

Metaphor in *Anding-andingen* (Proverbs) on the Karonese Tribe

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Abstract. This study aims to examine the forms of metaphors in the proverbs of the Karonese people. This study uses a qualitative descriptive approach using the data collection techniques in the form of library research through reading and note-taking methods. The main data source were taken from “1000 Perumpamaan Karo” written by M. Singarimbun and published in 1960. The data analysis process was carried out through three stages, data reduction, data presentation, and drawing conclusions. The results of the analysis identified that there are four dominant metaphor categories in the Karonese *anding-andingen*, anthropomorphic metaphors, animal metaphors, abstraction metaphors, and synesthesia metaphors. Among these four categories, abstraction and animal metaphors are the most frequently found forms. This finding shows that *anding-andingen* is used not only as a form of figurative expression, but also reflects cultural values, thinking structures, and local wisdom that live in the Karonese community.

Keywords: Metaphor, *anding-andingen*, Karo Tribe

1. Introduction

The Karonese people are one of the tribes in North Sumatra. They coexist with other tribes (Toba, Pakpak, Nias, Simalungun, Mandailing, Angkola, and Melayu). The Karonese people generally reside in Karo Regency. Karonese communities are also spread across other areas of North Sumatra, including Dairi, Langkat, Deli Serdang, and Medan. Among other Bataknesse tribes, The Karo is renowned for their gentleness. This gentleness, in this case, is associated with the pitch and lowness of the voice. This does not indicate that the Karo is superior to other tribes. As a large ethnic group, the Karo has several artistic forms that distinguish them from other ethnic groups. These include music, vocal arts, dance, weaving, carving, and literature. Most of these forms are still used in Karonese society, meanwhile some have begun disappeared. The passage of time and technological advancements are contributing to the decline of the Karonese culture. This is the evident in the younger generation's disregard for Karonese cultural values in their social lives [1].

One of the Karo cultural traditions that starts getting disappeared is proverbs, known in Karonese society as *anding-andingen*. The proverbs are groups of words or sentences used in communication that have figurative meanings and are often used to describe certain situations or conditions in a more engaging way [2]. Just like proverbs in other tribes, *anding-andingen* in

the Karonese tribe contain various messages, advice, prohibitions that must be heeded in social life [3].

Anding-andingen in the Karo people, *anding-andingen* is used in every aspect of life, either in daily life or at traditional ceremonies. However, the use of *anding-andingen* has begun to decline, especially among the younger generation. Yet, the *anding-andingen* conveys much of the Karonese people's philosophy of life.

The use of proverbs cannot be separated from metaphors, as is the case in proverbs. Metaphor is the use of words or groups of words that do not have their actual meaning, but rather as a depiction based on similarities or comparisons [4]. Furthermore, metaphors are used as a source of inspiration for expressing deep emotions and as an expressive language tool [5]. Metaphors consist of several types, including: (a) anthropomorphic metaphors are metaphors that attribute human characteristics or behavior to non-human objects or entities, including abstract concepts; (b) animal metaphors associate human behavior or characteristics with stereotypical animal traits. Animals are used as source domains to explain aspects of human character or actions; (c) abstraction metaphors are mappings between abstract concepts (such as time, emotion, or life) with concrete concepts; (d) synesthesia metaphors or the exchange of sensory responses/perceptions [6].

Researchs on metaphors in proverbs have been conducted, including [7] who states that the metaphor of women in Indonesian proverbs is depicted positively and negatively. Positively, women are depicted as beautiful, strong, leaders, protectors, loyal, and bringers of good fortune. Negatively, women are depicted as passive, as objects, as waiters, as evil-hearted, as tools for wealth-seeking, and as evil acts carried out secretly. Furthermore, [8] states that elephants use many conceptualizations of the physical characteristics and body parts of elephants, as the large size of elephants and the tail and tusks of elephants. Elephants in Indonesian proverbs are associated with both positive and negative associations. Positive associations include elephants being depicted as powerful, wealthy, deserving, and important. The negative associations include elephants being depicted as greedy/cruel people, warring leaders, major mistakes, major obstacles, and unfortunate people. Based on the above background, it is necessary to conduct research on the form of metaphor in *anding-andingen* and how it can describe the life values in Karonese society.

2. Research Method

This study uses a descriptive qualitative approach that aims to identify and classify the metaphors types in Karonese *anding-andingen*. The data sources were taken through a literature study of *anding-andingen* in "1000 Perumpamaan Karo" book by M. Singarimbun, published by CV. Uli Sabar in 1960. In order to strengthen the validity of the data and contextual meaning, the translation was validated by a Karonese cultural expert.

The data analysis was conducted in three main stages: data reduction, data presentation, and drawing conclusions. Data reduction was carried out by sorting and filtering *anding-andingen* containing metaphorical elements. The data presentation was carried out by grouping *anding-andingen* into metaphorical forms: anthropomorphic, animal-based, abstract, and synesthetic or sensory-perception-based. Furthermore, conclusions were drawn about the various forms of metaphor found in Karonese *anding-andingen*.

3. Results and Discussion

The proverbs or in Karonese language which is known as *anding-andingen* analyzed in this study are those contained in the book entitled "1000 Perumpamaan Karo" by Masri Singarimbun published by CV. Ulih Sabar, Medan in 1960. The *anding-andingen* that became

the data for this study contains metaphors. There are 57 *anding-anding* in the book that contains metaphorical elements. All of the proverbs were translated into Indonesian and their translations were validated by Karonese cultural expert Dr. Pulumun Ginting, S.Sn., M.Sn. The following is a recapitulation of *anding-anding* that contains metaphorical elements in the book.

Table 1. Recapitulation of Metaphors in *Anding-anding*

| No | Types of Metaphors | Amount |
|---------------|--------------------|-----------|
| 1 | Anthropomorphic | 1 |
| 2 | Animal | 17 |
| 3 | Abstraction | 38 |
| 4 | Synesthesia | 1 |
| Amount | | 57 |

From the table above, we get an idea that there are four types of *anding-anding* metaphors in the book. The most common type of metaphor is abstraction and the least common are anthropomorphic and synesthesia. Below we will explain the four types of metaphors found in the book.

Anthropomorphic metaphors are metaphors that attribute human qualities to non-humans, or inanimate objects are perceived as living. The book contains one type of anthropomorphism that is "*Tegu-tegu jarum reh dauhna reh dekahna*" which means to carry the needle farther and farther. Meanwhile the meaning is if we make friends with bad people, over time we become bad. The human characteristic contained in this proverb is "tegu-tegu" which in Indonesian means *memapah*. *Memapah* is an activity usually carried out by humans, but in this proverb it is attached to a needle (not a human). Research conducted by [9] also stated that there is an anthropomorphic metaphors in West Kalimantan Malay that is pantun. Anthropomorphic metaphors are the most frequently found metaphors, occurring in 57 pantuns.

Animal metaphors are metaphors that use the names or characteristics of animals to describe human traits, objects, or situations. The book contains 17 animal metaphors, the second most common type of metaphor. One example of a metaphor in the book is *Bagi si ngasuhi anak arimo, la lit nakanna, kita rigebna* has a grammatical meaning like caring for a tiger cub, if there is no food, we will be eaten. It has the meaning of someone who is ungrateful. In the proverb, an animal metaphor is used, namely the presence of the word tiger (*arimo*, which describes a person who has been helped but is not grateful and instead harms the person who helped him. The presence of animal words in proverbs can be either negative or positive conceptualizations. This is in line with research conducted by [10] that proverbs containing animal elements can contain both negative and positive conceptualizations. Furthermore, animal metaphors in the Deli Malay dialect are used to explain perceptions, experiences, and expressions of everyday life in Malay society, in addition to conveying ideas.

The third type of metaphor is the abstract metaphor. This type of metaphor describes abstract things as having concrete properties. Abstract metaphors are the most common metaphors in the book. This shows that the Karonese people prefer abstraction in conveying something, as expressed by [10] who conveyed that the Karonese people prefer using figurative language, which describes something by using objects, animals, or plants as symbols or certain symbols that can replace the words they want to say. For example, in the proverb *Bagi baling-baling ija nari angin rembus ku je alakenna* which grammatically means "wherever the wind blows, the wind will also blow." Based on this, the metaphorical meaning of the proverb is a person without a strong will. The propeller in this proverb is depicted as a person without a strong will.

A synesthesia metaphor is a metaphor that combines two or more senses. For example, what is usually expressed through sight is expressed through hearing. Or in other words, it can be said to be a transfer or shift from one sensory experience to another, or from one response to another. An example in the book is *Ersora kin pe panggul ibas parik, ibas lau nge usur ukurna* which has the meaning of sounding the pelvis in the gutter, but in the water always his heart or it can be said that where the person you love is where your thoughts and feelings reside. This proverb reveals a change in the senses from *ersora* (sound) to auditory, as the pelvis, which should be assessed by the sense of sight, is now assessed by the sense of hearing. This type of metaphor is also not widely used in the book, as evidenced by research conducted by [11] who states that the use of this type of metaphor is also rarely used in Acehnese speech.

The explanation above illustrates that in Karonese society, the most frequently used metaphor is the abstraction metaphor, and the least frequently used are the anthropomorphic and synesthesia metaphors. The extensive use of abstraction metaphors in Karonese *anding-andingen* shows that the Karonese people are careful in conveying something because they do not want to offend the person they are speaking to. This is in line with the Karo proverb, *Kataken sitentengna ula situhuna* which means convey it well (as it should be) not as it actually is. This proverb also supports the results of this study that the Karonese people often use abstraction to convey something in their daily lives.

The explanation above illustrates that in Karonese society the most frequently used metaphor is the abstraction metaphor and the least frequently used are the anthropomorphic and synesthesia metaphors. The metaphors in *anding-andingen* demonstrate that the Karo people have a symbolic and reflective system of thought. This indicates an effort to integrate life experiences into narrative forms that are rich in meaning and easy to remember.

The use of metaphors in the Karonese tribe is not only a means of communication in everyday life but can show things perspectives, values, and philosophies of life. Through metaphor, the Karonese people teach wisdom about life, etiquette, and the harmony that must be maintained in social relations. *Anding-andingen* serve not only as a means of interpersonal communication but also as a vehicle for preserving and transmitting cultural knowledge, making metaphor central to the Karo cultural representation system.

4. Conclusion

This study illustrates that Karonse proverbs contain four types of metaphors: anthropomorphic, animal, abstract, and synesthetic. The most common metaphor is abstract, while the least common is anthropomorphic and synesthetic. This diversity of metaphors reflects the Karonese people's way of thinking, cultural values, and local wisdom. Thus, *anding-andingen* not only has a function as figurative expressions but also as a reflection of Karonese cultural identity.

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