

# **METAPHOR IN *ONANG-ONANG* SONG**

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## **ABSTRACT**

This study was about the use of metaphor in the *onang-onang* song. The goals of the study were: to find out the types of metaphor used in *onang-onang* song, describe the realization of each type, and explain the reasons of *onang-onang* song represent in the particular value. The descriptive-qualitative method was used in the analysis of metaphor. The data of the study taken from six *Onang-onang* songs and have 67 utterances 11 lines have metaphor meaning. The results of the data analysis showed that there were three types of metaphor: conceptual (45.4%), and followed by ontological (36.3%), and orientational metaphor (18.1%). The song were realized linguistically by identifying in each of the utterances to get the implicit message in the song. The *onang-onang* songs were used in cultural values because all of the message in each of lyrics has a good meaning such as advised, shared experience, and also kind of prayer to the new marriage life. So to make this study be strong, a tribal leader has an important role to translate of each lyrics.

**Keywords:** *Metaphor, Onang-onang songs, Sociolinguistic analysis*

## **INTRODUCTION**

Sociolinguistics is the study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of linguistic variants. These studies also most susceptible to scientific methods such as hypothesis-formation, logical inference, and statistical testing (Ronald:2006).

As social being, people need to interact and communicate with each other through medium language. Language is the principle means of human being to communicate with each other. We use language to express ideas, feelings and to

build relationship with other people. People cannot do their activities well without language. By using language, we can describe our feelings, emotions and thoughts easier than using other elements. We cannot respond or react if we do not understand what other people say, write or signal.

Language is arbitrary or a primary communication system for human being. Language is a system that relates sounds on gestures to meaning. Fernandez and Cairns (2010:26-27) explain that all the languages are profoundly similar, even though thousands of language are spoken in the world now, thousands have been spoken in the past, and still thousands more was be spoken in the future.

Semantics concern with the meaning of words and the meaning of relationships among words and phrases or sentences. It means semantics are concern with the meaning of syntactic units larger than the word. The meaning can be interpreted literally and to get knowledge of it. If everyone has been talking without interpreting the meaning therefore, it is impossible to get all of it and also if the speakers is talking with others, it is necessary to mean something, so the user can be understandable. Semantics also study meaning of the words, the studies about types of meaning, idiom, simile, figurative language and metaphor.

Metaphor is one of the figurative languages that compare two dissimilar things in its purpose. According to Simpson (2004:41) metaphor is a process of mapping between two different conceptual domains. The different domains that participate is the target domain and the source domain.

The target domain is the topic or concept that you want to describe through the metaphor while the source domain refers to the concept that you draw upon in order to create the metaphorical construction. In its expansion, there are so many fresh metaphors based on context of social, culture, even religion of the subject who use metaphor.

Metaphor has dynamic characteristic because it develops following the culture. But the old contexts of metaphors are not fade away. In its expansion, there are so many fresh metaphors based on context of social, culture, even religion of the subject who use metaphor.

*Onang-onang* is a traditional song in mandailing culture especially used to accompany the traditional dance called *tor-tor*. In a traditional wedding ceremony in Mandailing called *Mata Ni Horja*, various kinds of *tor-tor* dances are always performed as an integral part of the traditional ceremony. Furthermore it can be stated that generally the contents of the text or lyrics of the *onang* is not an expression of personal feelings or thoughts of a person who is sing it. But a series of narratives that are considered to need to be communicated by *onang-onang* singer to the listener, namely the audience who attended a traditional ceremony where the ladies-in-waiting is sing a song. Usually, the host has already obtained data from the owner of the event. Well whose personal data will be tell later, in the case what event has made. The data of the agenda of the event and the purpose of the event are made absolutely important to be known by the *onang-onang* singer, because all the contents of the lyrics *onang-onang* will later tell the background of the event owner and purpose the establishment of the event.

To analyze the lyrics, the theory of metaphor by Hurford was chosen because metaphors used to show thing in order to make clear what a writer means. It can used the Hurford theory, because he had classified metaphor in three types such as *conceptual metaphor*, *antological metaphors*, and *orientational metaphors*.

## **RESEARCH METHOD**

### *Research methodology*

This study was conducted by applying descriptive qualitative design. Litosseliti (2010) defines that qualitative is the research must follow concerned with structures and patterns, It has argument about qualitative methods that qualitative data is data in the form of words. The qualitative research is likely to use analysis and also more perspective subject. So it was used the foundation of the theory ina guide to focus the research as accordance with the fact on the ground.

This research focussed on finding out the use types of metaphor in *onang-onang* song. The data of this study were collected by doing documentary technique categorizing the types of metaphor, counting the dominant types, and describing the implicated meaning. *Onang-onang* song contain of sixty seven utterances, the three types of metaphor used in the *onang-onang*. They were Conceptual metaphor (5) with 45.4%, Orientational metaphor (4) with 36.3%, and Ontological (2) with 18.1%. The total number of occurrence of metaphor is 11. The most dominant types of metaphor is conceptual metaphor (45.4%). It means

that *onang-onang* songs quite difficult to find through the three types of metaphor because conceptual metaphor was not just an aspect of language, but a fundamental part of human thought.

### ***Conceptual Metaphors***

Example: (05) *santabi nda jolo sappulu on*

(Eng.) sorry in ten times

Target : sorry

Source : ten

This lyric was classified as conceptual metaphor because the words (*sapulu on*) is a represent of the apologize. This interpretation strongly emphasized based on the context that appeared in the second part of the stanza that told about apologizes.

The speaker try to dramatize with metaphor words like in '*sappulu (ten)*' word.

(36) *raja nagodang on*

(Eng.) the arrival of this great king

Target : great

Source : king

The metaphorical meaning of this song was considered as name of the oldest person. This interpretation strongly emphasized based on the context that appeared in the second part of the stanza that told about someone. The meaning contained in the stanza was to indicate that there was someone who is most respected at the wedding.

### **Oriental metaphors.**

(19) *parumaen siakka on*

(Eng.) this approved daughter-in-law

(20) *i ma nda palalu baga-baga on*

(Eng.) this is what makes this excitement (this party)

This lyric classified as orientational metaphor because it was defined that happiness refers to the oldest daughter and also someone whose arrival most awaited in that ceremony. The orientational metaphor from the utterances above was '*palalu baga-baga on* (makes this excitement)' because it was included spatial orientation concept where this metaphor expression refers to condition in that ceremony. The metaphorical meaning of this utterances considered as a women who has an important role. This interpretation strongly emphasized based on the context that appeared in the second part of the utterances that told about women in law.

### **Ontological metaphors.**

(44) *habang mada jolo si horkor on*

(Eng.) first fly this mosquito

(45) *jonggop tu aek doras on*

(Eng.) stop in this swift water

The example above classified as ontological metaphor because the metaphorical meaning of this utterances has a deep meaning of life it's such an experience and journey of life. If in the word 'habang (fly)' juxtaposed with 'person', then the expression was not metaphorical because the main function of the '*habang*' means to go away. The metaphorical meaning of this lyrics was considered as suggest to

people who are married in order to make live independently do not depend anymore on parents. This interpretation strongly emphasized based on the context that appeared in the first part of the utterances.

(54) *muda madabu rap madabu*

(Eng.) if falling, will falls together

(55) *muda marbustak rap marbustak*

(Eng.) if muddy, will muddy too

This lyric was classified as ontological metaphor because in this utterances refers to the emotion of someone in their life, how the way they can stop the emotion with opened minded. The phrase '*madabu* (falling) and *marbustak* (muddy)' was a metaphorical expression because in the phrase understanding of abstract. The metaphorical meaning of this lyrics was considered as an emotion where if a person talks about a good path, it will not fall into a very deep mud. This interpretation strongly emphasized based on the context that appeared in the first and second part of the utterances. So the speaker here gives explains many meanings about their future life.

### **The Explanation of *Onang-Onang* Song in Certain Cultural Values**

The explanation of metaphor conveyed by the head of tribal and explanation that in this *onang-onang* song has many implicit meaning which must be understand by the listeners. The implicit meaning such as valuable advice and direction of our life to be better. This *onang-onang* song also has a meaning that to give advised to the bride and groom in their wedding ceremony.

## FINDINGS

### *Result*

After analyzing the metaphor from each sentence based on types of metaphor in the *onang-onang* songs, the findings can be presented as the following:

**Table I: The Percentages of the Types of Metaphor**

No.	Types of Metaphor	Frequency (F)	Percentages (X)
1.	Conceptual metaphors	5	45.4%
2.	Oriental metaphors	4	36.3%
3.	Ontological metaphors	2	18.1%
	Total (N)	11	100%

Table shows that the three types of metaphor are occurred in the *onang-onang* songs. They were Conceptual metaphor (5) with 45.4%, Oriental metaphor (4) with 36.3%, and Ontological (2) with 18.1%. The total number of occurrence of metaphor is 11. The most dominant types of metaphor was conceptual metaphor (45.4%). It means *onang-onang* song was quite difficult to find through the three types of metaphor because conceptual metaphor is not just an aspect of language, but a fundamental part of human thought. Usually, types of this metaphor use to represent the idealism. Therefore, the song meaning in the ceremony used conceptual metaphor to create massive wild interpretation from reader and hearer. So that, *onang-onang* songs become full of meaning in each lyrics and interesting.

1. Types of metaphors in *onang-onang* songs were realized linguistically by classifying each utterances, from the 67 utterances there are 11 lines included in



the three types of metaphors in *onang-onang* songs, as in Conceptual metaphor (5) with 45.4%, Orientational metaphor (4) with 36.3%, and Ontological (2) with 18.1%.

2. The *onang-onang* song can be realized in certain cultural values through a wedding ceremony in Mandailing, it interpreted by tribal leader who know all of the meaning where each utterances has a deep meaning. The three types of metaphor in *onang-onang* mostly used conceptual metaphor because in the *onang-onang* songs have a deep meaning to interpreted the utterances, and also the adviceto the listener about how to live their married life. It means *onang-onang* song is depends on the context of situation where this research had been described all the activity that happened and it can be seen from all of the sentences that out of from the speaker.

3. The explanation of metaphor conveyed by the head of tribel and explanation that in this *onang-onang* song has many implicit meaning which must be understand by the listeners. The implicit meaning such as valuable advice and direction of ourlife to be better such as the journey of life, advice, and also about how to fostering good households.

### *Discussion*

*Onang-onang* was a traditional song specifically used to accompany the traditional dance called tor-tor. In a traditional wedding ceremony in Mandailing called *Mata Ni Horja*, various kinds of tor-tor dances are always performed as an integral part of the traditional ceremony. After collecting and transcribing the data, lyrics *onang-onang* song were analyzed by using Hurford`s theory. Based on

the result of research findings, the most dominant type of metaphor was conceptual metaphor. It concluded that *onang-onang* was description of the idealism from the ceremony. In this case it was quite difficult to find same interpretation with the ceremony because conceptual metaphor was kind of metaphor that has no clear ground and topic. Here some of the sample comparison in wedding ceremony from others paper:

There are several previous studies which have been done related to the analysis of metaphor; Ritonga (2019) She did a research about Metaphor in Mandailing *Onang-onang* sung in Bobby-Kahiyang's wedding ceremony and Lumban Tobing (2013) did a research toward Metaphor on Batak Toba shows that the tobanese has high hisolidarity and Lukmana (2019) He's research has conducted with the metaphor based on the type of structural, concept and meaning of the metaphor.

This research almost similar with Ritonga (2019) She did a research about Metaphor in Mandailing *Onang-onang* sung in Bobby-Kahiyang's wedding ceremony. It was focused in lexical metaphor. It was aimed at investigating the kinds of lexical metaphor used in *onang-onang*, to describe the lexical metaphor used in *onang-onang*, and to elaborate the reasons why those kinds of lexical metaphor used in the *onang-onang* in that way. In the videos consists of 35 lexical metaphors. The result showed that there six concepts of lexical metaphor, namely nominal-nominal, nominal-verbal, nominal-adjective, nominal-verbal/adjective-circumstances, adjective-verbal, adjective-adjective.

From the explanation about the similarities there are some of different Rahma's research with this study, such; in her thesis she used of lexical metaphor in Mandailing *Onang-onang* sung in Bobby and Kahiyang's wedding ceremony is highly depends on the context of situation. She only focused on lexical metaphor while in this study explain all of the three types of metaphor.

Similar with the research above, Lumban Tobing (2013) did a research toward all types of metaphor on Batak Toba shows that the tobanese has high hisolidarity. In her research she explain that Batak people have to work hard and it was very important for them to obey all the commands of parents. Metaphorical expression used by the Batak Toba community humanist values as in her data of thesis. In addition, one of the philosophy of life of Batak tribe is 'Dalihan tolu'. It means that there is obligation to help others who are not in the same clan (family). So the results of this study concluded that all types of metaphors in Batak Toba language motivate their communities to work hard and maintain the solidarity, as well as helping other people who live around them. As according to the Batak society, metaphor is a medium to express and symbolize the reality cultural and as the way of life for them.

Mahmudah (2015) in her analysis about Metaphor in The Jakarta Post Bussiness Article On May 5, 2014 Edition. It was focused in types of metaphor. It was aimed to make easier and understand the implied meaning which contained in the word or phrase on the bussines articels. The three types of metaphor used are: ontological metaphor, orientational metaphor and structural metaphor. The results of her study are: 7 structural metaphors, 8 orientational metaphors and 14

ontological metaphors. The most of the metaphor linguistic that occurs in The Jakarta Post Business Article On May 5, 2014 Edition is ontological metaphor.

Wahyuni (2016) She did a research about “Metaphor in The Song Lyrics By Johnny Cash (A Semantic Analysis)” is an attempt to identify kinds of metaphor and to analyze the meaning of metaphor in the song lyrics. The method used her research is descriptive method. In collecting the data, she uses theory of Lakoff and Johnson (1980) about metaphor conceptual theory to identify kinds of metaphor. She analyzed the meaning to determine target and source based on theory of Lakoff and Johnson (1980). The results of her study show that there are 15 phrases containing structural metaphor, 12 phrases containing orientational metaphor and 17 phrases containing Ontological metaphor.

Meanwhile in this paper also found the advantages and disadvantages. The advantages from this analysis that the conceptual metaphor as high rating in the three types of metaphor and disadvantages it can be seen that not all types of metaphor appear in this research after analyzed by Hurford theory.

## **CONCLUSIONS AND SUGGESTIONS**

### *Conclusions*

After analyzing the metaphor in *onang-onang* song by using Hurford's theory (2007), some conclusions were found as follow.

1. The type of metaphors that applied in selected lyric of *onang-onang* songs were; Conceptual metaphor, Orientational metaphor and Ontological metaphor.

This types to be one way to perfected the analysis of this study become one of marvelous research.

2. Types of metaphors in lyrics of *onang-onang* songs were realized inguistically by classifying each lyrics to get the implicit meaning with noticed the three types of metaphor, there are 67 lyrics in the *onang-onang* songs that had been analyzed, and get 11 lyrics that belong to the category from types of metaphors in *onang-onang* songs.
3. To understand the values contained in each song's words and to more appreciate the habits of the ancestors, because it was one of the assets that needs to be documented and preserved. furthermore to the created of affection, caring between others and religious values . Such interpreted by tribal leader who know all of the meaning where each uttareneces has a deep meaning and the results of the analysis showed that from eleven lines.

### **Suggestions**

Based on the conclusions above, the suggestions were as follow.

1. Theoretically, this study could be a reference for the readers especially the students of English department to add the knowledge about metaphor, types of metaphor procedures, and the problems of metaphor itself, where this study focused on metaphor.
2. Practically, this study can be a comparison for the next researcher in conducting a new research in metaphor analysis.

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