

# Semantic Analysis of the Minangkabau Classical Proverb Based on the Model of the Proverb Tree

Diah Noverita

Faculty of Humanities, University of Andalas, Campus Unand Limau Manis, District Pauh - Zip Code 25116, Padang – West Sumatera, Indonesia

Tel: 628-126-711-799 E-mail: diahnoverita@yahoo.com

Received: January 25, 2018 Accepted: February 5, 2018 Published: February 28, 2018

doi:10.5296/ijl.v10i1.12536 URL: <https://doi.org/10.5296/ijl.v10i1.12536>

## Abstract

This article aims to describe the meaning of the Minangkabau classic proverb from a semantic perspective. The interpretation of the classical Minangkabau proverb is illustrated in the design of the proverbial tree model. Minangkabau classic proverb data is presented in literature review from various relevant sources. Result of research indicate that found relation of *adat* and *syarak* in semantic study. This indicates a close relationship between *adat* and *syarak* in the daily life of the Minangkabau people. This indicates that the Minangkabau are strong with their customs and religion. Strength of religion and religion as it goes along. The power of religion (Islam) signifies that the Minangkabau are religious and devout Muslims.

**Keywords:** Adat, Syarak, Kitabullah, Classic proverb, Minangkabau, Proverb tree, Semantic

## 1. Introduction

Language is a tool of communication and thinking tool within the context of a particular cultural situation and context. Minangkabau is one of the tribes in Indonesia that has a regional culture and the variety of Minangkabau language that is still maintained by some speakers. The variety of Minangkabau languages serves as a guide in behaving politely and speaking polite words. One of the various languages of Minangkabau is a variety of high-level language *kato pusako* 'word heirloom' which is worth the high politeness. The variety of high language is written in the form of a classic proverb.

The Minangkabau classic proverb is one of the interpersonal and indigenous communication tools in Minangkabau. The classic Minangkabau proverb is a linguistic aspect consisting of a collection of classical vocabulary. Vocabulary means (1) vocabulary; (2) a word or phrase used in a particular context with a special meaning; (3) words or phrases used as terms in a particular field (KBBI, 2008: 736). Classical means (1) has a recognized value or quality and becomes an eternal benchmark of perfection; (2) the highest, the literary works of high value and lasting and often used as a benchmark or the work of ancient literature of eternal value; (3) is like classical art, that is simple, harmonious and not excessive; (4) famous for its historic (KBBI, 2008: 706).

The mention of the Minangkabau classical proverb, in particular, refers to the classic proverb written in Minangkabau, copied in Minangkabau, and written by Minangkabau *adat datuak / adat leaders*, and contains the philosophy and value of local Minangkabau wisdom. There is also a classic proverb written and copied using Arabic-Malay script and Minangkabau Malay. The classic proverb written and copied in Arabic-Malay and Minangkabau Malay is not widely found.

According Diradjo, proverb is defined as follows: 'The so-called proverb, is all the words that are arranged into sentences, so that it contains the meaning, the *kias*, and like in it. The words were compiled and collected by the elders of old, to be a way of teaching to all of us our grandchildren to know and clever think for themselves, for the salvation of life in this world. Therefore, it is gathered by the elders, the sentence of short words, the beautiful, and nice sounds, so easy to remember and easy to mention. Aslo bring energetic and evoke feelings of the heart to know the meaning in the association with everyone (Diradjo, 1912: 1).

According to Marwoto (2004) one of the proverbial or proverbial functions is to refresh the direction of a person's idea. The proverb as something that is expressed normatively functions with legal, social, psychological, physical, material and message sanctions. The messages conveyed were moral, ethnic, religious, or prohibited, teachings, messages of myth, exemplary, and appeals.

Witdarmono (2004) states that every proverb always contains a historical background, literature and language. From a certain point, a proverb becomes a picture and a knot of various political, military, legal, cultural, artistic, social and even scientific events. In terms of interpersonal relationships, a proverb often also becomes a picture of a local people's wisdom, psychological situation and religious beliefs.

## 2. Literature Review

Widya (2010) in his thesis entitled "Metaphorical Analysis of Minangkabau Minangkabau Practice About Leadership Concept: Study of Cultural Wisdom". Widya classifies data in the form of proverb-petitih into the component of leadership meaning. The component of leadership meaning is inferred from the operational definition of leadership. Widya concludes that the concept of the ideal leadership character in Minangkabau is metabolized by taking the parable of the natural phenomena. The qualities of ideal leadership contained in Minangkabau sayings are (1) tough, (2) never giving up, (3) influencing, (4) firm stance, (5) in power, (6) helping, (7) intelligent, (8) protect, (9) place of complaint, (10) fair, (11) patient, (12) quiet, and (13) wise.

Itra Safitri (2011) in her thesis entitled *The Concept of Democracy in the proverb-petitih: Analysis of Metaphor and Its Application in Minangkabau Society*. The results of meaning analysis show that the proverbs contain wisdom points about the values of democracy in Minangkabau culture. Through the survey technique it is found that the application of democratic values in Minangkabau culture is currently experiencing a slight shift from the inherited heritage.

Imran H Abdullah (2011) examined the Semantic Cognitive Analysis of Dog-Based Malay Proverbs. His research examines the use of animal names in parables and Arabic proverbs from cognitive semantic reviews. The results showed the diversity of animal names in Arabic proverbs, namely at least 39 animal names. The name of the animal that dominates is dogs, then followed by camels, horses, and goats. The names of animals that have no equivalent in the Indonesian language are *anqa* birds", *hubārā* birds, and *bugās*bird. Geographic conditions of the Arabian peninsula, biogeographic, and socio-cultural societies have a certain connection or relation in the use of the names of the animals.

Elvia Rahayu (2013) who studied about *Pepatah-Petitih Minangkabau Society in nagari Koto Baru District Kubung Solok Regency*. This research is a qualitative research using descriptive method. From 95 (ninety-five) of *pepatah- petitih* oral folklore form were categorized as: *pepatah-petitih* clothing amounted to 1 (one) *pepatah- petitih*, the human body totaling 12 (twelve) *pepatah- petitih*, plants amounted to 11 (eleven) *pepatah- petitih*, animals amounted to 8 (eight) *pepatah- petitih*, occupation amounted to 2 (two) *pepatah- petitih*, the news amounted to 1 (one) *pepatah- petitih*, the nature of 29 (twenty-nine) *pepatah- petitih*, the teachings amounted to 11 (eleven) *pepatah- petitih*, science amounted to 4 (four) *pepatah- petitih*, marriage amounted to 2 (two) *pepatah- petitih*, culture numbered 4 (four) *pepatah- petitih*, and parents amounted to 5 (five) *pepatah- petitih*. The moral values of *adat* can be seen through four factors commonly referred to in *adat*, namely through feeling, *checking*, *shame*, and *polite*.

Chuhao Lu (2018) in his studi *On the Classification of Semantic Changes in Grammatical Metaphor* was found out that both ideational metaphor and interpersonal metaphor can create these four types of semantic changes, namely, semantic reduction, semantic addition, semantic inconsistency, and semantic reconstruction. Furthermore, according to Xie, J.R. & Peng, S. X (2004) the grammatical metaphor reflects the transformation between the semantic

and the grammatical relations. Combining cognitive linguistics and semantics can better understand the essence of grammatical metaphor.

### 3. Research Method

This research is literature research. The provision of Minangkabau classic proverb data is done by searching and collecting data sources. The books that become the data of this research are non-fiction books from Minangkabau cultural and cultural disciplines. The books contain Minangkabau classic proverbs, especially those related to Minangkabau *adat* and Islam.

The descriptive-theological search on the Minangkabau classic proverb begins through the process of reading religious books (Islam). The process of reading religious books (Islam) is done because of the strong linkages and connections between *adat* and religion (Islam). The process of merging and incorporating Minangkabau and religious (Muslim) concepts resulted in the Minangkabau classical proverb. Based on the purpose and character of this research, the approach used is interdisciplinary approach.

The interdisciplinary approach is to examine one problem with two or more disciplines of science, then the results are formulated in one complete whole concept. Excess study using interdisciplinary approach, among others, is this research can produce studies that have multidimensional truth. Multidimensional truths will gain wider support than single-dimensional truths.

The descriptive search of historical linguistics in the Minangkabau classic proverb of the linguistic aspect, in particular the word form and its meanings. After that the results of this study were formulated based on Islamic religious moral values, Minangkabau *adat* values and linguistic principles. Thus, the results of this study means a cultured language and contains an Islamic truthfulness.

A historical descriptive method is used in this study to identify and explain traditional Minangkabau *adat* humanism concepts related to the historical process of the origins of Minangkabau classical proverb formation which had previously been through some changes of the *adat* concept from pre-Islamic to the present. In addition, to know the basic thinking of Minangkabau people through customs that are used from the pra-Islamic era.

Provision of data on the data source is done by using the method refer to the technique of literature review (*simak bebas libat cakap*) (Sudaryanto, 1993). Scrambling is done to the research source books carefully to get the complete data. The results are recorded on the data card. The main data card as the main data source is classified into several sections: (1) the data card from Minangkabau *tambo* source, (2) the data card from the textbook source about Minangkabau customs, culture and language (3) data card from the Minangkabau language dictionary source. The second source of data is collected from several Minangkabau storybooks, which is a collection of Minangkabau '*story kaba*'. Provision of data on the second data source is done by using the method refer to the technique of *simak bebas libat cakap* (Sudaryanto, 1993). The submission is done carefully to get a complete data classification. The results are recorded on the data card.

Data analysis in this study was conducted after data collection. In the next stage of data analysis used structural descriptive method, which is a research method that explains the phenomenon of language structurally as it is. Describing the Minangkabau classic proverb structure includes: (1) word forms (2) semantic meaning or word meaning. The structural method aims to dismantle and describe in detail the interrelatedness of elements that together produce a comprehensive meaning (Teeuw, 1984: 135).

Distribution method or *agih* method, the method of linguistic data analysis is done by connecting linguistic phenomena that exist in the language in a linear manner according to the characteristics of its distribution (Sudaryanto, 1993). *Agih* method or also called distribution method is a method that uses elements in the language itself to prove certain lingual facts (Sudaryanto, 1993: 15). Distributional methods analyze the language system or the whole rules that are set in the language based on the behavior or the linguistic characteristics of certain lingual units. Language elements are analyzed in accordance with the behavior or behavior of the language (Subroto, 1992: 64).

The presentation of data analysis results is a description of a collection of information on the results of reduction that has been arranged according to theme, category / classification, relationship pattern or interrelationship between elements of one to other elements. In this study, the rules are arranged in two ways, namely the formulation of ordinary words, drawings, charts, schemes, and tables to describe the results to the fullest. Writing lingual rules in the first way is called the informal method and the writing of lingual rules in the second way is called the formal method (Sudaryanto, 1993: 144). Formal methods are used to make lingual rules easy to see so that the value of legibility is high.

#### **4. Finding**

The meaning of the Minangkabau classic proverb is not well understood by the Minangkabau people, although some Minangkabau people know and know the Minangkabau classic proverb. The lexicon meaning of the classic Minangkabau proverb have the key word. The classical vocabulary of the Minangkabau proverb has been largely forgotten by the Minangkabau people, especially the young Minangkabau.

The classic vocabulary of the Minangkabau classic proverb, also changed the meaning. Changes in meaning can be caused by changes in the way of thinking, the influence of the progress of time, and the influence of other languages that have adapted to the culture and society of Minangkabau today. The classic vocabulary of the Minangkabau classic proverb forms the concept of basic meaning and relational meaning, and contains normative messages that can not be ignored. The meaning of classical vocabulary on Minangkabau classic proverb keywords can serve to form the Minangkabau's personal character in practicing *adat* and religion in all aspects of everyday life.

Defining keywords in classical vocabulary in Minangkabau classic proverb is important to determine the concept of thinking about the meaning of the word completely. Keywords can not stand on their own, but remain related to other words that accompany them.

In general, the characteristics meaning of the Minangkabau classic proverbs in this study are:

- 1) The classic Minangkabau proverb has the speech not clear or vague.
- 2) The classic Minangkabau proverb has a known meaning in some vocabulary.
- 3) The classic Minangkabau proverb has a known meaning in one of the vocabularies.
- 4) The Minangkabau classic proverb has a meaning that can be known at the beginning of the vocabulary.
- 5) The classic Minangkabau proverb has a meaning that can be seen at the end of the vocabulary.
- 6) The classic Minangkabau proverb has a meaning that can be clear, because the vocabulary position is structured in the sentence.
- 7) The Minangkabau classic proverb has a meaning that can be weak or blurred, because the vocabulary position is not structured in the sentence.
- 8) The classic Minangkabau proverb has meaning that can not be interpreted or unclear, because the vocabulary is difficult to understand.
- 9) The classic Minangkabau proverb has its etymological meaning related to its true meaning.
- 10) The Minangkabau classic proverb has a fixed and unchanging meaning.
- 11) The Minangkabau classic proverb has a corresponding meaning and meaning that is justified / permitted / perpetrated because of the arguments.
- 12) The Minangkabau classic proverb has a meaning that is weakened and becomes lost.
- 13) The Minangkabau classic proverb has a meaning that can be diverted or replaced.
- 14) The classic Minangkabau proverb has ambiguous meanings.
- 15) The classic Minangkabau proverb has a supposed and presumptive meaning.

## **5. Discussion**

### *5.1 The Meaning of the Minangkabau Classical Proverb*

The interpretation of the Minangkabau classic proverb is quite difficult to do and very few people will do it. The steps of interpretation of Minangkabau classic proverb as follows:

- 1) Meaning should have a wide knowledge of Minangkabau language and culture.
- 2) The Minangkabau classic Minangkabau proverb is a native speaker of the Minangkabau language.
- 3) Native speakers of Minangkabau language are active speakers and master the Minangkabau language well and correctly.
- 4) The Minangkabau classic Minangkabau proverb should understand carefully and look for the equivalent of the Minangkabau classic proverbs, the forms of the message of the language,

as well as the elements of the meaning of which messages are contained in the Minangkabau classic proverb.

- 5) How to determine the meaning of the Minangkabau classic proverb is first researching and observing the vocabulary of the Minangkabau classic proverb.
- 6) Paying attention to the vocabulary to determine whether the classic Minangkabau proverb's vocabulary matches the meaning in other words. If the vocabulary of the word is not found, then of course the meaning is different. If the interpretation of the Minangkabau classical proverb remains imposed, it will give rise to ambiguous meanings and the meaning also changes.
- 7) The interpretation of the Minangkabau classic proverb as an effort based on the Minangkabau people's need to understand the meaning and philosophy contained in the Minangkabau classic proverb.
- 8) The purpose of this classic Minangkabau proverb is simply to make it easier for the readers and Minangkabau people to take a useful lesson in every Minangkabau classic proverb. The life lessons contained in the Minangkabau classic proverb serve as a guide to adapt and interact with fellow human beings.
- 9) Recognizing the Minangkabau classic proverb is not an easy job. It takes wisdom and thoroughness to understand the classic vocabulary that is widely contained in the Minangkabau classic proverb. Classical vocabulary is difficult to interpret and is no longer used in everyday communication. The classical vocabulary of the Minangkabau classic proverb has various meanings, depending on the context so it is difficult to interpret.
- 10) To understand the proverb that has localized regional color, we need to know also the circumstances of the era that the background of the proverb's emergence.
- 11) In addition, to interpret the proverb as an anonymous literary work is not enough just to convey the message in the proverb but the content and content of local culture and the widest possible thought should also be conveyed to the reader.
- 12) People who try to interpret the proverb, but lack knowledge of local culture, then what happens is the lack of which or message should be delivered.
- 13) The misinterpretation of meaning to the reader only leads to a new meaning that is more risky and may occur misguided in everyday behavior.
- 14) It would be nice if the people who interpret the Minangkabau proverb understand also the culture and customs of Minangkabau society, either by scientific institution or have background as native speakers of Minangkabau language. This condition is reinforced genetically and kinship owned by people who interpret the Minangkabau classic proverb.

### *5.2 Design Model of Minangkabau Classic Proverb Tree*

The design of the Minangkabau classic proverb tree model in the semantic analysis of the classic Minangkabau proverb is illustrated in the figure below:

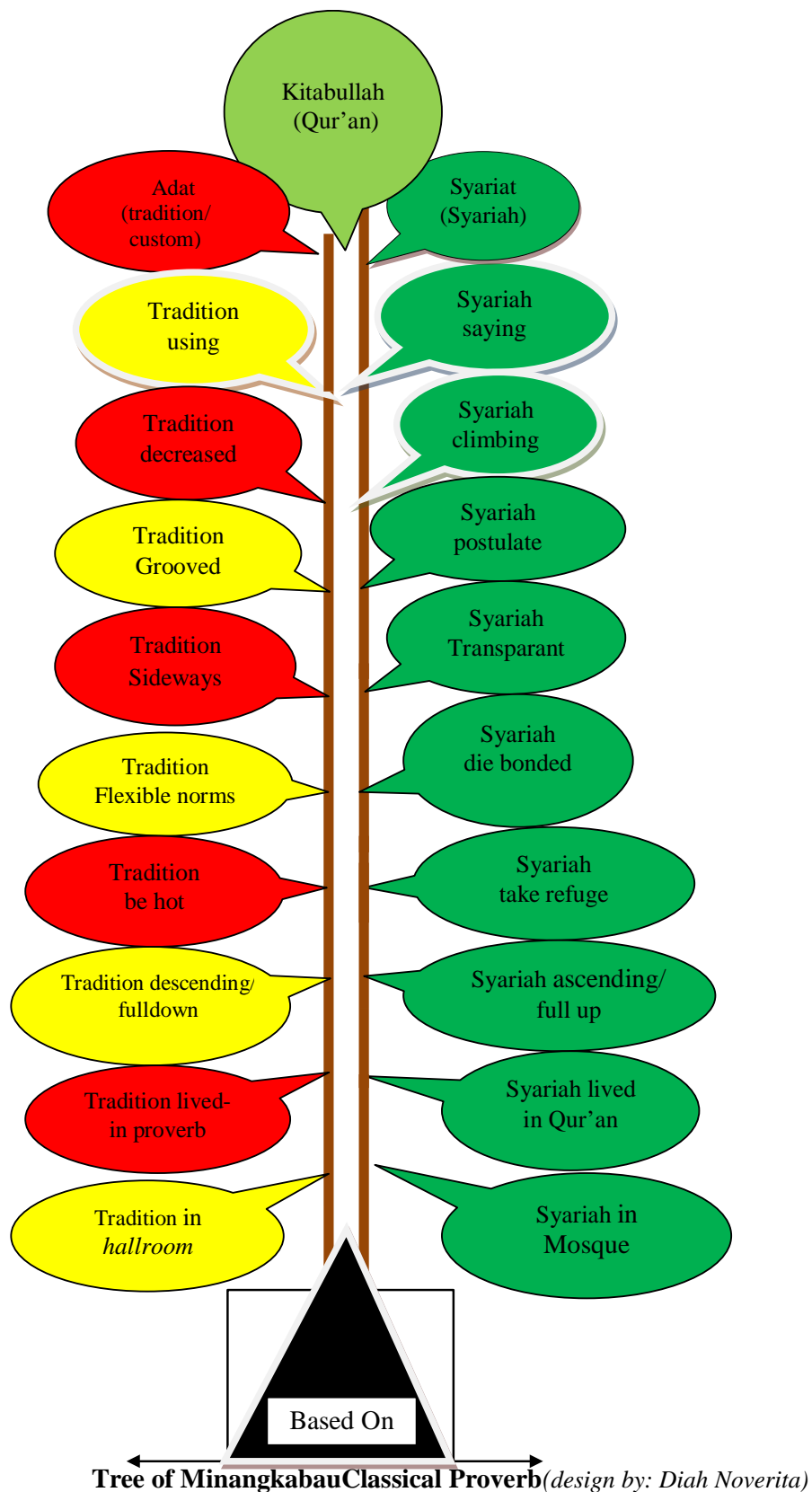


Figure 5.2 Model of Minangkabau Classic Proverb Tree



This Minangkabau classic Minangkabau tree illustrates the balance and harmony of Minangkabau society life based on Minangkabau tradition and Islam. The position of the Qur'an is on top / peak serves as an umbrella of customary law. Coat of triangle imaged as the foundation / basis of Minangkabau adat.

According to the Minangkabau philosophy, a triangle symbol is described as *Tungku Tigo Sajarangan* (three stove fireplace). Based on the image of the classic Minangkabau proverbial tree, the furnace is: (1) Qur'an; (2) syariah; (3) tradition/custom. Laying the foundation of the strength of tradition becomes a firm footing, supporting each other and help each other, according to the sound of Minangkabau classic proverbs *Adaik jo syarak sanda manyanda* 'tradition and religions lean back'.

The green color symbol is illustrated as an Islamic symbol, the red color symbolizes courage, the black color symbolizes the firmness of the attitude, and the yellow color symbolizes the greatness of the values contained in tradition and religion.

The classic Minangkabau proverbial tree trunk is illustrated in brown. The brown color on the tree trunk symbolizes the element of life that comes from the color of the soil. Land is the foundation of life and the origin of human life.

The position of tree trunk perpendicular symbolizes the straight path of the path of truth according to Islamic syariah which is followed by custom and religion based on Qur'an.

In the leaves that grow on the left and right of this Minangkabau classic proverb contains elements of tradition and syariah. The leaves on the left reflect the traditional elements in Minangkabau, and the leaves on the right reflect the elements of syariah in Minangkabau.

The traditional elements depicted on the leaves of the Minangkabau classic proverb decompose as follows: (1) *alua* 'plot'; (2) *patuik* 'worthy'; (3) *cupak* 'size'; (4) *kato* 'word'; (5) *limbago* 'institution'; (6) *palangkahan* 'science' and (7) pepatah 'proverb'.

The syariah elements depicted in the leaves of the Minangkabau classic proverb decompose as follows: (1) agamo 'religion'; (2) *dalil* 'fatwa' (3) *janjian* 'destiny'; (4) *kaji* 'verse'; (5) syarak 'religion'; (6) *syariat* 'Islamic law' and (7) *suratan* 'Qur'an'.

The meanings contained in each of these leaves, are described as follows:

1) *adaik babalairung* 'tradition in hallroom' means that all problems that occur in the scope of the people or *nigari* (area of village) and tradition decisions are solved by deliberation and consensus.

2) *syarak bajusajik* 'religious in the mosque' means that in the syariah of religion, the mosque for Muslims functioned as a religious institution that can give enlightenment of all life not only the spiritual aspect, but also the material aspect.

3) *adaik tingga di pepatah* 'tradition lived in proverb' which implies that customs/tradition that have been agreed and established by customary institutions not only become the pride of culture and the beauty of words of wisdom, but must be the shield of life for the Minangkabau ethnic.

- 4) *syarak tingga di suratan*'religion lived in the Qur'an implies that the religious syariah that has been written in the Qur'an and prophet not only serve as a display on the table, cabinets and bookshelves, or just as beautiful readings are contested and so the subject of discussion and study only, but should be a guide and guidance of daily life of Muslims.
- 5) *adaik panuah ka ateh*'tradition full up' implies that traditional provisions are made on the basis of human convention as Minangkabau traditionactors and agreed upon by Minangkabau traditional devices (Minangkabau traditional leader).
- 6) *syarak panuah ka bawah*'religion full-down' implies that everything the provision of life comes from Allah Almighty, and is exercised by all His created creatures (preached). Everything in the universe is under the power of Allah SWT. There is a word of nature / natural law must be subject to the command of Allah SWT, and in accordance with sunnatullah (i.e. water naturrly must flowed down).
- 7) *Adaik bapaneh* 'tradition be hot' contains the meaning that everything that is done in the life of society, there is always good value and bad value. Good judgment according to tradition will have a positive impact in interacting with one's socio-cultural environment. Bad judgments according to taradition should be avoided, in order not to get social sanction. In addition, the meaning contained in *adaik bapaneh*'tradition be hot' is also a custom activity performed in the middle of the arena or crowd.
- 8) *syarak balinduang* 'religion take refuge' implies that a personal relationship must be maintained properly. Personal relationships with social beings and religious relationships with Allah SWT. Protection can be a suspension or forgiveness of sins from Allah SWT, if there is repentance and power of grace and mercy of Allah SWT.
- 9) *adaik babuhua sintak* 'tradition have flexible norms' implies that adat is based on a collective basis and compromise whose validity is culturally and ethnically binding in certain areas, ie, peoples and nagari in the Minangkabau area.
- 10) *syarak babuhua mati* 'religion have fix rules,means that the syariah is based on the source of a definite and absolute nash of the Qur'an whose validity is universally binding not only for Muslims, but also for the entire universe.
- 11) *adaik basisampiang*'tradition livedin side by side' implies that customs have undergone a process of adaptation, evolving and temporarily and gradually in accordance with the circumstances and agreements received on the people and *nagari* where tradition applies.
- 12) *syarak batilanjang*"religion transparent" has the meaning that the sharia is clear and resolute, it remains all the time, not the sharia adjusts to time and circumstances, but it will be in accordance with the times until the world ends.
- 13) *adaik baalua jo bapatuik*'tradition has plot and grooved' implies that the process in tradition based on ethnic morality and local wisdom of Minangkabau society. There is ethics and aesthetics that apply and must be adhered to in custom, so that life goes according to the propriety and harmony.

14) *syarak badalil/kaji*'religious postulates / studies' implies that the straight path is the way of Islam, the true word is written in the Book of Allah, and is definite, clear and firm. The violation of Allah's command is sinful. The command of the 'religion' sharia is based on goodness for man and tries to stay away from his prohibitions.

15) *adaik manurun*' tradition descending' means that Minangkabau traditional behavior and activities that is inconsistent with Islamic teachings begins to diminish and is no longer done. Minangkabau's declining tradition activity does not benefit a person and the local community.

16) *syarak mandaki*' religion ascending' implies that the teachings of Islam bring strength and faith to the Minangkabau people. The power of faith in Allah SWT is increasing and improving in Minangkabau society.

17) *adaik mamakai*' tradition using/wearing' implies the meaning that the daily Minangkabau custom activities ordered by the Islamic religion have been worn by tradition. Although there are some Minangkabau tradition that does not refer to Islam, for example the division of inheritance of high treasures of women who have a position.

18) *syarak mangato* 'religion says' implies that the position of religion as a barometer of Minangkabau tradition and become a reference of Minangkabau tradition.

19) *adaik* 'tradition' means that the habit of speaking and behaving in each ethnic group and has a good marker value.

20) *syarak* 'religion/sharia' implies that the Minangkabau people are Muslims.

21) Kitabullah (Qur'an) contains the meaning of a collection of writings, and words of Allah SWT to be read, studied, understood and applied by Muslims (Minangkabau) and all mankind in the world.

## 5. Conclusion

Based on the results of semantic analysis in the Minangkabau classical proverbs, it implies that something good from the point of view of tradition and religion must be carried out by the self as well as used by society, for bringing goodness. Bad values in the Minangkabau classic proverb mean that something that is not good from the point of view of tradition and religion, should not be done by self or by society, because it causes harm.

The relation of meaning *syarak* 'sharia' is translated into classical vocabulary, namely: (1) *agamo* 'religion'; (2) *alim* 'knowledgeable'; (3) *alua* 'groove'; (4) *dalil* 'fatwa'; (5) *hakikaik* 'the essence'; (6) *kaji* 'verses'; (7) *kato* 'words'; (8) *books*; (9) *limbago* 'institution'; (10) *musajik* 'mosque'; (11) *makrifat*; (12) *forgiveness*; (13) *palangkahan*; (14) *patuik* 'worthy'; (15) *syarak* 'religion'; (16) *Shari'a*; (17) *surau*; (18) *the 'prayer' axis*; (19) *submission*; (20) *tobaik* 'repent'; (21) *God*; (22) *urangmalin* 'sholeh'.

The tradition elements depicted on the leaves of the Minangkabau classic proverb decompose as follows: (1) *alua* 'groove/plot'; (2) *patuik* 'worthy'; (3) *cupak* 'size'; (4) *kato* 'word'; (5) *limbago* 'institution'; (6) *palangkahan* 'science' and (7) *pepatah* 'tradition'.

The sharia elements depicted in the leaves of the Minangkabau classic *proverb decompose as follows: (1) agamo 'religion'; (2) dalil 'fatwa'; (3) janji'destiny'; (4) kaji 'verses'; (5) syarak 'religion'; (6) syariat 'Islamic law'; and (7) suratan'Qur'an'.*

Minangkabau tradition and Islam in Minangkabau will not change until the end of time, because it is related to the value of shame, morals, ethics, *taratik* 'etiquette', and sanctions. Moral is derived from the behavior of society, which is used by the community itself, because its moral essence is shame and obedience. *Taratik* 'etiquette' is the same as the rules / norms. Good people are always concerned with etiquette in all aspects of life, because it is related to a harmonious, peaceful, and peaceful life. These tradition/custom and religious values are eternal, not faded by the influence of the times, used wherever they are.

### Acknowledgments

First, I would like to thank the University of Andalas Padang who recommended me to study S3 at Gadjah Mada University with the help of BPPS (Scholarship of Postgraduate Program) from Higher Education Directorate of Ministry of Research, Technology and Higher Education of the Republic of Indonesia. Second, Thanks to Prof. Dr. Marsono, S.U., Prof. Dr. I Dewa Putu Wijana, S.U., M.A., Prof. Dr. Soepomo Poedjosoedarmo who has guided me in this study. Lastly, a special thanks to M Rifain who has contributed in discussing of this article.

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