

EDUCATIONAL VALUES FROM CONCEPTUAL METAPHORS OF BATAK TOBA LANGUAGE PROVERBS: A COGNITIVE SEMANTIC APPROACH SITE

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ABSTRACT

Proverbs contain messages, advice, criticism, punishment, and allusions. However, understanding proverbs need more effort due to the metaphorical expressions used in chaining the words. Therefore, the objectives of this study are to investigate what values are contained in the Batak Toba language which can then be applied in the world of education and to draw a conceptual metaphor of how the Toba Batak culture is shown in a conceptual metaphor. Conceptual metaphors are studied from cognitive semantics, which also studies how to know the human mind through a mapping. This study is a qualitative descriptive study using the theory of conceptual metaphor from Lakoff and Turner (1989) and Lakoff and Johnson (1999) who developed the Conceptual Metaphor Theory, or CTM, which has been followed and subsequently improved over the years by various scholars. The study found that in BTL. Interpreting the intention and meaning in the proverbs metaphorical expression can be done through a semantic cognitive approach by mapping the source domain to target domain (A → B) concept. The conceptual metaphor found in the proverbs are humbleness is hand down, giving is hand hiding, an empty hand is someone's inability, Shoulder is a hard surface for containment, eyes are teachers, hair is the size of problem, careful thought is wetted lips, and empty stomach is a danger. Through these concepts, proverbs provide lessons that can be applied in educational circumstances. The study also found educational values from the proverb applied in educational institution.

Keywords: *Batak Toba language; cognitive semantic; conceptual metaphor; educational values; proverb.*

INTRODUCTION

Every region has unique ways to conserve tradition and culture so the region can bequeath the tradition and culture to the next generation. Batak people are no exception. The Batak is divided into six groups, they are the Toba, PakPak/Dairi, Karo, Angkola, Mandailing, and Simalungun (Caglayan, E., 2004). The focus of this study is to study the Batak Toba where most of the people live in the North Sumatera Island. To hold its tradition, Batak Toba inherited their tradition through culture and literature. The literature is reflected in many forms of culture like weddings, rituals, and other ceremonies. Siahaan, J and Barus, A. (2022) stated that Batak Toba verbal literature can be in the form of *umpasa* (traditional poems) and *umpama* (proverb). *Umpasa* or also known as traditional poems of Batak Toba people are verbal literature that contain messages usually conveyed in traditional ceremonies. These poems are given by older and respected people to others so

that the receiver of the message lives well in their surroundings. *Umpama* or proverbs are short statements or sayings that contain messages. Sinaga (2011) stated that a proverb is a figurative expression that contains a statement to break down, satirize, and corner someone's thoughts. Saragih and Mulyadi (2020) stated that proverbs are reflections of a certain community derived from what has been faced or experienced from their surroundings. Archer Taylor (1983:6) in Siahaan and Barus (2022) stated that *umpasa* and *umpama* are two traditional expressions belonging to certain communities, despite unknown exact creators, containing messages, advice, flattery, criticism, punishment, questions, and allusions. From the definitions above it can be said that both *umpama* and *umpasa* contain figurative languages that contain advice. This is one of the reasons that this study is conducted, to investigate the advice or value contained in proverbs. The example of proverb can be seen in the following.

(1) *mata guru roha sisean.*
[the eyes are teachers the heart is a servant]

This proverb doesn't show lexical meaning. To make meaning of this proverb, cognitive semantic can be applied by mapping source domain to target domain. Here to understand *mata* (eye), it can be mapped onto a more concrete domain, that is a guru (teacher). While *roha* (heart) is mapped onto *sisean* (servant). This study will focus on the human part of the human body proverb. The objective of this study is to investigate what values are contained in the Batak Toba language which can then be applied in the world of education and to draw a conceptual metaphor of how the Toba Batak culture is shown in a conceptual metaphor. Conceptual metaphors are studied from cognitive semantics, which also studies how to know the human mind through a mapping.

Cognitive semantics is a branch approach from cognitive linguistics which studies how people conceive the world through languages. Evans and Green (2006) concerned that cognitive semantics is a manifestation of conceptual structure: the nature and organization of mental representation in all its richness and diversity, and this is what makes it a distinctive approach to linguistic meaning. Sirait, Lingga, Seva, (2020) in their study found that mapping works in metaphorical expression of Covid-19 like seen in the following table.

Table 1. Mapping for corona virus is an enemy

Source: Enemy	Mapping	Target: Corona virus
Invisible enemy	→	Corona virus
Work against/protect against	→	The process of defeating corona
Hand sanitizer/vitamin D	→	Tools to defeat the enemy

This tabulation shows that covid-19 can be conceptualized mostly as enemy and war. Proverbs contain message and advice. Therefore, this study also aims at finding values from the proverb that can be applied in educational field. There are eighteen (18) values in character education according to Ministry of National Education (2013), they are; religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly and communicative, love of peace, love to read, care for the environment, care for the social

and responsibility. The proverb analyzed would be semantically aligned to the character education. The implementation of educational values comes in various forms or ways that comes from every region and in various aspects. This form of education is the implementation of basic values that have implications for the formation of cultural, social values and also the reality of each individual's life experience that has been passed. There are embodiments of these values that are directly in contact with how humans reflect on them and indirectly, namely through certain stages or processes as seen in schools when interacting with students and also teachers. The basic values of education become a reflection that is formulated in various forms or easier representations such as in parables or analogies that can be directly correlated with universal values. Parables or *umpasa* as a way to make it easier for these basic values to be bridged with local cultural characters and also through the formulation of parables or analogies strengthen concrete concepts with objects and or terms that can be understood as the closest manifestation of the intended values.

Various basic values of education, between concepts and meanings, are two sides that require understanding in linguistics. In linguistics, these values can be studied with a semantic approach. Through this approach, the strengthening of concepts and images will be formed linguistically so that each word and/or the overall meaning of each proverb can be limited in the context of the meaning of Batak Toba cultural values and conceptually in semantics. The concepts and images in each proverb become two sides that can measure the basic values contained therein. The content of meaning will be strong and realistic if the *umpama* values are built from strong analogies and scientific approaches that are appropriate to the study. The formulation of educational value is formulated in three sentence forms that are structured in good and correct sentences which in the Batak Toba Language are found in three formulations or terms including *umpama*, parables, and expressions which can be interpreted with semantic approaches and metaphorical expressions. In the implementation of these values, it becomes important and necessary to include certain linguistic theories and a restructuring of fundamental meanings or values in the linguistic field.

There are previous studies related to this study. The first study was conducted by Sirait, Seva and Lingga (2010) which studied how Covid-19 was conceptualized in media headlines. The study found that Covid-19 is conceptualized as a war and enemy. In other research, Sirait (2021) found that people mainly use metaphors to state these three types of concepts of heart metaphors, they are; HEART IS A CONTAINER, HEART IS AN OBJECT, and HEART IS HUMAN/BEING. In terms of proverbs, Saragih & Mulyadu (2020) explored the use of cognitive semantics to analyse animal proverbs in BTL. This study found that the conceptualization of the animals is depicted in positive and negative values. The use of animals in the Toba Batak proverbs depicts the perceptions and experiences of the tribes. The animals convey a message through the description of animal characteristics in the proverbs. The results showed that there were 33 lexicon animals used in Toba Batak proverbs. The animal lexicon comprises 46% of mammals, 27% of birds, 14% of insects, 10% of fish and 1% of amphibians. This current study would focus on part of human body proverbs and the advice contained in the proverb. The process of meaning making is helped by mapping source domain to target domain using conceptual metaphor theory through cognitive semantic approach. In this study, the focus would be the analysis of educational values in Batak Toba proverb, and the conceptual metaphor of the proverb of human body. The other studies also conducted

about the conceptual metaphors, such as conceptual metaphor of heart in Sirait (2021) and conceptual metaphor of head in Sirait, Indrayani, Amalia & Lingga (2022). This current study would take part of human body metaphorical expression in Batak Toba Language and educational value contained in the proverbs. This study is expected to be beneficial to emerge educational values from local wisdom of Batak Toba language.

METHOD

This study applied qualitative research. The object of the study is proverbs of Batak Toba Language (BTL). The data were taken from a book *entitled Umpasa, Umpama, dan Ungkapan dalam Bahasa Batak Toba* published in 2011 for its second edition. The data were scoped to part of a human body proverbs that contain metaphorical expression. The procedure of data analysis starts from carefully reading the proverb, classifying the proverb according to the human's part of the body category, translating into English, analyzing the proverb to each conceptual metaphor, and finally making a general conclusion of the study. In advance to the selection, the data were then analyzed and categorized in accordance with their conceptual metaphors using the theory of CMT proposed by Lakoff and Johnson (1980) supported by John I Saeed, who divided schemas into three, containment schemas, path schemas, and force schemas. The theory of conceptual metaphor is taken from Lakoff and Turner (1989) and Lakoff and Johnson (1999) who developed the Conceptual Metaphor Theory, or CTM, which has been followed and subsequently improved over the years by various scholars. This theory is supported by the theory from Kovecses (2010). After finding the conceptual metaphor of the proverb, the interpretation of the proverb are synthesized to the relevant educational values based on the eighteen (18) values in character education according to Ministry of National Education 2013, they are; religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly and communicative, love of peace, love to read, care for the environment, care for the social and responsibility.

FINDINGS AND DISCUSSION

Having read carefully the data from the book source, the researchers found eleven types of proverbs using part of the human body. The information could be seen in the following table. The data were dominated by eyes and hands, followed by fingers. The data were then selected which of them contain messages and metaphors.

Table 1. Data of human body parts metaphors in Batak Toba Proverbs

No	Part of body	Total
1	Hand	4
2	Shoulder	1
3	Eye	5
4	Fingers	3
5	Skin	1
6	Lips	1
7	Head	1
8	Face	1
9	Ear	1
10	Skin	1
11	stomach	1

The table above shows the total proverb using human body parts. Not all the data were analyzed based on CMT, but some of the data were still selected to whether the data

contained metaphor or not. From the selection, only proverbs with metaphors are chosen to be analyzed; they are; *tangan* (4), *abara* (1), *mata* (3), *obut* (1), *bibir* (1), and *butuha* (1). Then only eleven proverbs are analyzed using CMT.

***Tangan* (hand)**

In these four following proverbs of hand, a hand is conceptualized as the way people achieve or gain something.

- (1) *Di toru do **tangan** ni na mangido*
[under will hand who request]

This means that those who ask for something put their hand below. If a person needs to get something, he/she has to humble himself/herself by positioning one hand below the hand of the giver. This can be conceptualized as HUMBLINESS IS HAND DOWN. This is from the type of orientational metaphor which shows a special human physical cultural experience such as bowing down to show respect, putting one head down to show respect to those who have more power. So, putting down a hand to ask for something can show humbleness to gain something for others. The source domain is hand and the target domain is humbleness. The hand metaphor is used to concretize people's humbleness through the position of the hand. If related to the education circumstance, students can be mapped onto the people who need help from the teachers or other who are more knowledgeable. Then the values can be relevant for this in educational field is to respect for achievement and we're willing to learn from those who are more knowledgeably experienced.

- (2) *ganjang pe nidungdung ni **tangan**, ganjangan do nidungdung ni roha*
[long though reach by hand, longer will reach by hand].

This lexically means that the hand's reach is far, the heart/mind's reach is farther or heart/mind's reach is farther than the hands. This lexically means that reaching something physically can be shortly limited than doing something with mind. Hand can be conceptualized as a limitation or A SHORT HAND IS A LIMITATION. This can be synthesized with hand-made or manually made that can take a longer time. The educational value of this proverb can be creativity, where thought is more required to do something than only do it manually.

- (3) *ganjang **tangan** manjalo, jempek tangan mangalehon*
[long hand ask for, short hand give]

This means that usually when a person needs to ask for something, he will put a lot of effort into getting what is needed. But, the moment people give, they often think a lot to give. This orientally shows hand position as requesting is HAND UP, GIVING IS HAND HIDING. This concept shows that people have to realize that that is a custom that helping others can be difficult, so people cannot be dependent to others' help, but they have to be independent. The educational value that can be taken from this proverb can be independent.

(4). *hansit do **tangan** mandanggurhon na soada*
[pain does hand throw nothing]

This means that it's painful for hand to throw nothing. This metaphorical expression of the hand means someone's painful feeling to be incapable of helping others. He/she has intention but it's painful that he/she doesn't have anything or resources to help the need. Hand here is conceptualized as ability. Then the concept of the expression EMPTY HAND IS INABILITY. Hand is mapped on to someone's ability and an empty hand is someone's inability. Through this concept, the value that can be learnt is someone has to work hard to encounter life's difficulty.

abara (shoulder)

Shoulder is also commonly used in metaphors such as 'carrying the weight of the world on your shoulder. This means that someone feels a lot of pressure due to big responsibilities (Merriam-Webster Dictionary). As a part of the human body, the shoulder can function to bring something that weighs much. So, the shoulder must be strong. In BTL, the shoulder is also metaphorically used in Batak Toba proverb.

(5) *ampe di sambubu tuak di **abara**.*
[placed in fontanel spilled on shoulder]

Something placed on the fontanel must be overflowed to shoulders. The message conveyed from this proverb is that what is advised by one's family is expected to be carried out or shown by the receiver in his/her behaviour and manner. In this metaphorical expression, the fontanel or crown of head is conceptualized as a container that receives something poured, then the containment poured is overflowed out of the container to another container or surface, in this case shoulder. So, the shoulder is mapped onto a container or surface which holds something or THE SHOULDER IS A STRONG CONTAINER/SURFACE. This is relevant to the concept of a shoulder that has to be strong to perform its function to bring something that weighs much. Shoulder is conceptualized as something strong to hold a containment, in this case family's advice. The educational value that can be relevant to this proverb is religious, honest. People are required to live well and honestly in the society by carrying out good advice from their parents.

Mata (eyes)

As a part of the human body, eyes are important to view the world. Previous research conducted by Mårup, E. (2016) in a concept eye are containers for emotions in *Me wa fukai kanashimi ni michiteiru* or "(The) eyes are overflowing with deep sadness. In BTL eyes are also metaphorically used to convey messages through its proverb.

(6). ***mata** guru roha sisean*
[eyes are teacher heart is servant]

This means that someone has to learn a lot from his/her eyes but he/she has to stay humble like a servant's nature. Here are mapped onto a teacher. Teacher can be defined as someone who has knowledge, who teaches especially at school, and a person who gives instruction. The heart is a human organ but in this expression the heart is correlated

with feeling or emotion as the place people put their feelings or emotion especially related to love. A servant is someone who works for others' company. A servant is someone that is controlled by something. Because a servant is paid, he/she has to be faithful and humble. So the concept can be taken from this might be similar to the proverb EYES ARE TEACHER HEART IS SERVANT.

The message intended to convey from this metaphorical expression is that people have to be able to learn from what is seen, get knowledge from what is seen from the eyes but stay humble despite gaining knowledge. In their research, Situmeang and Hutahean (2021) stated that *mata guru roha sisean* means that the society is required to be critical and smart in dealing with life matter. If we meet successful people, then we can learn why he/she is successful and then learn about the way he/she can do it. Vice versa, if someone fails, we also can take some lesson about his/her failure. From this proverb, the educational value can be critical and creative thinking.

(7). *ndang diida mata diida roha*
[not seen eyes seen heart]

This means something which is not seen by eyes is seen by heart. This proverb means that the heart (feeling) is sharper than the eyes. In other words, a good faith or acts of benevolence are not necessary and should not be seen by others. The educational value that is relevant to this proverb is honesty.

(8). *tungkot jumulluk mata, asi jumadi dosa*
[stick poke eyes, love becomes sin]

The stick here is conceptualized as an aid or help. The message of this proverb is that the help or aid given to others can be a disaster for ourselves, the love which is given to others can become a sin if it is not righteously given. This expression can be analogized to helping a butterfly out of its chrysalis because of a pity seeing its struggle to get out the shell. That means that helping others should be wisely considered before harming both parties. The educational value from this proverb can be love of peace.

Obuk (Hair)

Hair functions to cover the head. Esenova, O. (2013) in his study showed that hair is metaphorically used in the concept of SPARSE TUFTS OF HAIR ON A BALDING HEAD ARE FRONDS from the expression of 'I could see so much scalp between a few lank fronds of hair.' This metaphor is drawn from the physical similarity between the plant fronds and the tufts of hair. In BTL, hair is *obut*.

(9) *halang nasa eme alit na nasa obuk*
[hindered in size rice entangled in size hair]

An intention is hindered by a rice-sized problem or reason, entangled by hair-sized reason. This means that unknowingly insignificant or unimportant things can make an intention hindered. This is advice to not make an unimportant reason annul an intention. In this metaphorical expression, hair is the source domain and the reason is the target domain. To understand the size of the problem hindering an intention, hair is used like

sin in this mapping; hair (source domain) → problem (target domain), the size of hair is projected to the size of problem. The educational value from this proverb can be love of peace by not making an unimportant thing be a reason to hinder good intention.

Bibir (lips)

(10) *jolo didilat **bibir** asa nidok hata*
[first lick lips so as to say words]

This lexically means someone should lick or moisten his/her lips before talking. This advises people to think carefully before saying something to others, not carelessly talking before having proof. Lips are the source domain and thought is the target domain. To understand careful thoughts, wet lips (source domain) are used to understand careful thoughts. So, the conceptual metaphor of this proverb is CAREFUL THOUGHT IS WETTED LIPS. From this proverb, the society is expected to be honest, love for peace, and also be responsible.

Butuha (stomach)

(11) *tajom pe raut panamun, tajoman do **butuha** na male*
[sharp is knife robber, sharper is stomach who hungry]

The proverb means that the hunger's stomach is sharper than that of the robbers. The message from the proverb is that someone has to be careful of those who are hungry because that can be dangerous to their lives. The proverb can also mean to work hard in order not to be hungry to hinder dangerous problems ahead. The hunger's stomach is the source domain to understand the danger of hunger. The conceptual metaphor of this expression is that an EMPTY STOMACH IS A DANGER.

CONCLUSION

Proverbs are a means of expressing thoughts, attitudes, and values in culture of Batak Toba. The contents of proverbs or in BTL *umpama* can at the same time be seen as a description of its role in the framework of realizing the thoughts of the community to obtain the blessings of welfare, protection, and all that is beneficial that will be gifted by God to man. The role of *umpama*, of course, is to give very good encouragement and in line with the reality of life that can be also realized in the educational objective. The educational values from proverbs can be actualized in daily life as well as in educational field. Interpreting the intention and meaning in the proverbs of metaphorical expression can be done through a semantic cognitive approach by mapping the source domain to target domain (A → B) concept. The conceptual metaphor found in the proverbs ARE HUMBLENESS IS HAND DOWN, GIVING IS HAND HIDING, AN EMPTY HAND IS SOMEONE'S INABILITY, SHOULDER IS A HARD SURFACE FOR CONTAINMENT, EYES ARE TEACHERS, HAIR IS THE SIZE OF PROBLEM, CAREFUL THOUGHT IS WETTED LIPS, AND EMPTY STOMACH IS A DANGER. Through these concepts of local wisdom of Batak Toba people, proverbs provide lessons that can be applied in educational circumstances. The study also found educational values from the proverb that can be relevant to be implied in educational character

building, they are; respect for achievement, honest, independent, critical and creative thinking, hard work, religious and love of peace. These proverbs contained educational values are expected to be lived and taught in educational institution. This study only focuses on part of human body proverbs. This limitation can be explored through a broader scope of future studies.

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