

SOCIAL FUNCTIONS OF ETHNIC ANGKOLA MANDAILING PROVERBS (UMPAMA) OF NORTH SUMATRA

Nurhayati Harahap

Faculty of Humanities of University of North Sumatera, INDONESIA.

Nurhayati1@usu.ac.id

ABSTRACT

Proverbs (Hata-hata umpama in Ethnic Angkola-Mandailing) not only describe the events or certain things, but they play an important role in social interactions; they have very deep meanings. The research objectives are to make data inventory of hata hata umpama of Ethnic Angkola Mandailing and to describe the literal meanings and figurative meanings them in the Angkola Mandailing. The method used in this research was an explorative design. The results of research in the form of inventory of Angkola Mandailing language proverbs are 120 and classified into ten topics: Principles of unity, the importance of caution and read the situation in executing a job, the importance of respecting other people's feelings, characters and bad deeds that need to be avoided, the importance of hard work, a situation, the consequences (good and bad) of one's actions on others, good attitude guidance, counsel for the humble, and philosophy of life.

Keywords: Ethnic Angkola- Mandailing, proverbs/umpama, social functions, figurative meanings

INTRODUCTION

Indonesian nation is made up of various ethnic groups. One of them is Ethnic Angkola Mandailings (hereinafter is referred to as AM) of the South Tapanuli and Mandailing Natal Regencies, North Sumatra. Proverbs (*Hata hata umpama*) in Ethnic Angkola Mandailing tradition are such as parables (Poerwadarminta, 1982 and Moeliono, 1988). Ethnic AM is rich of proverbs in great quantities and often used by our elder people. Such as the utterances often have been inserted some of *hata-hata umpama*. In marriage ceremony, especially in the event of "*upah-upah*", that is giving rice to both brides with certain foods and also the event of giving advice from parents and whole families to both brides as a provision to build their new family (Harahap and Nasution, 1998:6). In the advices, the advice giver insert one or more of *hata-hata umpama* words in their advice. Therefore, it is felt how importance of *hata-hata umpama* with the value of philosophy of life and didactic value. Thus, *hata-hata umpama* has a deep meaning.

The use of *proverb* is more suitable to describe the events or certain things because it has deep meaning. Such as, in the event of *Mengupa*, (*offering*) the advice giver said to the brides to keep their new family, to be harmonious, and do not take a part way. To describe this, there is one of *hata-hata umpama* which is suitable to AM language, "*songon siala sampagul, rap tu ginjang rap tu toru*" like a spring of *cekaka* acid leave, both together up and together down ". So the advice giver who knows *proverb* would say "in this manage, you will be *songon siala sampagul, rap tu Ginjang rap tu toru*". Likewise, when a child gets distress or accident for doing that has been banned by parents. For an annoyed reason, the old man

told his son *Anggo na tarpaingot piongoton* 'if you cannot be reminded, you will be bitten by *piongot*' (animal biter like bees').

From the two examples of *hata-hata umpama* above, it can be seen that the word *hata hata umpama* is taken from the name of tree and animal, which of course contained in the AM environment. From the first *proverb above*, it is found that distinctive flavor to dishes of mashed tuber leaves, specialties from South Tapanuli. The second *proverb of piongot* (*poisoned* animals), which is a kind of biting animal's contained poison, such as bees. This is consistent with the theory of sociology of literature that a literary work is a mirror or a picture of the owner community.

As has been stated previously, *hata-hata umpama* is often used by our predecessors in rituals such on the occasion's marriage. But now, in accordance with the times, for *hata-hata umpama* is rarely heard. This indicates that our culture in this case is our literature, is a legacy of our ancestors precious increasingly displaced, and even it is not impossible that it will be extinct. One of the reason is the dominance of Western culture is so strong then the Western culture which is not everything good that has penetrated to the hearts of our younger generation. As a consequence, they do not know and probably do not want to know, due to the lack of appreciation of their own national culture, that in the ethnic groups of Indonesia, there are several good things, the one is *hata-hata umpama*. In fact, our culture is the identity of our nation, if we apply, it can fortify our young generation from the negative effects of globalization are already on the threshold of this.

From the discussion above, it is reasonable if this research is implemented. The result of this research study is expected to be an effort to introduce a variety of literature of Angkola Mandailings simultaneously conservation efforts in order to keep them from extinction. The results of this study will produce a book that contains *hata-hata umpama* contained in Mandailings Angkola language accompanied by study of meaning, both literal meaning, and the meaning of the context and meaning of metaphor.

THE MEANING OF HATA-HATA UMPAMA

Hata-hata umpama includes the metaphors to describe, express, or convey something with exemplified to objects such as trees, animals, or other objects that are around the surrounding of Angkola Mandailings. This is accordance with the opinion of Dakung (1988) that *hata-hata umpama* in Batak language is often exemplified from tree or animals in the vicinity. The use of this *hata hata umpama* is felt need if a thing or event cannot be expressed with a series of words in a sentence. By using *hata hata umpama*, a thing or event can be described, expressed, or delivered appropriately.

Hata-hata umpama is classified as literary works can be seen from regularity sounds contained in words, for example: (1) *Muda na tarpaingot piongoton* ' means that if you can not be advised, you will be bitten by *piongot* ' (2) *sada huat tu jolo huat tu pudi* means 'one step forward two steps back'. From the two examples of *hata hata umpama* above, it can be seen that the words contained in one *hata hata umpama*, there is regularity sound. One of characteristic literature (poetry) is a distinctive language, one is the sound regularity.

The vocabulary of all languages has a specific meaning as reference or a relationship with an object or thing it represents. According to Grice and Bolinger, (in Aminuddin, 1988: 52) meaning is the relationship between language and the outside world which has been agreed by the users of language so as to mutually understand. Thus, it can be said that the meaning is significance or purpose. Searle (1980: xi) stated that in terms of freedom or attachment and in terms of self-reliance or dependence on the context, the meaning is divided into two parts, namely:

- A. context-free meanings, it is also called as semantic meaning, and
- B. context-dependent meaning, also called the pragmatic meaning.

In the analysis of *hata-hata umpama* meaning in this study, both of the groups are used. Semantic meaning is used in the sense of connection between the delivery of meaning by means of grammatical and lexical (Tarigan, 1990:7), which in this study is used in the term of literal meaning, whereas the pragmatic meaning is used in the sense of connection between *hata-hata umpama* and figurative meaning.

RESEARCH METHODS

The method used in this research is the explorative design. The obtained data from the subjects were Ethnic AM. Purposive sampling technique invited respondents /speakers of Angkola Mandailings who know how to use proverbs (*hata-hata umpama*). The research data consist of primary data that had been narrated by informants. To get the valid data, it was implemented the following three ways: (1) perform triangulation, (2) a discussion with colleagues, and (3) checking members of community (see Lincoln and Guba, 1985 and Moleong, 1988). The obtained data were sorted based on its content, which in this study is called the topics to be analyzed meaning, either literal meaning or the figurative meaning.

RESEARCH RESULT

Each *hata-hata umpama* is grouped based on the topic. All of *hata umpama* is translated first then explained the meaning literary. However, if it is unnecessary because of the translation is obvious by literal meaning, its literal meaning is unnecessary to be explained. The next analysis is explaining the meaning of the context, which is also the meaning of *hata umpama*. The number of *hata hata umpama* in AM language that can be inventoried as many as 120 (one hundred twenty) that is based on their topics, grouped into ten topics: Principle of Unity

- a. The importance of caution and read the situation in executing a job,
- b. The importance to respect the feelings of others,
- c. Character and good deeds that need to be avoided and consequently,
- d. The importance of hard work,
- e. A justice,
- f. Consequences (good and bad) of one's actions on others,
- g. The guidance of a good attitude,
- h. Advice to be humble, and
- i. Philosophy of life.

Below is described *hata-hata* instance in question.

a. Principles of Unity

1. *Sabara sabustak* 'stable mates and slit up'
2. *Songon siala sampagul, rap tu ginjang rap tu toru* 'Like a spring of *cekaka* acid leave, both together up and together down'
3. *Muda madabu rap margulu, muda mayup rap tu julu* 'if fall together will be muddy if float off together will be into headwaters'
4. *Salumpat saindege, sapangambe sapanaili* 'jump and a step of foot, swing a hand and see' = *Manyuruk rap unduk, mangambur rap gas* 'Ducking are equally subject, jumping equally gas' *Tampal marsipagodangan ulang sayat marsipamenehan* 'patched to each other do not raise mutual mutually insulting shrink '

5. *Tampal marsipagodangan udut Anso manginjang* 'patchwork mutually connected to each other so that the longer rearing'

b. The importance of caution and read the situation in executing a job

1. *Ditampar lanok di saborang lautan diboto jantan sanga boru-boru* 'Slapped fly across the ocean known whether male or female'
2. *Dapdap so dahopon* 'dadap tree that can not be embraced'
3. *Dapot ursa dibaen indegena* 'Can be damaged due to footing paw'
4. *Dipaboa si boa do boana* 'Notified that brings news'
5. *Pataridahon rigat (rotak) tu panopaan* 'Show crack to the plumber'

c. The importance to respect each other

1. *Diambungkon jait tu na potpot, nada nida mata tai ida roha* 'Throw needles into dense bush, it is invisible to the eye but visible to the eyes of the heart'
2. *Di jolo ayak-ayahon, di pudi painte-intehon* 'Be pursued at the front, in the back into the long-awaited'
3. *Tanda pamolusanna* 'Marks its path'

d. Bad characters and deeds that must be avoided and its consequences

1. *Dangka manurang* 'Another branch of another branch'
2. *Di aek dope langkitang, di tubis dope rorongon* 'Still in the river, still in bud'
3. *Di jolo mangaliluhon, di pudi mangasup-asup* 'In front confuse, behind denounce'
4. *Madabu sandiri songon tarutung na malamun* 'fall over themselves like a ripe durian'
5. *'Bele-bele markatimbang lupa mangusa* 'Absorbed swim forget to clean the body'

e. The importance of Hard Work

1. *Mayup din a unong mago di na salang* 'Drifting in the calm water, lost in the open place'
Dapot ursa dibaen indegena 'Can be damaged due to footing paw'
2. *Muda marsinambur bitis maraekma tolonan* 'If it is known the morning dew, wet calf was esophagus'
3. *Mate di ginjang jomur manguas di ginjang aek* 'Die on dried rice, thirst on the water'

f. A situation

1. *Dilangkai monci baba ni huting* 'Passed by rat with cat's mouth'
2. *Mayup pahulu* 'Drifting upstream'
Madabu tu ginjang 'Fall to the upwards'
3. *Mago-mago tarida songon salimpotpot borngin* 'Indistinctly appear like beetles night'
4. *Mangkokol-kolangi songon parpira ni manuk jara-jara* 'Kelang-kelang like the new schedule laying chickens lay eggs'
5. *Tanduk palehang-lehung gumbang marsinggaluan* 'Curved horns curved irregular directions floats shaky'

g. The consequence (good dan bad) someone's deeds to other

1. *Sada do mata ni ari disondangi ia do sude* 'The sun is only one but it shines all'
2. *Sada do martoktok hite sude markitehonsa* 'one make the bride, all use it'
3. *Sada do mangan sa bodak, sude margota-gota* 'one eats jackfruit, all get the gland secretion'
4. *Manyuan linta di julu ni tapian* 'Plant the leech on th edge'
5. *Horbo do margulu, dohot siala hona bustak* 'the buffalow wallow, another get the mud'

h. The guidance of a good attitude

1. *Margonti-gonti songon na maridi di pancur* 'Flit like a shower '
2. *Sada huat tu jolo, dua huat tu pudi* 'One step forward two steps back '
3. *Sadao ni obok-obok ujungna laing madabu tu tano* 'as far throw, eventually fall to the ground fixed '
4. *Sabagas-bagasni na busuk laing dianggo lanok* 'However it still smelled rotten by the flies'
5. *Pauk-pauk hudali pago-pago tarugi muda na tinggal diulahi, muda na sala dipauli* 'Pauk-pauk hudali pago-pago tarugi 'if it's good, please repeated if it's wrong, please corrected.

i. The advice to be humble

1. *Nada mago tua ni manuk manyuruk trauma* 'Not lost dignity to infest chickens under the house '
2. *Unduk dapotan sere (natartar) gakgak halimponan* 'if down gets gold (stretching), if looked distraught '
3. *Di toru tangan mangido* 'Underhand asking '
4. *Hohom songon sere ling songon perak* 'Silence as gold, shrill as silver '

j. The philosophy of life

1. *Saginjang ni panangkohon do panuatan* 'Throughout the climb was the decline '
2. *Na donok tu api do mangkosing na diboyom* 'Which is close to the fire was the one who flipped baked '
3. *Muda sala di pandasoran sala ma di pambibiran* 'If one of the basic (originally) it wrong end or the end '
4. *Marsitijur tu ginjang hona bohi* 'Spitting up in contact with the forehead '
5. *markiro udan nitongtong* 'rain is expected to be made (created or provided) umbrella

DISCUSSION

The principle of unity has 7 groups of proverbs (hata-hata umpama); functionally those are very important in AM community. The importance of caution and read the situation in implementing job has 21 hata-hata umpama. It means that the caution in taking a step in several things had been emphasized in AM community. The important to respect to the other has 3 hata-hata umpama. Data show that the AM community considers that respecting others is very important. Bad characters and bad deeds that need to be avoided that found in the-24 proverbs. It shows that AM community is very suggested to avoid the bad deeds. The importance of hard work has 3 hata-hata umpama. It shows that hard work is much needed in AM community.

Advice to be humble has 4 hata-hata umpama. It means that to be humble is much suggested in AM community. The philosophy of life has 15 hata-hata umpama. It presents that the community of AM is very rich of principles of life.

CONCLUSSION

From the research result, there are 120 of proverb that possible to hata-hata umpama to be existed which cannot be inventoried. From 120 of hata-hata umpama which can be inventoried, it can be classified to 10 topics, they are:

- a. Principle of Unity
- b. The importance of caution and read the situation in executing a job,
- c. The importance to respect the feelings of others,

- d. Character and good deeds that need to be avoided and consequently,
- e. The importance of hard work,
- f. A justice,
- g. Consequences (good and bad) of one's actions on others,
- h. The guidance of a good attitude,
- i. Advice to be humble, and
- j. Philosophy of life.

The number of hata-hata umpama on each topic indicates how powerful the value of AM community, like described as follows: for the example: the principle of unity has 7 hata-hata umpama. It means that the togetherness is very important to AM community. It can be seen that the meaning of hata-hata umpama is very deep. There are many words used in hata-hata umpama that cannot be translated into Indonesia language or others. It shows the specialization of things, actions, situations, and events exist only in Ethnic Angkola community.

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