

THE METAPHOR OF SOLIDARITY AND HARD WORK IN BATAK TOBANESE TRIBE OF NORTH SUMATERA

METAFORA SOLIDARITAS DAN KERJA KERAS SUKU BATAK TOBA DI SUMATERA UTARA

Roswita Lumban Tobing¹, Dwiyanto Djoko Pranowo²

Universitas Negeri Yogyakarta

Jl. Kolombo No. 1, Karangmalang, Yogyakarta

Email: roswitalt@uny.ac.id

Submitted: 2021-01-28

Published: 2021-03-31

Accepted: 2021-03-21

DOI: 10.24036/humanus.v20i1.113449

Abstract

Metaphor is one cultural artifact that contains the values of a society to represent their ideas. Metaphorical expressions can be used as a basis for fostering a sense of solidarity, a spirit of cooperation, and human resource development. This exploratory research aims to explain metaphors used in ceremonial activities of Batak Toba tribe, the preservation of cultural values rooted in local linguistic treasures, revealed in the Batak Toba daily life. The data were obtained through a reading on Batak Tobanese literature about *the life of the Batak society* in ancient times. The validation study was conducted by in-depth interviews with experts on Batak Toba culture. The results showed that the types of methaphor used by Batak tribe is influenced by their traditional ways of life. Metaphors in Batak Toba show that the Tobanese have high solidarity. All types of metaphors in Batak Toba language motivate their communities to work hard and maintain solidarity, as well as helping other people around them. They should be maintained in the present life to gain peace, happiness, and quality of society lives.

Keywords: *Batak Tobaness, culture, metaphor, socio-pragmatics, way of life*

Abstrak

Metafora merupakan artefak budaya masyarakat Batak Toba, mengandung nilai-nilai yang mewakili ide-ide mereka. Metafora digunakan sebagai dasar untuk menumbuhkan rasa solidaritas, semangat kerjasama, dan pengembangan sumber daya manusia. Penelitian eksploratif ini bertujuan untuk menjelaskan penggunaan metafora yang terdapat dalam kegiatan upacara adat suku Batak Toba, yang berakar pada khazanah kebahasaan lokal, sebagai pelestarian nilai-nilai budaya yang selalu ada dalam kehidupan keseharian masyarakat Batak Toba. Data diperoleh melalui pembacaan literatur tentang kehidupan masyarakat Batak pada zaman dahulu. Validasi penelitian dilakukan dengan wawancara mendalam dengan pakar budaya Batak Toba. Hasil analisis pada penelitian ini menunjukkan bahwa jenis metafora yang digunakan oleh

suku Batak Toba dipengaruhi oleh cara hidup tradisional mereka. Metafora dalam bahasa Batak Toba menjelaskan bahwa masyarakat Toba memiliki solidaritas yang tinggi. Semua jenis metafora dalam bahasa Batak Toba memotivasi komunitas mereka untuk bekerja keras dan menjaga solidaritas, serta membantu orang lain di sekitar mereka. Metafora tersebut harus dipertahankan dalam kehidupan sekarang untuk mendapatkan kedamaian, kebahagiaan, dan kualitas hidup masyarakat.

Kata kunci: *Batak Toba, budaya, metafora, sosio-pragmatik, cara hidup*

Introduction

The use of language in a community is closely related to the culture of the native speakers. The relationship between language and culture looks at the various phenomena of language used by the speakers of the language in a variety of activities, such as the interaction and daily communication. Kramsch (1998:3) explains that language expresses and the symbol of cultural reality. The speakers identify themselves and others through their language. According to Octavian (2006:111-118) the words used by native speakers will reflect their behavior, viewpoints and beliefs. Furthermore, the words used also refer to the objects, events, and everything that is symbolic and metaphoric. Octavian explains that the form and meaning of which is owned by a public culture will form a worldview. According to Liliweri (2009:12), a worldview is the perspective of a speech community and is a belief system that is formed due to the influence of cultural values possessed. Thus, it can be said that cultural values are reflected in language as the identity of a community

The cultural values in a speech community are packaged in such a manner and produce variants that reflect the dynamism in social life and outlook on the reality show world, as claimed by Wijana (2004:109) and Kramsch (1998:6) that the members of the community perspective will always be reflected in the attitudes, beliefs, and values. However, today there has been a shift in moral values as the result of the identity and personality crisis. This crisis is feared to threaten the national unity and integration of the strong resistance of local and national culture. This crisis has evoked the importance of all components of cultural resilience in people's lives; united by the desire to be developed based on the considerations to achieve peace, prosperity, and life expectancy according to the cultural values to achieve harmony in the society. Behavior such as cultural refinement in relationships and a sense of fairness and balance between the rights and obligations of the nature of these values are important to have in human interaction. Rules concerning the harmonious relationship between men were already crystallized in proverbs. This means that the elements of the language in the form of proverbs serve as a transmitter of cultural values. If one wants to explore a culture system, it should be entered into the system through language. Simatupang (1989: 51) explains that the key to their understanding of a culture is its language. One of the interesting elements of a language that is often used as objects for the study of culture is proverbs, and vocabulary.

The value of the cultural aspects is the most deeply embedded (Gunarwan, 2004: 11). Its existence in one community might be the same or different. Koentjaraningrat (1994: 25-26) says that the cultural value system is the most abstract level of culture. The value consists of the concepts alive in the minds of most citizens. The things that

they deem valuable also function as a way of life. A human child absorbs the existing value in the community through the teachings of parents, teachers or community.

Kridalaksana (1982: 13) mentions six universal cultural values as follows: 1). Knowledge and theory values, 2). Economy value, 3). Politic value, 4) solidarity value, 5) Religion value, 6) Art value. Values play important roles in a culture. They guide humans to decide whether an action is allowed to do. They guide a certain society to establish culture and civilization. They are recorded in language as verbal or non-verbal symbols in the society. Pepper (in Djayasudarma, 1997:12) states that values rely on interest, choice, responsibility, religion, need, security, desire, and feeling. Therefore, all the good and bad things are called values. Value systems, including cultural values, are the guidelines believed by every member of the society to act and to observe the act of individuals and a group of people. In addition, Djayasudarma, (1997: 13) argues that value system strongly roots in the heart of the society, and thus, it is not subject to changes. Therefore, value systems also refer to the norms in the society.

Metaphor is one cultural artifact that contains the values and it involves conceptualization of a region to represent something else. This process is termed mapping. Therefore, the application of the metaphor is a conceptual unit to other conceptual units. The formation related to the concept of metaphor construal of language (conceptualization; Kristiansen, 2006: 81). In this case, speakers choose their own outlook on local cultural values to be used as a shield, counterforce, and global cultural filter in order to achieve harmony in life. Excavation of cultural values contained in the metaphorical expressions can be used as a basis for fostering a sense of solidarity, a spirit of cooperation, and human resource development.

In traditional rhetoric, metaphor is included in a figurative repertoire, which is as an illustration that shows the variation of the meaning of a word. Therefore, an application of the metaphor is something of a name that belongs to something else. This is done proportionally by using a form of comparison and explicitly marked by a comparative theme. Thus, the comparison is a form of metaphor extension. We can say that metaphor is a bridging comparison, as expressed by Ricoeur (2005: 14) that metaphor is a miniature poetry, the relationship between the literal meaning and figurative meaning in a metaphor is the harmonization of the complex significance that is given the unique character of the literary work as a wholeness. The literary work mentioned here is the work of a different discourse with the work of another discourse, which carries the explicit and implicit meanings into a relationship. In relation to this metaphor, Lakoff and Johnson (2003: 3) says that the human thought processes are largely metaphorical. It means that the human conceptual system is metaphorically structured and define.

Lakoff and Johnson's opinion above states that metaphor is not only in the words that we use, but more than that is that metaphor reflects what we think and we experience in everyday life. This suggests that human thought processes and understanding systems are metaphorical. Metaphor is important in expressing reality for a whole in a culture. thus, the use of metaphor in understanding the system of aesthetic in a certain civilization is essential. This is reinforced by Ungerer and Schmid (1996:118) and Saeed (2002: 342) who explain that metaphor lies in its crucial role in determining the relationship between the language of human knowledge with the world that they want. Lakoff adds that metaphor is a linguistic expression which is supported by linguistic skills and knowledge of a person, the meaning of which cannot

be reached directly from the symbol because the intended meaning contained in the prediction of the linguistic expression. In other words, metaphor is the understanding of the experience of something that is intended for another subject. In discourse, metaphors could reveal the information about speakers: their thoughts, the socio-cultural norms that they adhere to or flout, along with their emotions, attitudes and values (Lendik, 2017:63).

Metaphors are part of the culture of communication systems. In addition, the cultural reality categorizes the language (Duranti, 1997:25; Foley, 1997:16). Thus, it can be said that language displays the classification system that can be used to explore the cultural practices in a society. Cultural models can be raised explicitly by the expression (Bonvillain, 1997:48). Cultural models (the metaphor) are referred to the work mentality, a sense of solidarity perception, attitude, behavior, ethics, and morals. *Ehsan Panahbar, Akbar Hesabi, Hussein Pirnajmuddin* (2016) found that the metaphors explore insight into the writer's thoughts on what it feels like to give up one's own cultural value and be assimilated into the society of the living country. Sohrabi and Pirnajmuddin (2016) also explained that the interrelation of conceptual metaphors and cultural models illustrate the overall applicability of the integrated model. It is important to supplement the model by considering the aesthetics. According to Nirmala (2012), the politeness strategy used by the letter writers tends to be indirect. Thus, the politeness strategy is not directly used to complain about the losses experienced by the letter writer as a customer. Metaphorical expressions are used as a substitute for avoiding direct speech considered impolite and they violate politeness. Suziana Mat Saad (2018) shows that metaphor is very flexible and is very dependent on translator factors and translator mastery of culture. This is in line with Al-Hassnawi (2007) who states that the main issue in the translation of metaphor lies in cultural factors. He found that many of the linguistic metaphors in his study were cultural in nature.

Based on the explanations of several studies presented in several journals mentioned above, it can be said that metaphors which are part of the culture serve an important role in daily communication activities. Using metaphors in communication is always needed in maintaining harmony in a society. Each society has metaphors related to their respective cultures, which they use in fostering and maintaining character for community harmony in their daily activities. The use of metaphors in communication which is carried out by Batak Tobanese, from North Sumatra, Indonesia will be elaborated, including how they express metaphor in Batak Tobanese language as an effort to maintain the solidarity and to motivate their people, always working hard in achieving their desired goals.

This article is the report of the research on metaphors found in ceremonial activities of Batak Tobanese society, based on the perception of one of the public figures and aimed at the preservation of cultural values. The metaphors are deeply rooted in local linguistic treasures, revealed in the Batak Tobanese daily life as speakers. It is very important to express them because the regional languages have traditional cultural values and they are one of the national cultural assets. Traditional culture can only be understood through the local language community's expressions (Sibarani, 2003: 5)

Method

This research is a qualitative descriptive study, about the use of metaphors in the Batak Toba culture. The research approach is phenomenological with ethnographic methods (Atkinson, Paul et.al. 2001:158). This research employs human instrument in

conducting the research. Researcher himself is considered as the human instrument that means that the researcher is the key in describing, analysing, and interpreting the data. This study used qualitative data. Qualitatively, the source of data was obtained through the documentary files, social activities, and cultural entities (Moleong: 2017). the data were collected by employing participative observation technique, deep-structured interview, and documentary analysis. The data analysis technique is: 1) Organizing metaphorical data in the language and culture of the Batak speech community. 2) Analyzing textual data, Batak language metaphor, bringing it closer to contextual data. 3) Explaining and concluding data: about metaphorical reflection in the language and culture of the Batak speech community

Result and Discussion

The metaphorical expressions used by the Toba Batak people contain humanist values that are very effective in expressing themselves, revealing the meaning of truth, kindness, solidarity, beauty and also to express their outpouring of their hearts. The results of the research on metaphorical expressions that reflect the culture of the Toba Batak people produce four metaphorical expressions as part of the cultural system of the community, namely: (1) Metaphorical Expressions to Provide the Motivation to Strive and Work, (2) Metaphorical Expressions that Aim to Be Always Polite and Courteous/ Respectful to Parents, (3) Metaphors Associated with Moral, (4) Metaphor Which Aims to Maintain Solidarity in Social Life. The following is the explanation of these metaphorical forms.

Metaphorical Expressions to Provide the Motivation to Strive and Work

The first metaphors that are used as expressions to provide the motivation to strive and work. It can be seen in the following data.

1.1 Tutungma hudonmu, asa adong bolat-bolat

“Heat your cooking pot so that you can get the food”

1.2 Asa maransimun sada holbung, marpege sakarimpang

“May the whole valley bear cucumber; whole branch of root bear ginger”

The metaphor ‘*Tutung hudonmu*’ (heat your cooking pot) is an order to Batak Tobanese to work first before eating, „*asa adong bolat-bolat*’ (so that you can get the food) explains that everyone who works will receive the results of their work. The form of the metaphor above also implies that the Batak Tobanese are disinclined to taboos on matters relating to the expression *pangido-ido* (beggars). The metaphor is above always said by parents to their children, who will leave their parents, for example, those who would migrate to another area outside their parents residential area.

The metaphor “*Asa maransimun sada holbung, marpege sakarimpang*” (May the whole valley bear cucumber; whole branch of root bear ginger), the meaning shows a strong desire to persevere for the welfare of all family members who live at home. Perseverance has an impact on *holbung sada, sakarimpang* (the whole valley, the whole branches of roots). *Sada holbung* and *sakarimpang* state that any place in the land of Batak has to be succeeded. The word succeeded contains the meaning

maransimun and *marpege* (*maransimun* 'cucumber', *marpege* 'ginger'). Both are *creeper plant*, this implies that the perseverance of Batak people ought to spread so it can be enjoyed by the people who live around them. From the description, it seems that both forms of the metaphor above imply that Batak Tobanese always work hard to earn a good living.

Metaphorical Expressions that Aim to be Always Polite and Courteous/ Respectful to Parents

The second metaphors expressions that aim to be always polite and courteous/respectful to parents. It can be seen in the following data.

- 2.1 *Tinaba hau toras bahen sopo balian,
Na pantun mamatoras ingkon dapotan
parsulian alai na tois mamatoras, olo mai
gomahon ni babiat.*
"Those who honor their parents will always obtain the happiness,
but those who are disobedient to their parents will be attacked by a
tiger"
- 2.2 *Martahuak manuk di taumbara ni
ruma Halak na pantun marama, ido
na saut martua.*
"Chickens sing under the house
someone who is obedient to their father will live long"
- 2.3 *Sada sangap tu ama, dua sangap tu ina.*
"One, we have to respect our father, two, respect our mother"

Metaphor (2.1) above is the advice to sons and daughters to always uphold the respect for their parents and the high-value of politeness. The phrase '*na pantun mamatoras ingkon dapotan parsulian*' (one who respects his parents will always obtain the happiness) shows that the position of the parents is highly appreciated and can give good blessing to their children. Batak Tobanese crave '*hatua on Martua*', (long life). It will be achieved if they are polite to their parents. In other words, Batak Tobanese society must respect their parents, who are considered as the representatives of 'Debata'(God) Who gives' Martua '(long life).

Metaphor (2.2) explains that in addition to emphasizing the value of politeness this metaphor also aims to position their father and grandfather as very noble people and can give blessings and encouragement to their son. It can be seen on '*halak pantun marama na ido sauté martua*', which has the meaning of giving the blessing of the father spirit/soul if a son respects his father. Moreover, the metaphorical expressions also imply the patrilineal system which is applied by Batak Tobanese. Metaphor (2.3) implies that a father and mother should receive a special honor. Father and mother is the creation of God that produces a derivative that will bring the ultimate happiness in Batak Toba's families. The following is an example of showing the use of metaphor in the form of suggestions from parents to their children when giving '*ulos*' (Batak's Tobanese scarf) to them at their wedding. The suggestions to always respect their parents are delivered through metaphors



Picture 1: The parents of the bride give *ulos* (Batak's Tobanese scarf) at a traditional Batak Toba wedding

The picture above shows that the parents of the bride give *ulos* to the new family. Before giving *ulos* (Batak's Tobanese scarf), the mother of the bride advises her daughter to respect her new parents, so that they will always live happily and live a long life. The advice expressed by the mother uses the following metaphor:

- 2.4 *Martahuak manuk di taumbara ni ruma
Halak na pantun marama, ido na saut martua.*
"Chickens sing under the house
someone who is obedient to their father will live long"

The advice in the form of metaphor above is repeated to clarify the word 'parent', namely his father and mother, as shown in the speech metaphor below.

- 2.5. *Sada sangap tu ama, dua sangap tu ina.*
"First, we have to respect our father, second, respect our mother"

The new bride has two mothers and two fathers. Their respect for them must have the same portion without distinguishing their respect for the parent of the groom or the parent of the bride. After marriage, they become one family that must help each other and maintain their family harmony.

In Batak Tobanese society, the violation of good manners, as expressed in the expressions above, will get sanctions or penalties from the community itself, To avoid this, the Batak Tobanese should be careful and always try to understand the ethics, philosophy of customary law which shows the good things and anything that should not be done by the society, which is of course concerning morality (Siregar, 2002:12).

Metaphors Associated With Moral

The third is metaphors that are associated with moral. It can be seen in the following data.

- 3.1 *Sala mandasor, sega luhutna*
"Fundamental errors will spoil everything".
- 3.2 *Tinitip sanggar, baen huru-huruan'*
Jolo sinungkun marga, asa binoto partuturan.
"Flattened plants let out animals'
Ask surname first, in order to know how to speak properly"

- 3.3 *Tombak ni Sipinggandi dolok ni Sitapongan*
Di dia pe hita tinggal, sai tong ma hita masihaholongan
 "Sipinggandi Forest, hill Sitapongan
 Wherever we live, we hope we will still love each other"

Metaphors (3.1), (3.2) and (3.3) contain ethics in speaking and behaving. Moreover, this expression also reflects the attitude and behavior of the community life in Batak Tobanese culture. In any general activities, we have to ask the elders to avoid the undesirable mistakes. The reason for asking the elders also implies that, before beginning any activities (customs), everything is arranged neatly and something that causes discomfort to others is expected to be avoided.

Metaphor Which Aims To Maintain Solidarity in Social Life

The fourth is metaphors which aims to maintain solidarity in social life. It can be seen in the following data.

- 4.1 *Baliga nang pagabe, na ni tabo-taboan*
Arinta ma gabe, asalma marsiolo- oloan
 "Baliga and pagabe (the name of looms in North Tapanuli), should
 be oiled with oil candles, so that weaving yarn is not stuck and
 tangled
 We will have happy days, if we mutually agree with each other"
- 4.2 *Manimbung rap tu toru, mangangkat rap*
tu ginjang
 "Jump down together; be lifted together to
 the top"
- 4.3 *Aek doras tu aek laut,*
Dos ni roha sibaen na saut
 "Fast running water goes into the sea.
 The joint commitment will result in the accomplishment of goals"

The above metaphorical expressions illustrate that we always keep togetherness and help each other to do something in order to achieve maximum results. They describe how to conduct social work together and to respect the others' opinions gracefully without feeling neglected. They also describe the results that would be obtained by cooperation in the society. The metaphor: *doras aek tu laut* (fast running water flows towards the sea) implies that the river water, flowing, clear and potable, which can be used for cooking and washing, will go to the sea and mix with sea water, which is calm and salty. This expression implies that the Batak Tobanese should be able to socialize with a variety of behaviors that are not equal to each individual.

The metaphorical expressions that have been described above have been used from generation to generation, and today it is still used in traditional events of Batak Tobanese. This suggests that the Batak Tobanese appreciation of traditional values is derived from the elder generation to the next generation. It can also be seen in the following metaphorical expressions.

4.4 *Ompuradja I djolo, martungkot sialagundi
adatni na di jolo diihutton na di pudi*

“King in front, scepter sialagundi (a type of large-stemmed plants
used as a stick by Batak Tobanese elders in ancient times)
Previous customs are passed on to the next generation”

This metaphor presupposes those positive values are inculcated by the old custom created in the form of language artifact that will continue to be a guideline for the future generation. Positive values will be passed to the next generations continuously. The metaphor can be used by the elderly when giving advice to the weds as shown bellow.



Picture 2: The bride's family listens to the advice of the oldest family at a traditional Batak Tobanese wedding

The picture above shows a situation when the bride's family gives a speech by using a form of metaphor suggesting the weds to maintain solidarity in the community life. The use of this metaphor is to advise the newly weds to always maintain the intimacy in their new family and their new environment. Parents in the family consider that it is very important to deliver the metaphor so that it becomes one of the guidelines to be able to maintain harmony in the new family and the environment. Harun Joko Prayitno et al (2018) also explain in the results of their research that respecting other is to show politeness. Therefore, a society in line with the act of politeness always places its community environment to maintain its social-social relations. Respecting others to show the suavity and politeness. Until now, the Batak Tobanese's metaphor is still used by parents to newlyweds when they release the new family. Until now, the Batak Tobanese's metaphor is still used by parents to newlyweds when they release the new family.

Batak Tobanese is one of the tribes in North Sumatera, Indonesia, which is rich in metaphorical expressions. The source of the metaphors in Batak Tobanese culture is the philosophy of *Dalihan Na Tolu*, which not looking at one's position based on rank, wealth or status). *Dalihan Na Tolu* is the Batak people's democratic system that contains the value of virtue. Batak Tobanese society in ancient times always used properties and characteristics of the natural surroundings in their metaphorical expressions that later became the properties and behavior in communication. It is very possible because the Tobanese in ancient times always interacted with nature in their everyday activities. Batak Toba Society applies nine cultural values. In Batak Toba

people's view, those cultural values inherited from generation to generation are wealth (*hamoraon*), many offerings (*hagabeon*) and dignity (*hasangapon*), (Simanjuntak, 2009). It is very important to study how those values can be implemented in the daily life, especially in the field of education reflected in the achievement of the Batak Toba society.

The cultural values of Batak Toba strongly inherited from generation to generation describe how they struggle hard for their children's success. The Children of Batak Toba family responds to their parents' demand by performing maximum efforts to achieve good academic achievements. In line with the finding by Naully and Fransisca (2015), the teenagers of Batak Toba, who leave their hometowns or villages, still keep the values taught from generation to the next, though not as strongly as those who keep living in Batak Toba village. Everyone who leaves the village (of Batak Toba) usually adapt to the culture of the new places. However, those cultural values of Batak Toba are transmitted by parents and have been fostered in their children to guide them in their life wherever they are. Based on the explanation above it can be said that metaphor use by Batak Toba society is a description of various types of social norms that serve as a controlling so that the Batak Toba community does not deviate from the norm that has been passed down from the previous generation to the next generation. The skill of traditional Tobanese in abstracting the natural surroundings always adds to their knowledge and skills in producing expressions in the form of metaphors and eventually became one of the characteristics of the Batak Tobanese culture. Furthermore, in the daily life of the community, metaphorical expressions are used as a communication strategy.

Metaphorical expressions used by the Batak Tobanese community contain humanist values. They are very effective to express themselves, revealing the meaning of truth, goodness, solidarity, and also to reveal the beauty of the outpouring of community care, Solidarity expressed in metaphorical expressions is the social integration based on similarities and differences in the forms of complementary (Soekamto, 2004: 472). Social integration in Toba Batak society, as expressed in the metaphorical expressions can be interpreted as solidarity, togetherness, and solidarity to overcome the joys and sorrows of life in the community. as expressed by Wahab (1990:5) that The meaning of metaphor as a linguistic expression cannot be reached directly the symbol for the intended meaning, contained in the prediction of that linguistic expression. In addition, it also depends on the use of metaphor role in determining the relationship between the world and the language they desired. As expressed by Farr et al. (1999: 206), the metaphor is part of the artifacts, such as one of the artifacts of culture in a society. Culture is the knowledge possessed by a group of people, related to their behavior. Furthermore, according to an Indonesian dictionary, culture is the result of the activities and the creation of human thought, for example, arts, beliefs and customs. From the description, it can be said that culture is always related to the way of life of a group of people, including the way the members of the cultural community to communicate or speak. This is in accordance with Geertz (1983: 11) who writes that culture is the things that need to be known and trusted by people so that they can behave in a way that is acceptable in a community group.

Koentjaraningrat (1994: 25-26) writes that the cultural value system is the most abstract level of culture. The value consists of the concepts alive in the minds of most community members. They use all that they assume valuable as a way of life. Since

their childhood, people have absorbed the existing value in the community through the doctrine of parents, teachers or community, and it becomes deeply rooted in them. Their culture determines the standard of behavior, because culture is a system of norms governing ways of feeling and acting that are known and followed by members of the community. The application of these norms has become a habit for members because it is done over and over. From the norms that they own, the groups of the community can determine the form of politeness, a good and bad thing, and civilized communication strategy as the people's way of life in the community. Based on the opinions of the experts above, it can be said that language is a part of a culture of the community used to reveal the cultural values, attitudes and perspectives.

Conclusions

Based on the above discussion some conclusions can be drawn that (1) Batak Tobanese society metaphors are the medium to create cultural meaning which contains noble values and human forms that have ethics and morality in everyday life. The values found in the Batak Tobanese culture can be traced through various lingual forms packed in a metaphorical expression, resulting in unique variants and show the values that reflect the attitude and perspective of life of the community in the world. The values found in the Batak Tobanese culture can be traced through various lingual forms packed in a metaphorical expression, resulting in unique variants and show the values that reflect the attitude and perspective of life of the community in the world. This is in line with the results of Rio Rinaldi's research (2017) which explains that the language style found and the accuracy in the choice of words or language. Utilization of local language is used to characterize the specificity of how to speak or express the local community without reducing the aesthetic value of the language. (2) Batak Tobanese's metaphorical symbolism or allegory contains ethics in speaking and interacting. These expressions reflect the thoughts and the attitudes and behavior of life in finding out the meaning of life and living. This suggests that the Batak Tobanese society must be responsible not only to the nuclear family but also to the extended family. The case also shows the confidence that in this life there are those that cannot be resisted and should be complied with. Everyone should suit to the culture and custom. People have to work hard and do not just think of themselves, but also be thoughtful of others. (3) Solidarity and hard work in life in ancient times has been deeply rooted. It should be maintained in the present life to gain peace, happiness, and quality of social lives. (4) Batak Tobanese community must maintain the culture they have. This does not mean they abandon modernization, because culture is the hallmark of Indonesia

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