrelated (Mitchell & Myles, 2004).

Gayo is one of the language of the archipelago. Then according to Amran A (2021: 80-88) Gayo language is the language used daily by the Gayonese ethnic group. This language belongs to a language group called the "Northwest Sumatra-Barrier Islands" of the Austronesian language family. The existence of this language is as old as the existence of the Gayonese people "Urang Gayo" themselves in Indonesia. They have their own language and customs that distinguish their identity from other ethnic group in Indonesia. Their own residential area is called Tanoh Gayo (Gayo Land) in the middle of Aceh.

METHOD

This research will be conducted by qualitative descriptive methods. It involved the description, recording, analysis, and interpretation of condition that existed. Descriptive research is used to establish the existence of phenomena by explicitly describing them. This study uses a qualitative research method. As Carla Willig (2001) has argued, qualitative research is usually concerned with meaning, and in particular how people make sense of the world and how participants experience events from their perspective. In order to be meaningful, then, the project of psychology has to have some means of theorizing people within the contexts in which they live.

Location

The research location that is used as an object by researchers is Pante Raya Village, Wih Pesam District, Bener Meriah Regency. This location is considered appropriate by the author as a research location because the data that will be taken by the researcher is data that comes from the area when the culture is in progress.

The Sources of Data

Every qualitative research certainly has different data sources depending on the objects of the study. In this study, data were taken from one of the stages of marriage in *Gayo* society in Bener Meriah Village by taking data sources from photos or video of the stages of *beguru* process. The source of data for this research were the native speakers of Gayonese and other supporters.

They are :

1. The professional and senior of native spakers of Gayonese in Bener Meriah village.
2. The master of this research activities
3. Domiciled in Bener Meriah

The Technique of Data Collection

Some of the techniques in collected data that existed in this research conducted by researcher were interviews, observations, and documentation.

1. Observation

Observation is the activity of a process or object with the intention of feeling and then understanding the knowledge of a phenomenon based on previously known knowledge and ideas, to obtain the information needed to continue a research.

2. Interview

An interview is a conversation with a specific purpose. This conversation is carried out by two parties, namely the interviewer (interviewer) who asks the question and the interviewee (interviewee) who provides answers to the question. The purpose of conducting interviews, as emphasized by Ranjit Kumar (2001), an interview is another precise definition is that any person – to – person interaction between two or more individuals with a specific goal in mind.

3. Documentation

Documentation is a process of recording video or taking a picture to state the evidence of research that has been done by the researcher while the stages *beguru* of *Gayo* culture.

Techniques of Data Analysis

Qualitative data collection helps establish rapport between the interviewer and the interviewee. According to McBurney and White (2007), this helps the interviewer or researcher focus the subject's attention on the material and encourage the subject to give thoughtful responses to the questions.

In analyzing qualitative data, the researcher analyzed the data by the following steps :

1. Attending the stages of *beguru* in *Gayo* culture.
2. Observing the written texts of *beguru* tradition by expert.
3. Interviewing the expert then writing the contents of texts whivh exist in *beguru* tradition.
4. Translating those texts into Indonesian and finally into English.
5. Identify the types of figurative languages when they appear.
6. Classifying the figurative languages.

RESULTS AND DISCUSSION

Data Analysis

This research is about figurative language which analyzed based on the theory by Keraf (2010: 136) reveals that figurative language is a style of language that compares something with something else, or tries to show similarities between the two things. This figurative language style is first formed based on comparisons or similarities. Fatimah(2019: 15) Figurative language is a distortion of language use by speakers of understanding the language use every day deviations from the standart language or distortion sense of the word, a derivation of a series of words in order to obtain some special meaning. Comparing something with something else, means trying to find the characteristics that show the similarities between the two things. Comparison actually contains two meanings, namely comparisons included in plain or direct language style, and comparisons included in figurative language style.

As a mentioned the previous above, the data in this research focused on analyzing figurative languages in beguru of Gayo culture. The data was taken through observation from the beguru in Pante Raya Village, Wih Pesam District, Bener Meriah Regency, and informants were the village head and the people in the village. It turned out that there are several figurative languages found in Beguru of Gayo culture . The data were analyzed by transcribing the recording of Beguru and calssifying the result by the interview.

Findings

After analyzing the data, the researcher analyzed them based on Keraf's theory. Then, the data calssified into of figurative languages in Beguru of Gayo culture.

a. Simile

Simile is to say something directly which is same with other things. So, it needs the way explicitly that showed similarity, by the word or phrase such as like, as, than, similar, resemble or seems. Simile is the simplest kind of figurative language to certain something.

1. "Ike kite ingeti kin budi belangi, lagu nami luh ari mata"

(When we remember good deeds, like dew) It is said to be simile because the sentence compares good deeds to dew and uses the word "like" as the comparison word.

2. "Ike muninget kite kin buet palis, karang relis gere neh rata"

(When we remember bad work, like steep cliffs are no longer flat) It is said to be simile because the sentence compares bad work to steep cliffs are no longer flat and uses the word "like" as the comparison word.

b. Metaphor

Metaphor is not much different from simile which has the same occurrence process, but if interpreted briefly, metaphor is an implicit comparison while a simile is an explicit comparison. Example : laughter is a better medicine meaning is laughter is one of the characteristics of happiness, with laughter, sadness can be cured.

1. "Gere mehat ken sitetueni kami, lebihtu kin taluk idene, ike kunule kenake bersere"

(Maybe we are elders, too many requests, chairs want to lean) It is said to be metaphor because the sentence compares two sentences , there are too many request and chairs want to lean without using the comparison word "as" or "like".

2. "Kin simemude mujangkoe, kadang munyintak, mujurahe kadang munulak, rayoh tengah porak"

(We also come with young people, requests vary, behavior may not be appropriate, it's understandable being hot blooded) It is said to be metaphor because the sentence compares three sentences , there are request vary, behavior may not be appropriate, and being hot

blooded without using the comparison word “as” or “like”.

3. “Budak sitengah remalan kujung kuralik bersesangkan, ikoai ke mulewen”

(We also come with children who are always busy running here and there, what we forbid they do) It is said to be metaphor because the sentence compares two sentences, there are who are always busy running here and there, and what we forbid they do without using the comparison word “as” or “like”.

c. Repetition

Repetition is the repetition in a practical sense of sounds, syllables, words, or other parts of a sentence deemed necessary to emphasize.

1. “Ike langit bintang tujuh, ike ituyuh kal pitu”

(If there are seven stars in the sky, then on the earth there are seven springs) Using repetition in this sentence because the sentence repeat the sentence “there are seven” in the first sentence and the second sentence. This sentence is explained as an expression of gratitude to Allah, who has created all creatures in pairs, another meaning in marriage is that every male must be given a female partner to be a wife, and every female must be given a male partner to be husband, so the parable of the words is more directed at the power of Allah.

2. “luken telege tujuh, ike ipaluh wih pitu kuala”

(If a mountain has seven lakes, then under it there will be seven streams of water) Using repetition in this sentence because the sentence repeat the sentence “there are seven” in the first sentence and the second sentence.

d. Hyperbole

Hyperbole is is a type of figurative language that contains an exaggerated statement, by exaggerating something.

1. “Asalni kuyu ari simang simuk”

(The wind comes from the sahara desert) Using hyperbole is because the speaker exaggerates the sentence too much so that the listener feels so impressed by the words.

2. “Umah pitu ruang pemulang pitu perkara”

(A seven-room house as a place to settle things) Using hyperbole is because there used to be a traditional house that was specially made with seven rooms, that's where Reje and his officers finished all the affairs that occurred in the village.

3. “Ike kulangit nge le mupucuk bulet”

(Looking up at the sky, you see the tops of wood) Using hyperbole is because the speaker is too high and exaggerates the sentence so that the listener feels amazed. It is explained looking for fortune by trying everywhere like a wood shoot, as long as it can still grow there is no limit to being taller.

4. “Ike ku bumi nge mujantan tegap” (When you look at the earth you can see the roots). Using hyperbole is the speaker explains the taller the top of the tree grows, the more roots claw at the earth. so that means, if a lot of fortune has been obtained by married couples, the stronger the family foundation will be, it will not be shaken anymore.

e. Synecdoche

Synecdoche is a figurative locution that used a part in order to signify the whole”. Synecdoche is the rhetorical figure where by a part is substitute for a whole or a whole is substitute for a part. “Tercerak urum cerite lo si pitu urum ketike si lime” (Talk and tell us the child at a time)

Using synecdoche in this sentence explains that the child is only talking and telling stories with one of them, but the speaker makes it "we".

DISCUSSION

This study discusses the figurative language in *beguru* of Gayo culture. The data of this research were collected from the informant's recording of *beguru* and supported by the interview with him. In *beguru*, figurative sentences are used not only for the bride or groom, but also for giving thanks to God, words that point to God's power, then in this *beguru* also uses words of respect for *reje* (head of village) by representatives who have a celebration or event for a welcoming speech at the *beguru* event.

In *beguru*, *reje* brings several village officials, they are the RGM (People of Genap Consensus), Petue (Parental Figure), and the priest. They have their respective duties in their roles, such as RGM (People of Genap Consensus) is a representative of the community who sits in the village government, whose job is to convey public complaints to the *reje* and facilitate community affairs to the *reje*.

According to Keraf (2010:138) declared that "figurative language consists of 16 kinds, they are: simile, metaphor, repetition, personification, allusion, eponym, epithet, synecdoche, metonymy, antonomasia, hyperbole, irony, satire, innuendo, antiphrasis, and paronomasia". After collecting and transcribing the data, there were classified into 5 types of figurative languages as found on *Beguru* of Gayo Culture. the researcher found five types of figurative languages in this culture, there are : simile, methapor, repetition, hyperbole and synechdoche.

CONCLUSION

Based on previous data analysis, this study can be conclude as follows : 1. There are five types of figurative language used in *Beguru* of Gayo culture, namely : simile, metaphor, repetition, hyperbole and synechdoche. The dominant type of figurative language in *Beguru* of Gayo culture mostly is hyperbole, which is the uuterances used more than once. 2. The reason why figurative language is used in *Beguru* of Gayo culture is to soften the delivery, so it is not directly stated, even though the meaning of figurative language is the same in the end, but this is explains what is culture, arts are said in delivery. So, using figurative language in *Beguru* of Gayo culture does not make the listener feel bored even though the meaning of sentence are similar.

REFERENCES

- Amran, A. (2021). The Kindship Terms In Gayonese Ethnic Group Gayo Takengon, Central Aceh–Indonesia. *English Teaching and Linguistics Journal (ETLiJ)*, 2(1), 80-88.
- Ary, D., Jacobs, L.C. & Razavieh, A. 1976. *Pengantar Penelitian Pendidikan*. Terjemahan oleh Arief Furchan. 1982. Surabaya: Usaha nasional
- Arikunto, S. 1998. *Prosedur Penelitian*. Jakarta: Rinneka Cipta
- Fatimah, Nurul. *Figurative Language Analysis Of KPU's Slogan In Instagram*. Diss. 2019.
- Jawa Pos. 22 April 2008. Wanita Kelas Bawah Lebih Mandiri, hlm. 3
- Kansil, C.L. 2002. Orientasi Baru Penyelenggaraan Pendidikan Program Profesional dalam Memenuhi Kebutuhan Dunia Idustri. *Transpor*, XX(4): 54-5 (4): 57-61
- Kumaidi. 2005. Pengukuran Bekal Awal Belajar dan Pengembangan Tesnya. *Jurnal Ilmu Pendidikan*. Jilid 5, No. 4,
- Kuntoro, T. 2006. *Pengembangan Kurikulum Pelatihan Magang di STM Nasional Semarang: Suatu Studi Berdasarkan Dunia Usaha*. Tesis tidak diterbitkan. Semarang: PPS UNNES
- Pitunov, B. 13 Desember 2007. Sekolah Unggulan Ataupun Sekolah Pengunggulan ? *Majapahit Pos*, hlm. 4 & 11
- Waseso, M.G. 2001. Isi dan Format Jurnal Ilmiah. Makalah disajikan dalam Seminar Lokakarya Penulisan artikel dan Pengelolaan jurnal Ilmiah, Universitas Lambungmangkurat, 9-11Agustus