

**TYPES AND FUNCTIONS OF FIGURATIVE LANGUAGES USED IN
PEPATAH-PETITIH OF MINANGKABAUNESE FOUND IN BOOK TITLED
*1000 PEPATAH-PETITIH, MAMANG, BIDAL, PANTUN, GURINDAM***

Thesis

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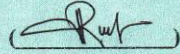
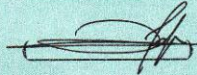
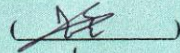
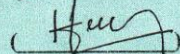
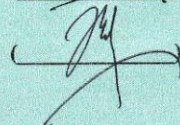
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ABSTRAK

Wahyudi, M. 2014. "Types and Functions of Figurative Languages Used in Pepatah-petitih of Minangkabaunese Found in Book Titled *1000 Pepatah-Petitih, Mamang, Bidal, Pantun dan Gurindam*". Skripsi. Jurusan Bahasa Inggris. Fakultas Bahasa dan Seni. Universitas Negeri Padang.

Tujuan penelitian ini adalah untuk mengidentifikasi dan menentukan tipe-tipe dan fungsi-fungsi dari bahasa kiasan yang digunakan pada peribahasa-peribahasa khususnya Pepatah-petitih Minangkabau dan ditemukan dalam buku yang berjudul *1000 Pepatah-petitih, Mamang, Bidal, Pantun dan Gurindam*. Penelitian ini termasuk penelitian secara deskriptif yang berpedoman pada fakta dan realita dari ungkapan kiasan yang ditemukan dalam buku peribahasa Minangkabau yang digunakan oleh masyarakat Minangkabau sebagai pedoman hidup mereka sehari-hari.

Hasil penelitian ini menunjukkan bahwa terdapat 232 data yang menggunakan tipe-tipe dan fungsi-fungsi dari bahasa kiasan. Tipe yang paling banyak di temukan dari jumlah total adalah metafora (85), lalu diikuti oleh metonimia (54), persamaan (31), personifikasi (20), sinekdoke (16), oksimoron (14), dan yang paling sedikit adalah perifrasis (12). Sedangkan untuk fungsi ditemukan bahwa kecenderungan penggunaan bahasa kiasan pada Pepatah-petitih Minangkabau adalah untuk menegaskan dan memperkuat isi pesan yang disampaikan kepada masyarakat (80), kemudian diikuti oleh untuk memperjelas pesan (72), untuk menyindir atau sebagai sindiran (40), untuk mengingatkan orang tentang suatu hal (26) dan terakhir yang paling sedikit adalah untuk memperhalus kata-kata agar orang-orang tidak merasa tersakiti (14).

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CHAPTER 1

INTRODUCTION

1. 1 Background of the Problem

Figurative language is a part of language styles that might be used by people in communication. They commonly use figurative language both in written, and in spoken communication. Figurative language is used to beautify words or sentences by changing any words become things which exist in nature. For example, *wajahnya cerah seperti pelangi*, or 'his / her face is bright like the rainbow'. It shows that people change the sentence to be more beautiful and more euphony by using word *pelangi* or 'rainbow', and it can be said that figurative language gives color itself in communication. However, it is mostly used in informal communication only.

Figurative language is language which uses words or expressions with a meaning that is different from the literal meaning. According to Sikos (2008: 1), figurative language can be said as the non-literal languages that have been used in the literature to capture wide variety of context-triggered adjustment in word meanings. It means that form of language that has meaning not only in actual meaning, but also in connotative or implied meaning. The creative writers intend to deliver messages by using something different like using figurative language in order to beautify; make beautiful and make colorful the language. They need more time to think before delivering what they feel, think, and want. So it is totally useful in order to get more attention from the readers.

Moreover, Figurative language has various types. In general, there are metaphor, simile, personification, metonymy, allegory, and so on. They describe something by using hints. For example, simile, it compares animate objects with inanimate one, or comparing one thing with others by using comparative marker “like or as”. Like the example above, *wajahnya cerah seperti pelangi* or ‘his / her face is bright like the rainbow’, this sentence belongs to type of figurative languages that is simile because it is seen the existence comparison of one word to others.

Besides, figurative language has also many functions, such as generally it makes the language imaginative and fresh. By using figurative language, the writers will feel free in expressing and presenting the creativity in arranging ideas and make a language more attractive, more colorful and more meaningful. It is also about the communication and interaction between the writers and the readers has deeply artistic and totally meaningful. The meaning is served widely and more beyond. Furthermore, figurative language has other functions such as explaining further about something in human life, reinforcing the meaning of something, and refining words as well which are used in communication or in delivering messages in order to prevent offended of the readers. These functions are also determined by context so that it has an important role of figurative language. As one of the language styles that mostly used in written communication, figurative language is used in literary works by the writers. For example, it is used in poetry, play, prose, song and also proverb.

Generally, proverb means a simple and concrete saying popularly known and repeated, which expresses a truth, based on principle and rules of life and common sense or the practical experience of humanity. According to Mieder (2004: 3), a proverb is short and generally known as sentence of the historical tradition which contains truth, moral, wisdom, and traditional view in metaphorical, fixed and memorable from generation to generation. It means that proverb can be a collection of sentences which contain with everything about life. Proverb is usually used in daily communication particularly in written form to express and show the messages more polite but strictly. Semantically, proverb has deeply meaning and it proves that the meaning is not only what the writers write, but also it is more beyond (indirect meaning). Proverb is also one form of a cultural product. Proverb contains all things of human life such as wisdom, truth, morality, experience, lesson or knowledge, social, and culture delivered simply and agreed by the society.

All proverbs are known as figurative or indirect sense but it does not occurred in English proverbs. In English, proverbs have two levels, literal and non-literal one. These are explained by Valiulyte (2010:36) in her paper. She says that the literal sense does not need any contexts to know and understand about message in a proverb. The direct sense of a proverb is a word for word reading upholding the exact or primary sense of every lexical item in the expression. For example, *think first and speak afterwards*. It is a literal sense or meaning and it is already supposed to be. Besides, the proverbs that belong to figurative sense are often determined by context.

The proverbs of the figurative sense can be referred to as partially metaphorical or partially literal, as the majority of them tend to have both senses. For example, *a drowning man will clutch at a straw*.

Moreover, Indonesian or Malayan people have a problem in understanding and comprehending the meaning of proverbs because proverbs use any words that derived from nature of things or behavior of things so that they produce meanings that can not be taken literally or it can be said as implied meaning. For example, *bagai memikul biawak hidup*. People may not know what a nature of *biawak* or behavior of it, and then they will not know what the meaning of this proverb is. Finally, the message of the proverb is not delivered well. Another cause is because proverbs are rarely used in daily conversation or interaction so that it causes words used in the proverbs become strange and it will be difficult to understand it.

Furthermore, Minangkabaunese proverbs are one of cultural products in Minangkabau. As product of culture, these proverbs reflect people's thinking (ideas), behavior (action), and also feeling (experiences) in the society. Minangkabaunese proverbs are also called as *Pepatah-petitih*. *Pepatah-petitih* of Minangkabaunese are collection of sentences and clauses or many expressions which were mostly created by leaders of the custom, namely *Datuak*, yet others do in order to give the society another ways in enduring their life well, so that they will be obedient and follow whatever of mores, norms or rules of culture in this society. Thereby, the writers intentionally use words which were beautified and compared one word with another

words like words that exist in nature so that the messages in the proverbs become stronger and more meaningful.

Related to this, According to Hakimy (1978: 1), Minangkabaunese society cannot comprehend and exploit their culture with all the matters if they just understand proverbs such as *pepatah-petitih*, *mamang*, *bidal*, *pantun* and *gurindam* literally. It means that there are norms or rules which have high values in which kept in order to importance of life association of the society. In simple words, the aim of these proverbs are also shown through analogical words which were arranged more strictly in order to give people in this society knowledge and lesson about all aspects of life. Finally, the society may get a better life.

Related to the explanation above, this research will identify types and functions of figurative languages used in *Pepatah-petitih* of Minangkabaunese because all of *Pepatah-petitih* are figurative languages. Moreover, people in Minangkabau tend to deliver something by using indirectness or *kieh* in communication so that it will also be seen the functions of figurative languages in messages of the proverbs such as in *Pepatah-petitih*. In *Pepatah-petitih* of Minangkabaunese, figurative languages are also used to describe and reinforce the messages about all aspects of life include wisdom, truth, morality, experience, lesson or knowledge, social, economy and habitual (culture). One example of the usage of figurative languages used in Minangkabaunese proverbs as follows:

Minangkabaunese : *manusia manahan kieh, binatang manahan palu,* or
Gloss : human ma-endure analogy, animals ma-endure hammer
Message : **Human** understand with analogy, **animals** understand by hitting

Analysis: this proverb expresses the comparison between *human* and *animals*, but it does not use the comparative marker “like or as”. Obviously, this comparison is same with simile because it is derived from ‘*Human* hold on analogy is *like animals* hold on hammer’, but there is a direct comparison without using word *like*. So it can be classified into **Metaphor**. Metaphor defines as implied comparisons between two different things or different nature.

Moreover, it indicates that the use of this proverb shows that people in Minangkabaunese culture aware and understand with analogy or metaphor (indirectness). Human is a perfect creature, they have given intelligences and senses. In Minangkabaunese, people are reputed wise, have sense and wish. So with all of these, they know something whether it is right or not and they know what someone says and expresses so that they have no need to be treated like animals that have senses only. It proves that the function of figurative languages here is *to reinforce the meaning of the message* that people in this culture have no need to be hit like animals because the meaning of ‘analogy’ for ‘human’ is same with ‘hammer’ for ‘animals’. They should understand a *kieh* or ‘indirectness’. They are different from other creatures like animals.

So there are some reasons to say that this research is quite interesting to be conducted. First, the object of this research is different from others. Previous

researchers especially who had discussed about figurative languages averagely took the data from speech, debates or advertisements, but in this research, the data were taken from Minangkabaunese proverbs that is Pepatah-petitih specifically. Second, as the native of Minangkabaunese, the writer tries to excavate, comprehend and explain the messages meanings of the product of Minangkabau language and culture that is Pepatah-petitih, which are the form of figurative languages, in order to help the writer and the readers particularly the young generation know and improve the knowledge about many aspects of Minangkabaunese so that it will always be applied and preserved from generation to generation. The third one is through this research it will give the knowledge to the writer and the readers in linguistics, especially in Semantic study that may give information about figurative languages generally and specifically.

1.2 Identification of the Problem

The study of figurative languages in Pepatah-petitih of Minangkabaunese can be studied from pragmatics, sociolinguistics, anthropological linguistics, psycholinguistics and semantics. First, figurative languages viewed pragmatically. It can be seen from how the usage of figurative languages used in Pepatah-petitih of Minangkabaunese in communication, so the context is also needed. Second, figurative languages are viewed in sociolinguistics. It can be seen based on the language in relation to society. Third, figurative languages can be studied from anthropological linguistic study. It can be seen from how cultural background affects

the language in a society. Fourth, figurative languages are also viewed in psycholinguistic study. It can be seen from how human brain influences the use of figurative languages. The last one is semantically, figurative languages will be identified from the phrases and sentences meanings of these; how to know the literal meaning of each. Based on the explanation above, this research is focused on semantics point of view in order to identify what types and functions of figurative languages used in Pepatah-petitih of Minangkabaunese.

1.3 Limitation of the Problem

Related to the identification of the problem above, this research is limited into identifying what types and functions of figurative languages used in Pepatah-petitih of Minangkabaunese found in book titled *1000 Pepatah-Petitih, Mamang, Bidal, Pantun, Gurindam*. This research just focuses on finding out types and functions of figurative languages used in Pepatah-petitih of Minangkabaunese semantically.

1.4 Formulation of the Problem

The problem of this research is formulated as follows: “What are types and functions of figurative languages used in Pepatah-petitih of Minangkabaunese found in book titled *1000 Pepatah-Petitih, Mamang, Bidal, Pantun, Gurindam*?”

1.5 Research Questions

Based on the limitation and formulation of the problems above, the questions of this research are as follows as:

1. What are the types of figurative languages used in Pepatah-petitih of Minangkabaunese found in book titled *1000 Pepatah-Petitih, Mamang, Bidal, Pantun, Gurindam*?
2. What are the functions of figurative languages used in Pepatah-petitih of Minangkabaunese found in book titled *1000 Pepatah-Petitih, Mamang, Bidal, Pantun, Gurindam*?

1. 6 Purposes of the Research

1. To identify and determine types of figurative languages used in Pepatah-petitih of Minangkabaunese found in book titled *1000 Pepatah-Petitih, Mamang, Bidal, Pantun, Gurindam*.
2. To identify and determine functions of figurative languages used in Pepatah-petitih of Minangkabaunese found in book titled *1000 Pepatah-Petitih, Mamang, Bidal, Pantun, Gurindam*.

1.7 Significance of the Research

This research is hoped to give useful contributions theoretically and practically. Theoretically, the research findings are going to be useful for others in giving information about linguistics phenomenon, especially in figurative languages study: how the language form which has name as figurative languages, which informs what types of figurative languages used in Pepatah-petitih of Minangkabaunese found in the source of data, and what functions that are found in its using so that they can enrich the knowledge and information about it. Practically, this research is expected

to help the readers understand how to identify and determine types and functions of figurative languages correctly. In short, this research is also hoped will be useful for other researchers who are interested in conducting research about figurative languages as a reference for further research.

1.8 Definition of the Key Terms

To make this research easier, there are some key terms that must be known as follows:

- 1. Pepatah-petitih of Minangkabaunese:** Those are the collection of clauses which use indirect or analogical words and give advices and teach about life including truth, moral, lessons, habit and which are delivered to Minangkabau society in various ways from generation to generation.
- 2. Figurative languages:** Those are the form of language that has meaning non-literally or implied meaning, and it is mostly used in literary works like Pepatah-petitih of Minangkabaunese
- 3. Types of Figurative Languages:** Those are the various kind of figurative languages, such as metaphor, simile personification, metonymy, oxymoron, periphrasis, and synecdoche found in Pepatah-petitih of Minangkabaunese.

4. Functions of Figurative Languages: Those belong to usefulness of figurative languages contextually found in Pepatah-petitih of Minangkabaunese.