

# Semantic Study In Minangkabau Literature In Indonesia (Pepatah-Petitih)

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**Abstract:** In ancient times Minangkabau was very thick with the traditions and customs of their ancestral heritage. The current reality, along with the development of these noble values has begun to fade among the people. The current Minangkabau generation, especially the younger generation lacks their desire and awareness to learn and preserve the cultural values that exist in Minangkabau. This study aims to explain the meaning contained in some Minangkabau sayings. The research method used is descriptive qualitative. The results of the semantic study of the 5 sayings that researchers have done are (1) Bajalan batolan, bakato baiyo, baiak runding jo mufakat. Turuik pangaja urang tuo, supayo badan nak salamaik (If we want to live safely, then we should always respect and follow the advice of both parents). (2) Barundiang siang caliak-caliak, mangecek malam agak-agak (If you want to talk, talk carefully and don't offend the person you are talking to). (3) Duduak marau ranjau, tagak maninjau jarak (Do something useful and use your time well). (4) Dibaok ribuik dibaok angin, dibaok pikek dibaok langau, muluik jo hati kok balain pantangan Adat Minangkabau (Don't be a hypocrite). (5) Di baliak pandakian ado panurunan, di baliak panurunan ado pandakian (Allah created everything in pairs, there is pleasure there is trouble, there is suffering and there is pleasure. Whatever God gives us, we always have to give thanks).

**Keywords:** Semantic Study, Pepatah-Petitih.

## 1. INTRODUCTION

Indonesia is an archipelago that has a variety of diversity, ranging from ethnicity, religion, language, customs, and culture. Minangkabau is one of the ethnic groups in Indonesia which is known to be rich in culture [1]. The Minangkabau way of thinking is metaphorical. The nature and characteristics of nature are categorized into human behavior and behavior. This is a manifestation of the philosophy of nature Takambang being a teacher. This philosophy can be used as a way of life and source of knowledge [2]. The tendency of the Minangkabau people to abstract their natural environment, so that they can enrich their knowledge and create various forms of literary works [3]. Minangkabau is known for its rich oral traditions that develop in the community. From that tradition, the Minangkabau people produce very large forms and types of literary works [4]. In terms of form, Minangkabau's literary work consists of 3 forms, namely poetry, prose, and drama. The types of poetry in Minangkabau are in the form of mantras, rhymes, ropes, riddles, proverbs, and poetry. The types of prose are curito, kaba, tambo, and law. While the drama in Minangkabau is known as randai [5]. Minangkabau literary works spread orally and in writing. Literally delivered by word of mouth. Examples of oral literature are curito, kaba, pantun, adage, and mantra. While Minangkabau's literary works that are written can be in the form of manuscripts or the form of notebooks. But specifically in this paper, the researcher discusses only one type of literature, the Minangkabau sayings. The proverbs (in Indonesian literature are known as proverbs) in Minangkabau are sentences or expressions that have deep, broad, precise, subtle, and figurative meanings. The cause of the emergence of the saying in Minangkabau is caused by the tendency of the Minangkabau people to convey something sarcasm.

A person's ability to convey something in the form of innuendo is considered a sign of wisdom. Whereas people who can understand the innuendo are considered a hallmark of wisdom. The function of the saying is to convey advice, subtle synergy, praise, and break the conversation partner [6]. As explained above, in general, the Minangkabau adat sayings contain the meaning of kias. In the Minangkabau tradition, it is called as bakato kieh 'say kias'. For the Minangkabau people, say let us use many figures of speech or parables [7]. If the Minangkabau people do not understand figuratively, then they are considered as people who do not know, have difficulty understanding, are not sharp-minded or are not sensitive enough to the terminology that people call it [8]. In ancient times Minangkabau was very thick with the traditions and customs of their ancestral heritage. The reality that is happening now, along with the development of these noble values has begun to fade among the people. The current generation, especially those who come from Minangkabau descent, no longer understand the name of the saying-petitih. This is due to the lack of desire and awareness of the community to learn and preserve the cultural values that exist in Minangkabau. Responding to the reality that is happening right now, it is proper for the Minangkabau people to return to preserve the noble values that have been passed down from their ancestors. Therefore, in this paper, the researcher will try to examine the meanings contained in some Minangkabau sayings. Several studies related to semantic studies have been carried out by several previous researchers, including Ikhwan M. Said (2012) discussing "Semantic Studies of Written Legal Products in Indonesia" [9], Rona Almos, et al (2014) discuss "Pantun and Pepatah-Petitih Minangkabau with Flora and Fauna" [10], Unun Nasihah (2013) discusses "The Semantic Study of the Word Libas in the Qur'an" [11], Gunawan Wiradharma and Afdol Tharik WS (2016) discusses: "Metaphor in Dangdut Song Lyrics: Cognitive Semantic Study", Eri Barlian (2010) discusses "Implementation of the Minangkabau Indigenous Petitih Proverb by the Community in Preserving the Surrounding Nature".

## 2. METHOD

In this study, researchers used library research (library research), namely research by studying and reading [12].

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Every research requires material sourced from a library, including books, magazines, and other documentary material [13]. Literature research is intended to obtain complete information, and to determine the actions to be taken as an important step in scientific activities [14].

### 3. FINDINGS AND DISCUSSION

To know the Minangkabau custom properly and correctly so that it can be applied in our personal and social lives, we cannot avoid the name of the saying. Because, it collected all the rules and provisions relating to all aspects of human life, both economic, political, defense, security, social, and cultural issues. The sayings in Indonesian literature are known as proverbs. The saying is the legal basis for Minangkabau adat in carrying out every action [15]. The meanings and messages contained in the saying are communicated to the interlocutor [16]. Many forms of Minangkabau proverbial sayings contain meaning. But in this study, the researcher limited the number of sayings to be explained. In addition to explaining the implied meaning contained in the Minangkabau sayings, researchers also relate it to the teachings of Islam contained in the Qur'an and Hadith. In the following, the researcher will explain the 5 meanings contained in the saying:

#### 1. Bajalan batolan, bakato baiyo, baiak runding jo mufakat. Turuik pangaja urang tuo, supayo badan nak salamaik.

**Tabel 1**  
Meaning of Vocabulary

Bajalan	Walk
Bakato	Said
Baiyo	Agree
Baiak	Well, good
Runding	Discussion
Jo	And, With
Mufakat	Consensus
Turuik	Participate, come along
Pangaja	Teaching, advice
Urang tuo	Parent
Supayo	So that
Badan	Body, self
Nak	Want
Salamaik	Congratulation

The adage above means that we must respect and follow the advice of both parents and people who are older than us. If we practice the saying above, God willing, life will be safe. In

Islam, we are also commanded by Allah to respect and do good to both parents. This is explained by Allah in one of His words Q.S Al-Isra verse 23, namely [17]: And your Lord has commanded that you do not worship other than Him and that you should do your father's good deeds to the best of your ability. If one of the two or both is to an advanced age in your care, then do not say to the words "ah" and do not shout at them and say to them noble words.

#### 2. Barundiang siang caliak-caliak, mangecek malam agak-agak.

**Tabel 2**  
Meaning of Vocabulary

Barundiang	Deliberate, discuss
Siang	Noon
Caliak-caliak	Attention
Mangecek	Said, talk
Malam	Night
Agak-agak	Take care

The saying above explains the meaning of speaking carefully and not offending others. Humans are social creatures that interact with each other, communicating with each other to share information, ideas, and ideas. Humans in their lives will mingle with people who are different, starting from the mindset, nature, character, background, even in speaking or speaking. In Islam, we are also instructed to speak well to others. This is evidenced in the word of Allah Q.S Al-Isra' verse 53, namely [18]: And say unto My servants: They should say the words that are better (true). Indeed the devil (always) caused a dispute between them. Satan is a real enemy to humans. Furthermore, the second meaning of the adage above is not to offend others. Offending here means that don't insinuate, criticize, and ridicule others. In Islam, we are forbidden to offend or ridicule others. This is Allah explained in Q.S Al-Hujurat verse 11, namely [19]: O believers! Do not make one person mock another, (because) they (those who are mocked) are better than those (who make fun), and neither do women (make fun of) other women, (because ) maybe women (who are made fun of) are better than women (who are made fun of). Do not criticize one another, and do not call one another with bad titles. The worst call is a bad (wicked) call after believing. And whoever does not repent, they are the wrongdoers.

#### 3. Duduak marau ranjau, tagak maninjau jarak.

**Tabel 3**  
Meaning of Vocabulary

Duduak	Sit
Ranjau	Mine
Tagak	Stand up
Maninjau	Look, see, attention
Jarak	Distance

The saying above has meaning let someone always work that benefits and do not waste time.

In the Qur'an many verses are found about the Allah swearing by time, as His word [20]: The verses above explain how important time is in human life. Allah does not swear to anything in the Qur'an except to show his strengths. In fact, in another verse, God asserts that by using this time a servant can take lessons and be grateful, as stated in the word of God

[23]: And He (also) who makes the night and day turns for people who want to take lessons or people who want to be grateful (Q.S Al-Furqan: 62).

#### 4. Dibaok ribuiik dibaok angin, dibaok pikek dibaok langau, muluik jo hati kok balain pantangan Adat Minangkabau.

**Tabel 4**  
Meaning of Vocabulary

Dibaok	Brought
Ribuiik	Noisy
Angin	Wind
Langau	Flies
Muluik	Mouth
Jo	With, and
Hati	Heart
Kok	If
Balain	Different
Pantangan	Prohibited

The saying above explains the signs of a hypocrite, that is another in another mouth in the heart, not by the words of action is a prohibition in Minangkabau custom.

Hadith about the characteristics of hypocrites, namely:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُوْتِمِنَ خَانَ

From Abu Hurairah, that Rasulullah SAW said, "There are three signs of a hypocrite, when speaking he lies, if he promises to deny, and if given the mandate he betrays" (HR. Bukhari).

#### 5. Di baliak pandakian ado panurunan, di baliak panurunan ado pandakian.

**Tabel 5**  
Meaning of Vocabulary

Di	In
Baliak	Flip
Pandakian	Climbing
Ado	There is
Panurunan	Decrease

The adage above explains, behind the tribulation there is ease, behind suffering there is pleasure. The Word of God in Surah Al-Insyirah verses 5-6: So actually with difficulties there is ease. Truly with difficulties, there is ease [24].

## 4. CONCLUSION

Based on the discussion that has been explained above, it can be seen that the Minangkabau sayings have a very deep meaning. The adverts in Minangkabau in ancient times used as a medium to convey messages and advice. But nowadays, people, especially the younger generation, are no longer recognizing these sayings.

The lessons that can be drawn from the five sayings that researchers have explained in the previous discussion are as follows:

a. If you want to live safely, then you must always respect

and follow the advice of both parents.

- If you want to talk, speak carefully and do not let the other person offend.
- Do something useful and use your time well.
- Don't be a hypocrite.
- God created everything in pairs, there is pleasure there is difficulty, there is suffering and there is pleasure. Whatever God gives us, we always have to give thanks.

It is hoped that the research that researchers have done can be used as a comparison material or as a reference for subsequent research. Theoretically, this research is expected to be able to apply linguistic science which is semantics, aiming to explore the meanings contained in the Minangkabau sayings. Also, this research is also expected to be able to give an idea of how the Minangkabau people express their sublime teachings. In this case, what is meant is the values or messages contained in these sayings.

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