

**A STUDY ON SOCIAL MEANING OF MINANGKABAUNES PROVERBS
IN *CERMIN* COLUMN OF SINGGALANG NEWSPAPER**

THESIS

*Submitted as a Partial Fulfillment of the Requirements for Strata One (S1)
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Proverbs in *Cermin* Column of Singgalang Newspaper**

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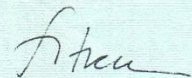
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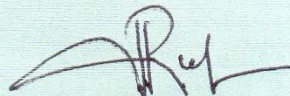
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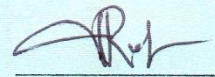
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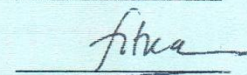
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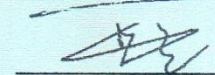
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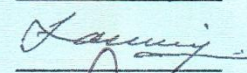
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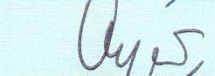
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ABSTRAK

Utari, Cindy. 2016: *A Study on Social Meaning of Minangkabaunese Proverbs in Cermin Column of Singgalang Newspaper*. Skripsi. Padang

Penelitian ini bertujuan untuk mengetahui makna sosial dan fungsi komunikasi peribahasa orang Minangkabau. Dalam penelitian ini yang menjadi sumber data adalah surat kabar Singgalang di 38 edisi. Penulis mefokuskan penelitian ini pada kolom *Cermin* yang terdapat di halaman pertama surat kabar Singgalang. Pada penelitian ini penulis menggunakan metode deskriptif yaitu suatu metode yang mendeskripsikan dan menginterpretasikan data dan termasuk pada tipe kualitatif yang lebih fokus pada deskripsi fenomena daripada angka-angka. Penulis menganalisis makna sosial dan menemukan bahwa peribahasa merefleksikan keadaan masyarakat Minangkabau seperti alam, adat, gaya hidup, dan sifatnya. Sebagai tambahan, peribahasa Minangkabau juga mengungkapkan nilai-nilai adat yang diyakini oleh masyarakat yaitu nilai mengenai pandangan terhadap hidup, waktu, kerja, alam, dan hubungan antar manusia. Kemudian penelitian dilanjutkan dengan analisis fungsi komunikatif dari bahasa. Pada fungsi komunikatif ditemukan bahwa kebanyakan peribahasa Minangkabau mengandung fungsi informatif dengan presentase sebesar 58%.

Kata kunci: makna sosial, fungsi komunikasi peribahasa, surat kabar, kolom Cermin.

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The Researcher

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CHAPTER I

INTRODUCTION

1.1 Background of Problem

Language is the product of culture which can be said as the identity of the people who belongs to a particular culture. A different culture might have a different language too. Based on Chaer (2006: 31), the way of thinking and culture of a society are influenced by the language form use. In the same time, language could be influenced by the culture. It means that language and culture are different things which have an interrelationship and could not be separated to each other.

One example of cultural product in the form of language is proverbs. Proverb is a short phrase or sentence which stating truth, belief, and advice. In addition, proverbs may touch several aspects of life such as God and religious life, family relationship, friendship, neighborhood relationship, marriage and women, experience and wisdom, silence and speech, poverty and wealth, solidarity, and also cultural value (Ahmed, 2005: 14). According to Pramono (2016) proverb is the product of language which is made in the past in order to explain a phenomenon that has been happen and also to make anticipation for the future life. In addition proverbs came from the observation of society toward phenomenon around which full of the uniqueness form and the beauty of its explicit and implicit meanings (Ragavan & Salleh, 2015). So, proverb is something that is interesting to be observed in the study of language and also culture.

Minangkabau is one of the ethnics in Indonesia which the culture is rich of proverb. Proverb already colored Minangkabaunese life for many years. Minangkabaunese used to express their feeling, thought or opinion through proverb. Moreover, Minangkabaunese proverbs also created in order to explain the phenomenon in the past and give the social value of its culture. Based on Syafrizal (2016), the root of all Minangkabaunese proverbs are Al-qur'an and nature. So, the basic system of Minangkabaunese proverbs would be related to these two sources. However today only a few Minangkabaunese that still creates or use proverb in their daily life. In the end, the existence of proverb would be gone if there is none of Minangkabaunese tries maintains its part of culture.

According to Darwis (2005), the ability of creating a proverb shows someone's intellectualism. It means that proverb is not as simple as it seen. There will be an intellect behind every proverb which only consists of clauses yet meaningful. One of the well-known proverbs of Minangkabaunese is "Alam takambang jadi guru" (nature is the best teacher). The meaning of this proverb is "everything in this world (animal, plants, environment, and God's entire creature) can be a teacher for Minangkabaunese". Teacher in this proverb means something that can be the source of human knowledge. So the aim of this proverb is giving information about nature, that it is created not only for its use; human also can see everything in this world as a lesson learned for life.

Minangkabaunese proverbs can be found in Minangkabau books. However, today, Minangkabaunese proverbs not only can be found in Minangkabau books but also in newspaper. In West Sumatra there is a newspaper

named *Singgalang* which creates a special column for Minangkabaunese proverbs named *Cermin* column in order to maintain the cultural product and as the reminder to Minangkabaunese to remember that Minangkabau has an incredible product of culture which should be kept forever. The proverb appears in the first page of the newspaper on the left side. It is written by Idroes Hakimy Dt. Rajo Panghulu. For example: “*Tibo dikandang kudo manguék, tibo dikandang kambiang mambebek, dikandang bantiang malanguah.*” The example of Minangkabaunese proverb above shows that human should have a good ability to adapt in any circumstances. Another example of minangkabaunese proverb is “*Bak mencari jajak dalam aia, bak mencari pinjaik dalam lunau.*” This proverb talks about a useless action that human usually did in daily life just like try to finding out a footprint in water and looking for needle in the moss. Although the thing that human tries to looking for is exist like a needle in the moss, but actually the act is wasting time and useless.

As the product of language, Minangkabaunese proverb definitely has a function especially the function in communication. According to Samoilenko (2014), there are two communicative functions of proverbs. (1). Giving information about events, different activities, and also attitude; (2). Express the desire of speaker to make someone to perform a particular action for example: *forgive and forget*. This example shows that the speaker wants the hearer to perform a particular action like forgiving and forgetting. In the other hand, Widyastuti (2010) argued that there are three main functions of proverbs: to admonish or reminding, to tease, and to advice. Communicative function of

proverb actually can be understood by knowing the non-literal meaning of the proverb itself. In addition, it is important to know and understand the meaning and communicative function of a proverb in order to get the information and lesson about life, to know how to be a good human being and to understand what should and should not do in their life.

Based on the phenomenon above, it is important to know that all of Minangkabaunese proverbs have a different social meaning and the proverbs finally could be the social control of human life. In addition, proverbs and the meaning could reflect the characteristic and value owned by Minangkabaunese. Besides social meaning and cultural value, Minangkabaunese proverbs also have a various communicative function. So, the researcher wants to investigate what are the social meaning and communicative function of Minangkabaunese proverbs found in Minangkabaunese proverb on *Cermin* column of *Singgalang* newspaper.

In this research, researcher took Minangkabaunese proverbs as the data because proverb is a literary work that only consists of simple sentence or only in the form of clause but might have more than just a sentence or a clause explanation and meaning about. In addition, all Minangkabaunese proverbs reflect the culture or it can be said that everything that mentioned in proverbs are the characteristic of Minangkabau. Then, researcher chooses newspaper as the source of data because basically newspaper is the printed media which contains news and advertisement. However, today people would not read the news or advertisements only in the newspaper because there is a newspaper, *Singgalang* newspaper, which provides a special column contains Minangkabaunese proverbs for a

particular reason. The reason might be 1) the editorial staff wants to maintain the existence of Minangkabaunese proverbs by attaching the proverbs in a special column; 2) to remind the reader that actually Minangkabau has a lot of proverbs; 3) or giving the information or advice about life to the reader because in the column the editorial staff also mention the basic meaning of the proverb written by Minangkabaunese named Idroes Hakimy Dt. Rajo Panghulu. In addition, the column which contains the Minangkabaunese proverbs is located in the first page. It means that the column hopefully can be noticed by the reader.

1.2 Identification of The Problem

The study of social meaning and communicative function on Minangkabaunese proverb can be analyzed from pragmatic, semantic, anthropological linguistic and sociolinguistic point of view. *First*, in the study of pragmatics, the social meaning of the proverbs could be different one to another based on the context. *Second*, the meaning of any utterances especially proverbs can be studied in semantics. *Third*, the study of social meaning and communicative function of the proverb can be studied in anthropological linguistics because in the study of anthropological linguistics there will be an explanation about the interrelationship between language and human culture.

The last point of view of linguistics that can be related to the social meaning and communicative function is sociolinguistics. Sociolinguistics is the study of the relationship between language and society. The way of a group of people communicates will different to another group of people. In addition,

language is use by society to communicate each other. It means that every language could have a communicative function such as giving information, advice, command and request.

Based on explanation above this research is focused on the point of view of semantics and sociolinguistics in order to find out the social meaning and communicative function of Minangkabaunese proverb.

1.3 Limitation of Problem

Based on the identification above, the researcher limits the research on the analysis of social meaning and communicative function of Minangkabaunese proverb on *Cermin* column of *Singgalang* newspaper. The data of this research consist of 38 Minangkabaunese proverbs and its non-literal meaning by Idroes Hakimy Dt. Rajo Panghulu in *Cermin* column of *Singgalang* newspaper from the end of 2014 to the beginning of 2015 edition. The researcher uses Leech's (1985) theory for social meaning of Minangkabaunese proverbs. In addition, for communicative function of figurative language the researcher takes three similarities types of communicative function (informative, expressive, and directive function) proposed by Jakobson (1960), Leech (1985), and Finch (2003).

1.4 Formulation of Problem

Based on the identification and the limitation of the problem above, this research formulated the problem in following question: What are the social meanings and communicative functions of Minangkabaunese proverbs as found on *Cermin* column of *Singgalang* newspaper?

1.5 Research Problem

The problem of this study are formulated in the following questions:

1. What are the social meanings of Minangkabaunesse proverbs found in *Cermin* column of *Singgalang* newspaper?
2. What are the communicative functions of Minangkabaunesse proverbs found in *Cermin* column of *Singgalang* newspaper?

1.6 Purposes of The Research

The purposes of this research are:

1. To find out the social meaning of Minangkabaunesse proverb found in *Cermin* column of *Singgalang* newspaper.
2. To classify the communicative function of Minangkabaunesse proverb found in *Cermin* column of *Singgalang* newspaper.

1.7 Significance of the Research

Basically, this research can be useful in linguistics study especially in the study of sociolinguistics and semantics. In linguistics, this research will give the information and explanation about the social meaning and communicative function of Minangkabaunesse proverbs so the reader can get additional knowledge about it. Practically, this research can be the source of additional information for the further research about social meaning, basic values of Minangkabau custom, communicative function of language and also proverbs. In addition, this research hopefully could enrich the reader's knowledge especially Minangkabaunesse

reader about Minangkabaunese proverb and it also can grow the desire of Minangkabaunese to keep using the proverb in their life so that Minangkabau will not lose a part of its culture. For the reader whose not belongs to Minangkabau actually can also get the benefit of this research because the researcher does not explain the meaning of the proverbs in Minangkabau language, so the idea of the proverb could be understood by everyone and also it could be use as the social control such as controlling the way of human behave or something that must and must not do in daily life.

1.8 Definition of Key Terms

Social meaning	: the meaning of proverbs that is related to the social context, situation, background and social fact.
Proverb	: a short phrase or sentence which has an implicit meaning based on the culture and has a communicative function such as giving information (truth and belief), direction, or expressing feeling.
Minangkabaunese proverb	: a proverb in the form of Minangkabau language
Newapaper	: a printed media which contains news, advertisements, and proverbs.
<i>Singgalang</i> Newspaper	: one of newspaper names in West Sumatera
<i>Cermin</i> column	: a special column in Singgalang newspaper contains minangkabaunese proverbs and its non-literal meaning