FIGURATIVE LANGUAGE IN *BEGURU* OF GAYO CULTURE

SKRIPSI

Submitted in Partial Fulfillment of Requirement
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English Education Program

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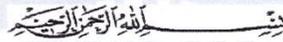
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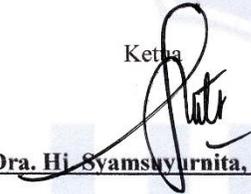

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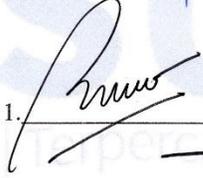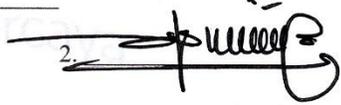
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ABSTRACT

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This research deals with **"Figurative Language in *Beguru* of Gayo Culture"**. This research was focused on analyzing several figurative languages that exist in *Beguru* of Gayo culture. This aims to find out the meaning of several figurative languages in this *Beguru* of Gayo culture, discover the dominant types of figurative languages are used in *Beguru* of Gayo Culture and find out the reason why used figurative language in *Beguru* of Gayo culture. This research was conducted using the descriptive qualitative method. Data from this research were taken from the interview with the expert of this research. Data collection techniques through observation, interview, and documentation. The data were analyzed by transcribing the recording of *Beguru,* then translating into Indonesian and then into English, and classifying the result from interview. After analyzing all the data obtained from the *Beguru,* 5 figurative languages were found that are : simile, methapor, repetition, hyperbole, and synechdoche.

Keyword : *Beguru, culture, figurative language.*

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The Researcher

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CHAPTER I
INTRODUCTION

A. Background of The Study

As a language form, figurative expression is important to be taught at schools or learned by anyone in order to understand meaning expressed in a text containing figurative language. This might also make readers interested to read and try to concept the meaning of certain metaphoric expressions in a text. It certainly gives effect to the language expression either in written or spoken forms. Bonvillain (2003) believes that the analysis of words and expressions can reveal underlying concepts, beliefs, and values. The analysis of figurative language can help us understand underlying concepts as well as the culture of its speakers.

Then, according to Defisyani, Hamzah, and Fitrawati (2016) state that figurative language is found in spoken as well as written language. Figurative languages are found in written language such as books, novels, short stories, and advertisements. In this research, figurative languages are found in spoken language that is in culture.

Kalandadze et al. (2018) argued that figurative language could improve this master of figurative language is a social communication skill that allows us to alter the understanding of our listeners and readers by contrasting a word or concept with something else. The reach of figure of language is very broad, not only words but also covers issues a series of words that include phrases, clauses, sentences, and discourse as a whole including proficiency author in choosing expressions that determine the success of beauty, and the plausibility of literary work which is the result of the expression self.

In this culture, they make one day before the wedding ceremony to give some suggestions for the bride and groom to live the day after the wedding, and this is intended so that the bride and groom get instructions so that they can absorb its meaning well and this is what makes researchers interested in the uniqueness of this culture, because of the several cultures known to the researcher, only the culture that the researcher met had unique habits and not all of these cultures understood the meaning of figurative language in *Beguru*.

The researcher expected that this study can provide information to readers about the types of figurative language used in the *Beguru* of Gayo culture. In addition, the researcher also hopes that readers can understand what figurative language is in the *Beguru* of Gayo culture. The researcher hope this research can contribute to contribution of students majoring in English for analyzing the types of figurative language of *Beguru* in *Gayo* culture by using semantics analysis and as a reference who are interested in linguistics subjects as a comparison of writing a thesis with the same subject.

In semantics, we study the meaning of words and language sentences. Semantics studies meaning in a systematic and objective way. The goal of semantics is to describe the meaning of linguistic elements and to study principles that allow and exclude the assignment of meaning to groups of these elements in such a way that they act as a bridge between linguistic form and linguistic meaning. According to Saeed (2009: 3) semantics is one of the insights of modern linguistics is that speakers of a language have different types of linguistic knowledge, including how to pronounce words, how to construct sentences, and about the meaning of individual sentences. To reflect this, linguistic description has different levels of analysis.

Semantics is the study of the meaning of words, phrases and sentences. In semantic analysis, there is always an attempt to focus on what the words conventionally mean, rather than

on what an individual speaker might want them to mean on a particular occasion. Yule (2010) Semantic analysis is understanding language and lies majorly with the receiver of a linguistic input generated by a speaker. It is the act of processing language to produce common-sense knowledge about the world.

Language and culture are two things that are inherent in human life and are difficult to separate from human life. In culture we can find many symbols in human life and we can find them also around us. Culture and language are interrelated (Mitchell & Myles, 2004).

Gayo is one of the language of the archipelago. The existence of this language is as old as the existence of the Gayonese people *"Urang Gayo"* themselves in Indonesia. They have their own language and customs that distinguish their identitied from other ethnic group in Indonesia. Their own residential area is called *Tanoh Gayo* (Gayo Land) in the middle of Aceh.

Here the researcher will disscuss the figurative sentences that exist in the *Gayo* custom before the wedding, in the *Gayo* culture this event called *Beguru*. In the *Beguru* there is a figurative language expression that contains semantics so that in this study the author is interested in discussing "FIGURATIVE LANGUAGE IN *BEGURU* OF GAYO CULTURE"

B. Identification Of The Problem

Based on the background of study, the problems were identified as follows :

1. Many Gayo people did not know figurative language of semantics used by speakers in *Beguru*

2. Some of people such as students' university did not know figurative language of semantics appears in *Beguru* before wedding ceremony in the middle of Aceh, Takengon.

C. Scope and Limitation of The Study

The scope of this research was focused on figurative language in *Beguru* of Gayo culture by semantic analysis. This research describes about the culture of Gayo in *Beguru* a language that uses figurative language and the meaning of that language. In this scope, the researcher will also discuss about the previous language experts to complete this research.

D. Formulation of The Problem

1. What types of figurative language of semantics used by speakers in *Beguru* ?

2. Why is the figurative language of semantics used by speakers in *Beguru* ?

E. The Objective of Study

The purpose of the research is :

1. To find out the types of figurative language used in *Beguru* of Gayo culture

2. To find out the function of figurative language in *Beguru* of Gayo culture

F. The Significance of the Study

Theoretically :

1. For students : this study is expected to enrich the study of English especially in figurative language to help more understanding the meanings or messages in *Beguru.*

2. For teachers : to help them get information about *Beguru* and to add insight, especially for teachers in knowing linguistics and cultural sciences.

3. For other readers or researchers : this study is a very significant and useful. It will give some valuable experiences and it can be used for the preparation of the researcher as a candidate of teacher. This study also makes people to know more

and understand about figurative language, because when they study about language they can find many kinds of figurative language used in words and can give the reader or listener understand that are used in words.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

In this chapter, the researcher discusses the theoretical framework in which some of the main topics are to provide a clear concept to be applied in this research to avoid misunderstanding. So, readers and researchers should have some perception aout this research concept. Linguistics itself has several branches, from several branches of linguistics, namely the science of language, there are branches of linguistics that are often juxtaposed, namely the branches of linguistics, pragmatics and semantics. In this case the researcher will explain about the semantics contained of language.

1. Semantics

According to Adisutrisno (2008: 4) states that "Semantics must include the meanings of words and sentences without relation to the outside world and reference the meaning of words and sentences in relation to the outside world." The study of meaning in language must include the meaning of words, sentences, and utterances, that is, sentences used in context.

A. Definition of Semantics

As quoted by (Kridalaksana, 2001:1993) semantics is part of the structure of language that is related to the meaning of expressions and to the structure of the meaning of a speech. Meaning is the purpose of the conversation, the influence of language units in understanding perceptions, as well as human or group behavior.

Then, Yule (2006, p.100) states that linguistic semantics deals with the conventional meaning conveyed by the use of words, phrases and sentences of a language, rather than on what an individual speaker might want them to a mean on a particular occasion. The study of meaning in language must include the meaning of words, sentences, and utterances, that is, sentences used in context. From the above quote, the writer can conclude that semantics talk about meaning, namely literal and non-literal meaning. The literal meaning is based on the real or lexical meaning of the utterance, the meaning can be found in the dictionary.

Last, Kearns (2011) semantics is the study of meaning. It deals with the literal meaning of words and the meaning of the way they are combined, which taken together form the core of meaning, or the starting point from which the whole meaning of a particular utterance.

However, semantics study revolve around the relationship of meaning itself in linguistics. non linguistic factors also influence as a function of non-symbolic language (emotive and effective). semantic is the study of language differentiation with the relationship of mental processes and symbolism in speech activities.

B. Types of Semantics

According to Verharr (2001: 385) it can be divided into two, namely grammatical semantics and lexical semantics. This semantic term used by linguists to refer to a branch of language science that moves at the level of meaning or linguistics that studies meaning.

Then, Chaer (2009: 6-11) semantics based on the level or part of the language that is the object of investigation can be divided into four, namely (1) lexical semantics which is a type of semantic that objects the research is the lexicon of a language, (2) grammatical semantics which is a type of semantic whose object of research is grammatical meanings from the

morphological level, (3) semantics syntax which is a type of semantics whose research objectives are based on things that are relating to syntax, (4) semantics of intent which is a type of semantic that deals with by the use of stylistic forms of language, such as metaphor, irony, litotes, and so on.

Last, as quoted by Pateda (2010: 2) states that the semantic word is actually a technical term that refers to the study of meaning (meaning, in English is called meaning). Semantics is part of the structure of language that deals with meaning as objects of study that are part of language. Meaning is part of the semantics, one level of language analysis is semantics. Meaning is part of the language taken from the semantic form of language analysis.

Therefore, it can be concluded that semantic understanding is the branch of linguistics that studies the relationship between linguistic signs and then things they signify, or the branch of linguistics that studies meaning.

2. Figurative Language

According to Henry (2009:4) Figurative language is language that comprises of images. It is deviation from the usage of language ordinary. The meaning of words or series of word are used to reach and produce a certain effect. Figurative language or language style is an attractive language which is use to increase the effect by introducing and comparing an object or certain matter or more general soothing else. So, the usage of a certain language style earns to alter and make certain connotative.

The reason why used a figurative language in *beguru* because figurative language has the essence of style and beauty. Figurative language often provides a more effective means of saying what we mean than direct statement.

A. Description of Figurative Language

According to Kennedy (2003:479) figurative language refers to words, and groups of words,that exaggerate or alter the usual meaning in figurative of speech of the component of words. A figure of speech may be said to occur whenever a speaker or writer,from the shake of freshness or emphasis,departs from the usual denotation of words.

Then, according to Boers and Lindstromberg (2008) explain that figurative language can be learned in the EFL class in several ways. For example, some may focus on the literal meaning of keywords used figuratively (eg together in joint accounts). We can also use the mnemonic potential of the expression to be literate. For example, pay attention to how the sounds in many repeated formula expressions, such as alliteration (e.g. playing a role), rhyme (e.g. wear and tear), and assonance (e.g. closing one's eyes to).

Last, according Keraf (2010: 136) reveals that figurative language style is a style of language that compares something with something else, or tries to show similarities between the two things. This figurative language style is first formed based on comparisons or similarities. Comparing something with something else, means trying to find the characteristics that show the similarities between the two things. Comparison actually contains two meanings, namely comparisons included in plain or direct language style, and comparisons included in figurative language style.

From the explanation above, the researcher conclude that figurative language means language whose purpose and meaning are usually more than what is written on the surface. The creative use of figurative language can produce messages that are emotionally appealing

in very interesting and impressive word meanings can generally be found in spoken and written language.

In this study, the researcher chose one expert among several experts above to be the basis for researchers to make it easier to do this research in the future. the theory chosen by the researcher is Keraf (2010).

B. Types of Figurative Language

According Mahmood (2014), Figurative language is a type of language that uses words or phrases different from literal meaning. Figurative language is used in any form of communication, such as in daily conversation, articles in newspaper, advertisement, novels, and poems.

Then, according to Keraf (2010:138) declared that "figurative language consists of 16 kinds, they are: simile, metaphor, repetition, personification, allusion, eponym, epithet, synecdoche, metonymy, antonomasia, hyperbole, irony, satire, innuendo, antiphrasis, and paronomasia".

Last, according to Arp & Perrine in Rose (2003), figurative language can be divided into ten namely simile, metaphor, personification, apostrophe, metonymy, symbol, allegory, paradox, overstatement or hyperbole and irony.

1. Simile

    Keraf (2010, p. 138) declared that "simile is the comparison which has explicit nature". The explicit meaning is to say something directly which is same with other things. So, it needs the way explicitly that showed similarity, by the word or phrase such as like, as, than, similar, resemble or seems. Simile is the simplest kind of figurative language to certain something.

    Then, Ekasani (2015) explained that simile is a figurative language that has a language structure with a comparison between two different things and is brought together by the connecting words "like" or "as" as a statement of similarity. Therefore, similes need matching word conjunctions to get matching sentences. Example : the snow was a thick as the blanket meaning is very thick snow.

    Last, Simile is a language in which comparing one thing with another, by the use of a function word, for example, the words 'as' or 'like' (Thornborrow & Wareing, 2005). For example, 'Tom eats like a horse', Tom's appetite is compared to that of a horse. Simile is normally used to make a description more vivid or memorable, or to build up a specific characteristic of the thing being described.

2. Metaphor

    Keraf (2010:139) "metaphor is a figure of speech which compares two things directly, but in a simple form". Metaphor cannot use word 'like', 'such as', 'as', 'similar to', and 'resemble'. Hutauruk (2017) declares that metaphor is a style of language that has an analogy element that contains examples such as "you are the beautiful wealth sent by God to me". There is comparison not directly between "you" and "wealth".

    Kennedy and Gioia (2005) explain that metaphor compares two unrelated things and makes an implicit or hidden comparison that one thing is something else but in real

meaning it is not. In 'His words stabbed at her heart', the words did not actually stab, but their effect is compared to the stabbing of a knife.

Metaphor is not much different from simile which has the same occurrence process, but if interpreted briefly, metaphor is an implicit comparison while a simile is an explicit comparison. Example : laughter is a better medicine meaning is laughter is one of the characteristics of happiness, with laughter, sadness can be cured.

3. Repetition

According to Keraf (2010) repetition is the repetition in a practical sense of sounds, syllables, words, or other parts of a sentence deemed necessary to emphasize. Then, suggested by Liontas (2018) repetition is part of an affirmative figure of action and is also used as a rhetorical weapon. It is possible to use repetition to display or even threaten humor or illustrate strength, mood, and picture.

4. Hyperbole

Hyperbole is a figurative for exaggeration. It tells more than the truth about the size,number,or degree of something without intending to deceive. According to Keraf (2010) hyperbole is a type of figurative language that contains an exaggerated statement, by exaggerating something. Then, Leech (2009 : 168) states "Hyperbole, like the other two figure,is frequently concerned with personal values and sentiment : that is, with making subjective claims which, however exaggerate, we could not verify unless we were somehow able to get inside the cranium of the person about whom the claims are made.

Furthermore, hyperboles can steer the discussion by limiting it to one topic or keeping the discussion firmly within either the positive or negative domain (cf. Snoeck

Henkemans, 2013). Hyperbole is often found in literary works to convey that the message conveyed feels more influential on the reader. Besides, this figurative language is also often used in daily communication to make a dramatic impression to attract others' attention.

Examples :

- 'Your luggage weighs a ton' . It means that hyperbole helps to make point the luggage was very heavy although it is probable that it would actually weight a ton.
- 'The room is as a rough as war zone'. It means that hyperbole helps to make point that the room is very messy.
- 'Don't smile! I'll get a toothache later when I see your sweet smile'. This means that hyperbole helps empjasize that a smile is so sweet it makes a toothache.

5. Synechdoche

Mentioned by Keraf (2010:142), "synecdoche is a figurative locution that used a part in order to signify the whole". Synecdoche is the rhetorical figure where by a part is substitute for a whole or a whole is substitute for a part. Synecdoche is sometimes considered a subclass of metonymy. It is more distantly related to other figures of speech, such as metaphor. Synecdoche is the use of part a thing to stand for the whole of it or vice versa Kennedy (2007:479). Synecdoche is a style that is reflected in the packaging portion manifestations, but already includes a whole Siswantoro (2002:39). In short, synecdoche is the use of a concrete noun, which is usually a part of the larger whole, to substitute for the larger whole.

Examples :

- "Indonesia won a gold medal in the badminton sport." the word "Indonesia" in the sentence is a word that is used to represent some, because, it is impossible for all Indonesian people, numbering hundreds of thousands, to play badminton at the event.

- "Korea held a friendly visit in Indonesia" which means that Korean diplomatic representatives are present to Indonesia.

3. Profile Of *Gayo*

Aceh is a legal community unit that is special and is given special authority to regulate and manage its own affairs and interests based on Islamic Sharia (Aceh Government, 2006). Aceh has a diversity of tribes, one of which is the *Gayo* tribe. The *Gayo* tribe is a tribe located in the highlands of Aceh province which is commonly known as the *Gayo* highlands.

The *Gayo* highlands consist of several districts, namely Central Aceh District, *Bener Meriah* district, *Gayo Lues* district, part of *East Aceh* district (Gayo Serbejadi), *Southeast Aceh* district (Gayo Alas) and part of *Aceh Tamiang* district (Gayo Kalul) (Mahmud Ibrahim, 2013). In the Acehnese language the area available by the *Gayo* community is *Tanoh Gayo* (Muhammad Umar, 2006).

Gayo is known as an area with cold temperatures, and is considered unique because it has its own language, customs and culture, where every applicable customary law and regulation always goes hand in hand with Islamic law. *Gayo* customs are one of the cultures that are in accordance with the Shari'a, because the customary value system does not conflict with the values of Islamic teachings and is integrated and functions to support Syari'ah (Mahmud Ibrahim, 2013).

4. **Culture of** *Gayo*

Humans and culture are two things that are interconnected and cannot be separated. Without human culture means nothing and without humans culture is nothing. So strong is the relationship between humans and culture. Both have been bound in the dimensions of space and time that produce a system in social life. Culture is a whole system of ideas or actions that produce works, all of which are from humans to society which are then used as human property (society) itself and all culture is obtained by learning. (Nurdien Harry Kistanto, 2015).

The purpose of humans to be cultured is nothing but to be able to realize their lives, in the sense that culture is a human tool to meet their needs both physically and spiritually (Teuku Muda Aryadi, 2003). In the Gayo community there is the expression *edet mungenal mubeda* law which means that custom recognizes an act because it is a habit, while the syari'ah distinguishes what is right (right) and false (wrong) (Majelis Adat Gayo Bener Meriah, 2012).

Basically Islam came to *Gayo* not to erase the existing culture, but to mix or combine it with Islamic nuances so that people easily enter and understand Islam (Intan Permata Islami, 2018). In the wedding ceremony, for example, the *Gayo* tribe has its own traditions and customs that have been passed down by their ancestors called *muyang datu* from generation to generation to this day.

In the *Gayo* wedding ceremony (*ngerje*) there are several traditional processes that must be passed, as a series of one customary unit, namely: *munginte* (apply), *teniron* (request), *i serahen ku guru* (submitted to the teacher), *enjule* emas (deliver gold), *beguru*, *enjule bai* (deliver the groom), mangan ume beume (eating between bisan to tie friendship).

In text above explains that the stages of marriage in *Gayo* there are seven steps, but in this research, the researcher only focus to explain one of the stages of marriage in *Gayo* society, that is *beguru.*

5. *Beguru*

Beguru is a special ceremony held in the residence of each candidate is safe before the marriage contract. The aim is to provide supplies in the form of advice (ejer marah manat putenah) about the ins and outs of marriage, the obligations of husband and wife in accordance with the provisions of Islam and culture. *Beguru* culture is held before marriage for the bride or groom. if *beguru* is carried out in the morning, it is better because the sun is rising and that time is believed to increase the degree or sustenance for the future bride and groom. However, it has often been done at night, because considering the next day they are married, and the time the bride and groom have is also limited.

Beguru is an interaction between the bride-to-be and her parents which contains stylish advice crying. *Beguru* is the first step that must be passed by the prospective bride so that later the parents of the bride and groom became calm because they had given advice to their children. By doing *beguru*, the community also takes part in maintaining the traditional values that are the rules of society. This research was conducted to find out the traditional values of the *Gayo* people which are implied in the *beguru* ritual.

Beguru is one of a series of events that found in tribal marriages gay. *Beguru* this is a special event carried out by each prospective bride and groom a day before the wedding took place. solemn atmosphere presented in the procession adds to the family intimacy towards the bride and groom. *Beguru* is a ceremony where the bride and groom women and men are handed over to the priest their respective areas to be provided with religious knowledge.

According to Ocktarizka (2018), states that implementation of *beguru* in the wedding ceremony, especially at the time of learning, namely when the bride and groom are given advice by the surrounding family aims to provide messages that if it can be used as a basis for married. *Beguru* consists of two components in inside, there are regretful statements self made by the child and statements of advice made by the other party family. It is like a whole because both include some form of interaction in it. For example, there is a child asking permission to marry a man from a different area and tribe with him, then when he does *beguru*, he wailing as if cornering himself and as if make a mistake.

In *beguru* culture, the person who gives advice to the bride is called *imam*, *imam* here is one of the officers brought by *reje* (head of village) when *beguru* culture takes place, *imam* is someone who gives advice in front of the whole family of the bride or groom and in this advice there are several figurative languages.

C. **Relevant Studies**

There are several research papers regarding to literary study of analyzing the figurative language . The researcher would like to present other researchers that have close relation with this study.

1. The first researcher is the study conducted by Bertaria Sohnata Hutauruk (2019) entitled **"The Use of Figurative Languages on The Student's Poetry Semester V at FKIP Universitas HKBP Nommensen".** This research is conducted with descriptive qualitative research where the subject and object is taken from the students' poetry. The researcher gets the data by observation and documenting. After the data had been collected, the writer finds out three types of figurative language on the students' poetry: symbol, metaphors and personifications. In teaching poetry, every teacher needs to call upon a number of techniques and methods.

2. The second researcher is the study conducted by Fitri Sakinah (2019) entitled **"The Study of Figurative Language in Gayonese's Traditional Melengkan".** The aims of this research were to find out the types of figurative languages in Gayonese's traditional melengkan, discover the dominant types of figurative languages and find out the reasons why these types of figurative languages are used in Gayonese's traditional melengkan. Data from this study were taken from the speaker's recording of Melengkan and supported by the interview with him. The data of this research were figurative languages in Melengkan used in Wedding ceremony of Gayonese's traditional tradition. The data were analyzed by transcribing the recording of Melengkan and classifying the result by the interview. Data collection techniques through observation, recording of the speaker and interviewing, then the data is transcribing and then translating into Indonesian and then into English, identifying the types of figurative languages that exist in Gayonese's traditional melengkan.

3. The third researcher is the study conducted by Tri Rohani (2018) entitled **"Semantic Analysis of Figurative Language Expressions in "feature" of The Jakarta Post".** The

findings related to research questions showed that there were thirteen types of figurative lexicons found in "feature" of The Jakarta Post and the most dominant type of figurative lexicon found was simile while for the types of meanings of figurative lexicons found in "features" of The Jakarta Post, it was found there were seven types of meanings found in "feature" of The Jakarta Post and the most type of meaning of figurative lexicons found was conceptual meaning. This means that using simile and conceptual meaning in the news presentation of "feature" in The Jakarta Post were effective in order to help the readers easier in understanding the news presented in The Jakarta Post.

4. The fourth researcher is the study conducted by Wilya Setiawati (2018) entitled **"An Analysis of Figurative Language in Taylor Swift's Song Lyrics".** The aims of this research is to know the types of figurative language that are used in Taylor swift lyrics and describe the contextual meaning of the figurative language used in Taylor's lyrics. This research uses descriptive qualitative method in observation and library research in collecting data of this research. Figurative language found consists of simile, metaphor, hyperbole, paradox, irony and personification. In this research, these findings show that hyperbole is the most dominant in Taylor Swift's song and based on the contextual meaning of overall song lyrics of Taylor Swift tell about conflict, pain heart and deeply treachery.

5. The fifth researcher is the study conducted by Tira Nur Fitria (2018) entitled **"Figurative Language Used in One Direction's Album Entitled Up All Night"** The aims of this study were to know the types of figurative language and to know the most dominant figurative language used in lyrics One Direction's album song entitled Up All Night. The research was qualitative descriptive to describe the analysis factually, accurately and

systematically. Based on the result of this research, it was found six types of figurative language in One Direction's album entitled Up All Night, that were repetition, parallelism, personification, metaphor, simile, and hyperbole. The most dominant type of figurative language used was repetition in 50 lyrics both anaphora and epiphora.

Obviously, There were similiarities and differences between this study and previous study. One of them, the previous study about the figurative language in song lyrics, student's poetry, and album song. The similarity between this research and the previous study was focused on figurative languages of Gayo culture . In this research the researcher took the data from Gayo culture. Additionally, the data in previous study were collected by analyzing figurative languages in *beguru* of Gayo culture.

Types of Figurative

Languages

D. **Conceptual Framework**

The reason why used
Figurative Language
in *Beguru*

Figurative Language

Theory by Keraf (2010)

Figurative Languages

that found of *Beguru* in Gayo culture

1. Simile
2. Metaphor
3. Repetition
4. Hyperbole
5. Synechdoche
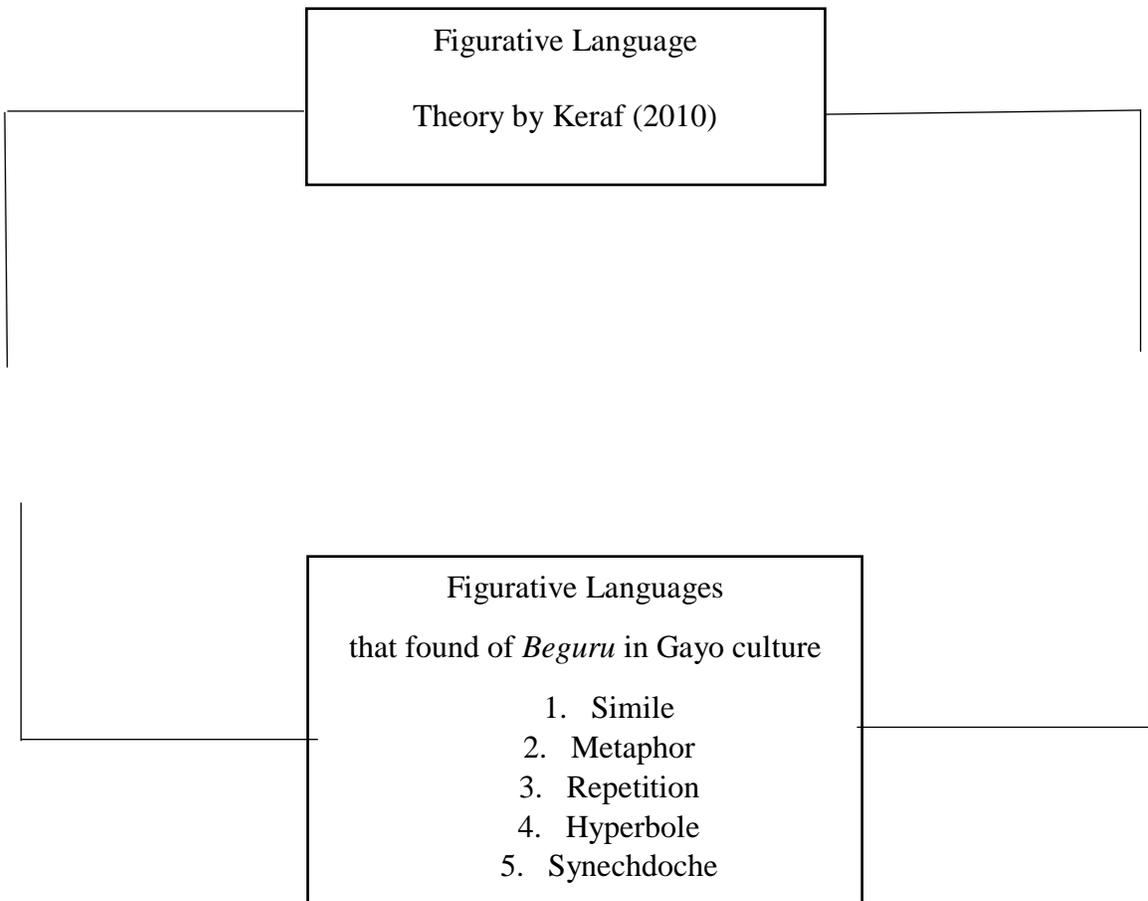
CHAPTER III

METHODOLOGY OF RESEARCH

A. The Research Design

This research will be conducted by qualitative descriptive methods. It involved the description, recording, analysis, and interpretation of condition that existed. Descriptive research is used to establish the existence of phenomena by explicitly describing them. This study uses a qualititave research method. As Carla Willig (2001) has argued, qualitative research is usually concerned with meaning, and in particular how people make sense of the world and how participants experience events from their perspective. In order to be meaningful, then, the project of psychology has to have some means of theorizing people within the contexts in which they live.

B. Location

The research location that is used as an object by researchers is Pante Raya Village, Wih Pesam District, Bener Meriah Regency. This location is considered appropriate by the author as a research location because the data that will be taken by the researcher is data that comes from the area when the culture is in progress.

C. The Sources of Data

Every qualitative research certainly has different data sources depending on the objects of the study. In this study, data were taken from one of the stages of marriage in *Gayo* society in Bener Meriah Village by taking data sources from photos or video of the stages of *beguru*

process. The source of data for this research were the native speakers of Gayonese and other supporters.

They are :

1. The professional and senior of native spakers of Gayonese in Bener Meriah village.

2. The master of this research activities

3. Domiciled in Bener Meriah

D. The Technique of Data Collection

Some of the techniques in collected data that existed in this research conducted by researcher were interviews, observations, and documentation.

1. Observation

    Observation is the activity of a process or object with the intention of feeling and then understanding the knowledge of a phenomenon based on previously known knowledge and ideas, to obtain the information needed to continue a research.

2. Interview

    An interview is a conversation with a specific purpose. This conversation is carried out by two parties, namely the interviewer (interviewer) who asks the question and the interviewee (interviewee) who provides answers to the question. The purpose of conducting interviews, as emphasized by Ranjit Kumar (2001), an interview is another precise definition is that any person – to – person interaction between two or more individuals with a specific goal in mind.

3. Documentation

Documentation is a process of recording video or taking a picture to state the evidence of research that has been done by the researcher while the stages *beguru* of Gayo culture.

E. Techniques of Data Analysis

Qualitative data collection helps establish rapport between the interviewer and the interviewee.According to McBurney and White (2007), this helps the interviewer or researcher focus the subject's attention on the material and encourage the subject to give thoughtful responses to the questions.

In analyzing qualitative data, the researcher analyzed the data by the following steps :

1. Attending the stages of *beguru* in Gayo culture.

2. Observing the written texts of *beguru* tradition by expert.

3. Interviewing the expert then writing the contents of texts whivh exist in *beguru* tradition.

4. Translating those texts into Indonesian and finally into English.

5. Identify the types of figurative languages when they appear.

6. Classifying the figurative languages.

CHAPTER IV

DATA ANALYSIS, FINDINGS AND DISCUSSION

A. Data Analysis

This research is about figurative language which analyzed based on the theory by Keraf (2010: 136) reveals that figurative language is a style of language that compares something with something else, or tries to show similarities between the two things. This figurative language style is first formed based on comparisons or similarities. Comparing something with something else, means trying to find the characteristics that show the similarities between the two things. Comparison actually contains two meanings, namely comparisons included in plain or direct language style, and comparisons included in figurative language style.

The data were analyzed as follows :

1. Description of *Beguru*

Beguru is a special ceremony held in the residence of each candidate is safe before the marriage contract. *Beguru* is the first step that must be passed by the prospective bride so that later the parents of the bride and groom became calm because they had given advice to their children. By doing *beguru*, the community also takes part in maintaining the traditional values that are the rules of society. This research was conducted to find out the traditional values of the *Gayo* people which are implied in the *beguru* ritual.

The picture above is a picture during *beguru*, the prospective bride or groom are given a shawl with the symbol of *kerawang*, where *kerawang* is a typical Gayo batik with the motif on the shawl. So, when the prospective bride or groom wear the shawl, that's where the priest begins to give advice to the bride-to-be. And from the picture above the prospective bride or groom are accompanied by their own biological mother or a

representative from the family, if the groom is accompanied by his own biological father or a representative from the family.

2. The function of figurative language in *Beguru*

The figure of language is used in the learning event is to soften the delivery, so it is not directly stated, even though the meaning of the figure of speech is the same in the end, but this is what culture, art are said in delivery, and not all sentences are the same in every way. learning events, the delivery process is different, even though the goal is the same, except for respect for REJE and its officers, it's the same, depending on each region.

As a mentioned the previous above, the data in this research focused on analyzing figurative languages in *beguru* of Gayo culture. The data was taken through observation from the *beguru* in Pante Raya Village, Wih Pesam District, Bener Meriah Regency, and informants were the village head and the people in the village. It turned out that there are several figurative languages found in *Beguru* of Gayo culture . The data were analyzed by transcribing the recording of *Beguru* and calssifying the result by the interview.

After analyzing the data, the researcher analyzed them based on Keraf's theory. Then, the data calssified into of figurative languages in *Beguru* of Gayo culture.

a. Simile

Simile is to say something directly which is same with other things. So, it needs the way explicitly that showed similarity, by the word or phrase such as like, as, than, similar, resemble or seems. Simile is the simplest kind of figurative language to certain something.

1. "Ike kite ingeti kin budi belangi, lagu nami luh ari mata"

   (When we remember good deeds, <u>like</u> dew)

   It is said to be simile because the sentence compares good deeds to dew and uses the word "like" as the comparison word.

2. "Ike muninget kite kin buet palis, karang relis gere neh rata"

   (When we remember bad work, <u>like</u> steep cliffs are no longer flat)

   It is said to be simile because the sentence compares bad work to steep cliffs are no longer flat and uses the word "like" as the comparison word.

b. Metaphor

   Metaphor is not much different from simile which has the same occurrence process, but if interpreted briefly, metaphor is an implicit comparison while a simile is an explicit comparison.

   Example : laughter is a better medicine meaning is laughter is one of the characteristics of happiness, with laughter, sadness can be cured.

3. "Gere mehat ken sitetueni kami, lebihtu kin taluk idene, ike kunule kenake bersere"

   (Maybe we are elders, too many requests, chairs want to lean)

   It is said to be metaphor because the sentence compares two sentences , there are too many request and chairs want to lean without using the comparison word "as" or "like".

4. "Kin simemude mujangkoe, kadang munyintak, mujurahe kadang munulak, rayoh tengah porak"

   (We also come with young people, requests vary, behavior may not be appropriate, it's understandable being hot blooded)

It is said to be metaphor because the sentence compares three sentences , there are request vary, behavior may not be appropriate,and being hot blooded without using the comparison word "as" or "like" .

5. "Budak sitengah remalan kujung kuralik bersesangkan, ikoai ke mulewen"

(We also come with children who are always busy running here and there, what we forbid they do)

It is said to be metaphor because the sentence compares two sentences , there are who are always busy running here and there, and what we forbid they do without using the comparison word "as" or "like" .

c. Repetition

Repetition is the repetition in a practical sense of sounds, syllables, words, or other parts of a sentence deemed necessary to emphasize.

6. "Ike langit bintang tujuh, ike ituyuh kal pitu"

(If there are seven stars in the sky, then on the earth there are seven springs)

Using repetition in this sentence because the sentence repeat the sentence "there are seven" in the first sentence and the second sentence. This sentence is explained as an expression of gratitude to Allah, who has created all creatures in pairs, another meaning in marriage is that every male must be given a female partner to be a wife, and every female must be given a male partner to be husband, so the parable of the words is more directed at the power of Allah.

7. "Iuken telege tujuh, ike ipaluh wih pitu kuala"

(If a mountain has seven lakes, then under it there will be seven streams of water)

Using repetition in this sentence because the sentence repeat the sentence "there are seven" in the first sentence and the second sentence.

d. Hyperbole

Hyperbole is is a type of figurative language that contains an exaggerated statement, by exaggerating something.

8. "Asalni kuyu ari simang simuk"

(The wind comes from the sahara desert)

Using hyperbole is because the speaker exaggerates the sentence too much so that the listener feels so impressed by the words.

9. "Umah pitu ruang pemulang pitu perkara"

(A seven-room house as a place to settle things)

Using hyperbole is because there used to be a traditional house that was specially made with seven rooms, that's where Reje and his officers finished all the affairs that occurred in the village.

10. "Ike kulangit nge le mupucuk bulet"

(Looking up at the sky, you see the tops of wood)

Using hyperbole is because the speaker is too high and exaggerates the sentence so that the listener feels amazed. It is explained looking for fortune by trying everywhere like a wood shoot, as long as it can still grow there is no limit to being taller.

11. "Ike ku bumi nge mujantan tegep"

(When you look at the earth you can see the roots)

Using hyperbole is the speaker explains the taller the top of the tree grows, the more roots claw at the earth. so that means, if a lot of fortune has been obtained by married couples, the stronger the family foundation will be, it will not be shaken anymore.

e. Synecdoche

Synecdoche is a figurative locution that used a part in order to signify the whole". Synecdoche is the rhetorical figure where by a part is substitute for a whole or a whole is substitute for a part.

12. "Tercerak urum cerite lo si pitu urum ketike si lime"

(Talk and tell us the child at a time)

Using synecdoche in this sentence explains that the child is only talking and telling stories with one of them, but the speaker makes it "we".

B. Findings

From the theory of Keraf (2010:138) declared that "figurative language consists of 16 kinds, they are: simile, metaphor, repetition, personification, allusion, eponym, epithet, synecdoche, metonymy, antonomasia, hyperbole, irony, satire, innuendo, antiphrasis, and paronomasia". After analyzing the data obtained at Gayo culture, there are 5 figurative languages in *beguru* of Gayo culture. There are : simile, metaphor, repetition, hyperbole, and synecdoche. because every *beguru* event not all the texts used are the same text, because in every *beguru* event it has a different text so that each *beguru* text has a different types of figurative language.

C. Discussion

This study discusses the figurative language in *beguru* of Gayo culture. The data of this research were collected from the informant's recording of *beguru* and supported by the interview with him. In *beguru*, figurative sentences are used not only for the bride or groom, but also for giving thanks to God, words that point to God's power, then in this beguru also uses words of respect for *reje* (head of village) by representatives who have a celebration or event for a welcoming speech at the beguru event.

In *beguru*, *reje* brings several village officials, they are the RGM (People of Genap Consensus), Petue (Parental Figure), and the priest. They have their respective duties in their roles, such as RGM (People of Genap Consensus) is a representative of the community who sits in the village government, whose job is to convey public complaints to the reje and facilitate community affairs to the reje. Petue (Parental Figure) is an expert on customs in the village, is also an advisor to Reje, as well as to provide words of advice in learning events, if Reje is unable to speak or is not good at talking about customary matters.

And the last is the priest, the priest is the king's subordinate who is in charge of giving advice to the bride and groom about the marriage life that will be passed by the bride and groom later and the priest also gives a speech or respect to reje so that the pickle can run smoothly as desired.

According to Keraf (2010:138) declared that "figurative language consists of 16 kinds, they are: simile, metaphor, repetition, personification, allusion, eponym, epithet, synecdoche, metonymy, antonomasia, hyperbole, irony, satire, innuendo, antiphrasis, and paronomasia". After collecting and transcribing the data, there were classified into 5 types of figurative languages as found on *Beguru* of Gayo Culture. The researcher found five types of figurative languages in this culture, there are : simile, methapor, repetition, hyperbole and synechdoche.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on previous data analysis, this study can be conclude as follows :

1. There are five types of figurative language used in *Beguru* of Gayo culture, namely : simile, metaphor, repetition, hyperbole and synechdoche. The dominant type of figurative language in *Beguru* of Gayo culture mostly is hyperbole, which is the uuterances used more than once.

2. The reason why figurative language is used in *Beguru* of Gayo culture is to soften the delivery, so it is not directly stated, even though the meaning of figurative language is the same in the end, but this is explains what is culture, arts are said in delivery. So, using figurative language in *Beguru* of Gayo culture does not make the listener feel bored even though the meaning of sentence are similar.

B. Suggestions

Based on the research conclusions described above, the researcher suggests that something needed to be considered in conducting the related research, the suggestions were as follows :

1. To the middle of Aceh government, Bener Meriah to continue for maintaining and preserving all cultures for the next generation so that the customs that have been carried out do not feel rare and become extinct.

2. For the students, the researcher suggests to students to learn about figurative language because it's very interesting and very important to improve the ability of vocabularies.

3. For other readers, you need to learn mor about your own culture, especially about oral traditions in order to better understand it. The researcher also suggest who are intereserd in analyzing figurative language to be more careful in identifying the types of figurative language.

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APPENDINCES

IDENTIFY OF INFORMANT

Informant

Name   : Sahida Rati Muda

Age   : 49 years

Ethnic   : Suku Gayo

Adress   : Desa Pante Raya, Kecamatan Wih Pesam, Kabupaten Bener Meriah

Job   : The master of *beguru* of Gayo culture, recorder event at the moment of *beguru.*

INTERVIEW SHEET

Researcher : Assalamualaikum warahmatullahi wabarakatuh ma, ma apakah dalam beguru ini ada Bahasa kiasannya ma?

Informant : Waalaikumsalam warahmatullahi wabarakatuh, iya nak di dalam beguru ini ada Bahasa kiasan di dalamnya.

Researcher : Kenapa di dalam beguru itu harus memakai Bahasa kiasan ma?

Informant : Kiasan yang digunakan dalam acara berguru tersebut, adalah untuk memperhalus penyampaian, jadi tidak langsung di utarakan, walaupun makna dari kiasan tersebut ujung ujungnya sama saja, tapi inilah yang dikatakan adat, budaya, seni dalam penyampaian, dan tidak semua kalimat kalimat itu sama dalam setiap acara berguru, proses penyampaiannya berbeda beda, walaupun tujuannya sama, terkecuali penghormatan kepada reje dan para aparat nya, itu sama, tergantung daerah masing-masing

Researcher : Baik ma, terima kasih ma atas penjelasannya ma, lalu apakah ada waktu tertentu dalam pelaksanaan beguru ini ma?

Informant : Sebelum nikah, dibuatlah acara berguru tersebut untuk calon, waktunya biasa kalau pagi lebih bagus karena suasana sedang naik matahari, maka bila beguru di waktu tersebut dipercaya menaikkan derajat atau rezeki si calon nantinya. Tapi, sudah sering juga malam dilaksanakan, karena mengingat besoknya sudah nikah jadi waktunya sempit.

Researcher : Baik ma, kenapa dalam acara beguru ini reje banyak berperan ma?

Informant : Karena tidak ada siapapun yang paling berharga di acara tersebut selain reje tersebut, karena memang hanya dengan reje dan aparatnya yang dapat mensukseskan acara pernikahan, dan seperti kalimat yang ada di dalam beguru bahwasannya reje dan aparat nya menyelesaikan segala urusan yang terjadi dalam kampung tersebut, misalnya orang bertengkar, orang cerai, orang mencuri dan kejahatan lainnya.

Researcher : Baik ma, terima kasih banyak ma atas penjelasannya dan sudah memberikan saya informasi yang sangat detail ya ma. Saya tutup wawancara ini dengan mengucapkan wabillahitaufiq walhidayah. Wassalamualaikum warahmatullahi wabarakatuh.

Informant : Iya nak, sama – sama. Waalaikumsalam warahmatullahi wabarakatuh.

THE TEXT OF *BEGURU*

Assalamualaikum warahmatullahi wabarakatuh

Murum urum kite mengucep puji urum syukur ku Allah Ta'ala, si nge munosh rahmat urum kurnie e ku kite, sehingge kite depet murum ibatang ruang tete gergel umah si sara ni. Selawat urum salam gere lupen kite sawahen ku nabinte Muhammad SAW. Asal payah pedi junjungen te berjuang nge mai kite ari arul sihine ku pematang si mulie, salah satu dene I taring ne ku kite membangun rumah tangga si mulie, insya Allah porami kite saksiken urum urum.

Reje…

Si kami pemuliei reje si mu suket sipet, si timang beret juel merege, daling kolak kin seserenen, kayu rubu ken pelongohen, si remalan termulo murentang tali, si kunul terkuen mumutusen peri. Si kedue mien ku imem siperlu sunet si munerime warisen ari nabinte, selanjut e ku peteu si musidik sasat si layak laku si wajib tetah siperlu tentu, si kami hormati ku rayat genap mupakat kin alang tunung beret bantu beserta kaum biak sudere si ara wan batang ruang umah sara ni si kami pemuliei. Tertib bermajelis umet bermelie, antara kite urum kite nge mujurah keranam pirak batil tembege siberbalut ruje siberukir kerrawang siberisi belo si tumung gagang, pinang ben wet ari tampuk, kapur putih lagi bersih, asal nge berpilih kacu bunge lawang.

Reje…

Tekune mubetehe reje mungtu udahbeli ari si lalu, apak tu kdang kapur ari si telah sudah, mude tu udah pinang ari si nge – nge, kelat tu udah konyel ari si nge munge, ini pe gere kami seje reje, ampun ku Allah maaf ku tuah bahgie reje.

Reje…

Ike kite ingeti kin budi belangi, lagu nami luh ari mata, ike muninget kite ken buet palis, karang relis gere neh rata. Kami sigehni mutamunen kul beriringan naru, gere tekek gere dele tu menurut tenah ni simutaluara tulu curake.

1. Gere mehat ken sitetueni kami lebih tu kin taluk idene ike kunule kenake kenake bersere, ike nome segenyur malang, matape sapur penengenenpe asa kurang.

2. Kin simemude mujangkoe kadang munyintak, mujurahe kadang munulak, rayoh tengah porak tengah galak murip I denie.

3. Budak sitengah remalan kunjung kuralik bersesangkan, ikoai ke mulewen ike iengoni kemeldi asa kite.

Ken kuson kapit kinine, relem urum engele reje si kin cing urum neraca, kebetape reje perlu tentu turah tetah, salah bertengah benar berpapah, silebih bereut kesikureng bertamah, sisalah bersemah ilit berisi, salam semahku reje ini mulo kami nahen kutuah bahgie ni reje.

Reje…

Angin le kire berasal, ujen berusul, perbueten nge musaliah, asalni kuyu ari simang simuk, asal ni uren ari kedute, asalni edet ari kute merhum, asal ni ukum ari cik serule, umah pitu

ruang pemulang pitu mata ike iuken telege tujuh ike ipaluh wih pitu kuala, ike ku lut berpawang puke tike ku deret lancang sira.

Reje…

Ari sene bubak sene bube, sene ni kekanak nge sawah ku jema tue, enti bang berdosa kite ku tuhen, enti besesalahen kite jema tue, ara bang masyarakat ni kami berdediang berkekede, munentong belang si gere ilen berpancang, mu nengon uten sig ere ilen betene, I tingok bang ari pematang, tercengang bang ku ujung ni lepo, tersino – sino bang ku batang ruang, tercerak – cerak bang mungenali biak bercerite bang mungenali sudere.

Reje…

Tercerak urum cerite lo si pitu urum ketike si lime, terbilangen si jeroh, urum ketike si bise, ratib tenge mu ssara nanguk, nyawa nge mu sara peluk.

Reje…

Ike kulangit nge le mupucuk bulet, ike ku bumi nge mujantan tegep, ike naru pe tali ara pemuncak, ike narupe cerak sara we metike e, ike taris nume kirimen, rempele nama ujute, ike edete nge beredet, ike ukume nge berkalam, senie bertubuh fiile berupe, ini nama ujute.

Reje…

Jurah berjamut, talu beresut, I arap ni reje ni ara tulu tepang si kunul atan ni ampang, berules urum upuh kerawang, si kiri ken penumbak si kuen ken penumpang si lelahe si cengkeh bulang, engon sareh I panang nyata, amat mutubuh pangan murasam ike kilep gerene muriko, ike mujentik gerene mugelo, ike oya gere ne nume, ini nama ujute munerie mi.

Wassalamualaikum warahmatullahi wabarakatuh

THE MEANING OF TEXT *BEGURU*

Assalmualaikum warahmatullahi wabarakatuh

Bersama – sama kita mengucap puji syukur kepada Allah Ta'ala, yang telah memberikan rahmat dan karunia kepada kita, sehingga kita dapat berkumpul dalam ruangan ini. Salawat dan salam kepada junjungan kita Nabi Besar Muhamad SAW, yang telah bersusah payah membawa kita dari alam kegelapan kea lam yang terang benderang seperti yang kita rasakan sekarang ini. Dan salah satu sunnah yang ditinggalkan kepada kita adalah untuk membangun rumah tangga yang mulia, insya Allah sebentar lagi kita saksikan bersama – sama.

Reje (Sebutan umtuk kepala kampung)

Yang kami muliakan kepala kampung yang selalu adil, yang selallu kami hargai, tempat kami mengadu dan bersandar, yang selalu di depan membantu kami, yang selalu terdepan dalam membuat keputusan, yang kedua penghormatan kami kepada Bapak Imam yang membawa ilmu warisan Nabi, yang selalu menegakkan kebenaran dan menentang yang

bathil, selanjutnya kepada para aparat kampung yang selalu memberikan bantuan dalam mengurus masyarakat. Dan yang kami hormati seluruh masyarakat yang turut membantu, ringan bersama di jinjing, berat Bersama di pikul yang ada dalam ruangan ini. Majlis yang kami muliakan, diantar kita sudah saling searah terima batil (tempat makan sirih), yang dibalut dengan kain yang berukir kerawang yang sudah diisi daun sirih, pinang yang baru di petik, juga kapur yang putih bersih, dan gambir pilihan beserta bunga lawang.

Reje…

Barang kali terlalu tua daun sirihnya, terlalu mabuk kapurnya dari yang lalu, terlalu muda mungkin pinang dari yang sudah sudah, terlalu kelat rasa konyel (serabut yang kelat dari kulit kayu), ini tidak kami sengaja, kami mohon ampun kepada Allah mohon maaf kepada saudara sekalian.

Reje…

Bila kita ingat perbuatan yang baik, bagaikan tetesan embut jatuhnya air mata, bila kita ingat pekerjaan buruk, tebing yang curam tidak lagi rata. Kami yang dating ini rombongan besar, tidak terlalu sedikit juga tidak terlalu banyak, dan terbagi berbagai jenis.

1. Mungkin kami yang tua – tua ini, terlalu banyak permintaan, duduknya maunya bersandar, bila tidur ingin lempang, apalagi mata yang sudah kabur untuk melihat sudah mulai berkurang.

2. Datang juga kami dengan yang muda mudi, permintaan bermacam – macam, tingkah laku mungkin tidak sesuai, maklumlah sedang darah panah, sedang indah – indahnya hidup di dunia ini.

3. Kmai yang datang juga Bersama anak -anak, yang selalu sibuk berlarian kesana kemari, apa yang kita larang, itu yang dia kerjakan, yang membuat kami merasa malu.

Untuk kelancaran acara ini, dalam dan dangkaljnya reje lah yang menentukan, reje lah yang menetapkan, yang salah mohon di perbaiki, yang benar kita ikuti, yang lebih mohon dikurangi, yang kurang mohon dilengkapi, yang salah mohon dimaklumi, salam kami yang datang ini kepada seluruh masyarakat yang ada disini.

Reje…

Angin mempunyai asal, hujan mempunyai sumber, perbuatan berdasar hokum, angin berasal dari gurun sahara, datangnya hujan karena embun, adat berasal dari kebiasaan, asalnya hokum dari Allah, rumah tujuh ruang sebagai tempat menyelesaikan perkara, bila di langit ada tujuh bintang, maka kalua di bumi ada tujuh mata air, bila di gunung memliki tujuh telaga, maka di bawahnya aka nada tujuh aliran airnya, kalua kelaut harus dengan nahkoda, bila ke hutan harus dengan pawing yang ahli.

Reje…

Dari senda gurau anak kita, kini sampailah kepada kita para orang tua agar kita tidak memikul dosa kepada Allah, agar kita orang tua jangan saling emnyalahkan, ada salah satu masyarakat kami yang awalnya bermain 0- main ke kampung reje, tujuannya

melihat lapangan luas yang belum di temoati orang, juga melihat hutan yang belum dimiliki orang, dia lihat dari atas bukit, dia pandang dari teras rumah, dia lirik langit – langit rumah, mulailah dia bercerita untuk mencari sahabat sambal mencari saudara.

Reje…

Berbicara dan berceritalah si anak kepada kami pada satu waktu, bahwa hubungan siaturrahim sudah berlaku, tidak dapat terpisahkan lagi.

Reje…

Memandang ke langit tampaklah pucuk kayu, bila melihat ke humi nampaklah akarnya, Panjang tali pasti ada ujungnya, bila banyak pun berbicara, pasti ada batasnya, bila kami bawa barang, bukanlah barang kirimian, REMPELE namanya, bila adatnya sudah disesuaikan, hukumnya sudah ditetapkan, orangnya memiliki tubuh, juga memiliki rupa, inilah dia orangnya.

Reje…

Penyerahan kami semoga disambut, di depan reje ini ada tiga orang yang duduk berjejer rapi, duduknya di atas ampang (tempat duduk persegi empat untuk orang – orang yang di hormati, baik calon mempelai atau raja), di selimuti dengan kain Panjang bersulam kerawang, yang duduk di kiri dan kanan adalah sebagai pendamping atau ajudan, yang di tengah berbaju jas dan bertopi rapi, mohon dilihat dengan nyata, mohon di lihat dengan seksama, dia diam bukan karena dia bisu, inilah dia orangnya, mohon di terima…

Wassalamua'alaikum warahamatullahi wabarakatuh

CURRICULUM VITAE

I.   Personal Detail

Name   : Nasya Azzahraini

NPM   : 1802050055

Majoring   : English Education

Place and Date of Birth : Stabat, 24 November 2000

Gender   : Female

Religion   : Islam

Status   : Single

Name of Father   : Ir. Sadarsah

Name of Mother   : Napsiah, S.E

Addres   : Jl. Asrama No. 181 C Medan Helvetia

Phone Number   : 0822 4870 3009

Email   : azzahraini2000@gmail.com

II.   **Formal Education**

a. TK As - Sakinah (2005 – 2006)

b. SD Al -Washliyah Ampera II (2006 – 2012)

c. MTS PP Ar – Raudlatul Hasanah (2012 – 2015)

d. MAS PP Ar – Raudlatul Hasanah (2015 – 2018)

e. The students of University of Muhammadiyah North Sumatera (2018 – 2022)

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FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
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Website: http:/www.fkip.umsu.ac.id E-mail: fkip@umsu.ac.id

Form : K – 1

Kepada Yth: Bapak Ketua & Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa	: Nasya Azzahraini
NPM	: 1802050055
Prog. Studi	: Pendidikan Bahasa Inggris
Kredit Kumulatif	: 141 SKS

IPK= 3.56

Persetujuan Ket./Sekret. Prog. Studi	Judul yang Diajukan	Disahkan oleh Dekan Fakultas
4/23/202...	Figurative Language in *Beguru* of Gayo Culture	
	An Analysis of Perlicutionary Acts in Social Media Instagram	
	Intercultural Communication at Islamic Boarding School Ar-Raudlatul Hasanah	
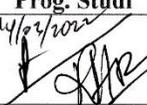
Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak saya ucapkan terima kasih.

Medan, 14 Maret 2022
Hormat Pemohon,

Nasya Azzahraini

Keterangan:

Dibuat rangkap 3 : - Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Program Studi
- Untuk Mahasiswa yang bersangkutan

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Website: http://www.fkip.umsu.ac.id E-mail: fkip@umsu.ac.id

Form K-2

Kepada : Yth. Bapak Ketua/Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Assalamu'alaikum Wr, Wb

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa	: Nasya Azzahraini
NPM	: 1802050055
Prog. Studi	: Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:

Figurative Language in *Beguru* of Gayo Culture

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu:

1. **Dr. Khairun Niswa, M. Hum**

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.

Medan, 4 Maret 2022
Hormat Pemohon,

Nasya Azzahraini

Keterangan
Dibuat rangkap 3 :
- Untuk Dekan / Fakultas
- Untuk Ketua / Sekretaris Prog. Studi
- Untuk Mahasiswa yang Bersangkutan

FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
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Jl. Mukthar Basri BA No. 3 Telp 6622400   Medan 20217   Form K3

Nomor   : 668 /II.3-AU/UMSU-02/F/2022
Lamp   : ---
H a l   : Pengesahan Proyek Proposal
               Dan Dosen Pembimbing

Assalamu'alaikum Warahmatuullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama Mahasiswa   : Nasya Azzahraini
NPM   : 1802050055
Program Studi   : Pendidikan Bahasa Inggris
Judul Penelitian : Figurative Language in *Beguru* of Gayo Culture

Dosen Pembimbing : Dr. Khairun Niswa, M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa Perpanjangan tanggal : 16 Maret 2023

Wa'alaikumsalam Warahmatullahi Wabarakatuh.

Medan, 13 Sya'ban   1443 H
        16 Maret   2022 M

Dekan

Dra. Hj. Syamsuyurnita, M.Pd
NIP 19670604 199303 2 002

Dibuat rangkap 4 (empat)
1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing
4. Mahasiswa yang bersangkutan
   WAJIB MENGKUTI SEMINAR

QS STARS
★★★★

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Website: http://www.fkip.umsu.ac.id E-mail: fkip@umsu.ac.id

BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Selasa Tanggal 16 Bulan Agustus Tahun 2022 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap   : Nasya Azzahraini
N.P.M   : 1802050055
Program Studi   : Pendidikan Bahasa Inggris
Judul Proposal   : Figurative Language in *Beguru* of Gayo Culture

No	Masukan dan Saran
Judul	Emphasizing the problems of the study.
Bab I	
Bab II	Previous Related Studies.
Bab III	Sampling techniques
Lainnya	
Kesimpulan	[✓] Disetujui [ ] Ditolak [ ] Disetujui Dengan Adanya Perbaikan

Dosen Pembimbing

(Dr. Khairun Niswa, M.Hum)

Dosen Pembahas

(Dr. Bambang Panca Syahputra, M.Hum)

Panitia Pelaksana

Ketua

(Pirman Ginting, S.Pd., M.Hum)

Sekretaris

(Rita Harisma, S.Pd., M.Hum)

MAJELIS PENDIDIKAN TINGGI
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Website :http://www.fkip.umsu.ac.id Email: fkip@umsu.ac.id

SURAT KETERANGAN

بِسْـــــــمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

NamaMahasiswa   : Nasya Azzahraini
NPM   : 1802050055
Program Studi   : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari   : Selasa
Tanggal   : 16 Agustus 2022
DenganJudul Proposal : Figurtive Language in *Beguru* of Gayo Culture

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut.

Atas kesediaan dan kerja sama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahteralah kitasemuanya. Amin.

Dikeluarkan di:
Medan,
Pada Tanggal: Agustus 2022

Wassalam
Ketua Program Studi
Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd., M.Hum.

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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SURAT PERNYATAAN

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Saya yang bertanda tangan dibawah ini:

Nama Mahasiswa	: Nasya Azzahraini
NPM	: 1802050055
Program Studi	: Pendidikan Bahasa Inggris
Judul Penelitian	: Figurative Language in *Beguru* of Gayo Culture

Dengan ini saya menyatakan bahwa :
1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong ***Plagiat.***
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Agustus 2022

Diketahui oleh

Ketua Program Studi Pendidikan Bahasa Inggris

Hormat saya,

Yang membuat Pernyataan

Pirman Ginting, S.Pd., M.Hum.

Nasya Azzahraini

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Website: http://www.fkip.umsu.ac.id E-mail: fkip@umsu.ac.id

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminar oleh mahasiswa di bawah ini:

Nama Lengkap   : Nasya Azzahraini
N.P.M   : 1802050055
Program Studi   : Pendidikan Bahasa Inggris
Judul Proposal   : Figurative Language in *Beguru* of Gayo Culture

Pada hari Selasa, tanggal 16, bulan Agustus, tahun 2022 sudah layak menjadi proposal skripsi.

Medan, 16 Agustus 2022

Disetujui oleh:

Dosen Pembimbing   Dosen Pembahas

(Dr. Khairun Niswa, M.Hum)   (Dr. Bambang Panca Syahputra, M.Hum)

Diketahui oleh
Ketua Program Studi,

(Pirman Ginting, S.Pd., M.Hum)

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

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Website : http://fkip.umsu.ac.id   E-mail : fkip@yahoo.co.od

UMSU
Unggul| Cerdas| Terpercaya

Bila menjawab surat ini agar disebutkan
nomor dan tanggalnya

Nomor	: **1749** /II.3/UMSU-02/F/2022	Medan, 26 Muharram	1444 H
Lamp	: ---	24 Agustus	2022 M

H a l   : **Izin Riset**

Kepada : Yth. Bapak/Ibu Kepala
Desa Pante Raya Kec.Wih Pesam Kab.Bener Meriah.
Di
Tempat.

Bismillahirahmanirrahim
Assalamu'alaikum Wr. Wb

Wa ba'du semoga kita semua sehat wal'afiat dalam melaksanakan tugas sehari-hari sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk penulisan Skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/ibu memberikan izin kepada mahasiswa kami dalam melakukan penelitian /riset ditempat Bapak/ibu pimpin. Adapun data mahasiswa tersebut di bawah ini :

Nama	:	**Nasya Azzahraini**
N P M	:	1802050055
Program Studi	:	Pendidikan Bahasa Inggris
Judul Penelitian	:	**Figurative Language in Beguru of Gayo Culture**

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/ibu kami ucapkan banyak terima kasih, Akhirnya selamat sejahteralah kita semuanya. Amin.

Wassalam
Dekan

Dra. Hj. Syamsuyurnita, MPd.
NIDN : 0004066701

**Pertinggal

QS STARS
★ ★ ★ ★

PEMERINTAH KABUPATEN BENER MERIAH
KECAMATAN WIH PESAM
KAMPUNG PANTE RAYA
Jalan jalur dua Bandara Rembele-panteraya KM 85 Kode Pos 24591

SURAT KETERANGAN IZIN PENELITIAN/RISET
Nomor :142 / 392 / SKD / PR / 2022

Reje Kampung Pante Raya Kecamatan Wih Pesam Kabupaten Bener Meriah Dengan ini Menerangkan Bahwa :

Nama	:	**NASYA AZZAHRAINI**
NPM	:	**1802050055**
Pogram Studi	:	Pendidikan Bahasa Inggris
Judul Penelitian	:	Figurative Language in Beguru Of Gayo Culture
Alamat	:	Kampung Pante Raya,Kecamatan Wih Pesam
		Kabupaten Bener Meriah

Benar nama tersebut diatas telah Melakukan Penelitian/Riset di kampung Pante Raya Kecamatan Wih Pesam Kabupaten Bener Meriah dengan Judul Figurative Language In Beguru Of Gayo Culture. Maka dari itu Reje Kampung Pante Raya mengeluarka surat keterangan ini.

Demikian Surat Keterangan ini Kami buat dengan sebenarnya agar dapat di pergunakan seperlunya.

Pante Raya, 07 September 2022
Reje Kampung Pante Raya

F A J A R U D D I N

MAJELIS PENDIDIKAN TINGGI
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Website: http://www.fkip.umsu.ac.id E-mail: fkip@umsu.ac.id

BERITA ACARA BIMBINGAN PROPOSAL

Perguruan Tinggi   : Universitas Muhammadiyah Sumatera Utara
Fakultas   : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi   : Pendidikan Bahasa Inggris
Nama Lengkap   : Nasya Azzahraini
N.P.M   : 1802050055
Program Studi   : Pendidikan Bahasa Inggris
Judul Proposal   : Figurative Language In *Beguru* of Gayo Culture

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
18 April 2022	Bab I : Alasan kenapa diteliti, Perbaikan kata-kata yang salah	
28 Juni 2022	Bab II : Perbaikan nomor sub bab, menambahkan teori dari para ahli, membuat kerangka konseptual	
01 Juli 2022	Bab II : Memperbaiki penulisan, menambah teori dari para ahli di teori type of semantics, mengurutkan berdasarkan tahun	
20 juli 2022	Bab I : Paragraf 1, III, dan IV menyebutkan teori para ahli Bab II : Kerangka konseptual diambil dari point bab2	
23 juli 2022	Bab I : Perbaikan tulisan Bab II : Menyebutkan nama jurnalis pada related study Bab III : Menjelaskan pengertian dari poin metode kualitatif	

Medan, 8 Agustus 2022

Diketahui oleh:
Ketua Prodi

Dosen Pembimbing

(Pirman Ginting, S.Pd., M.Hum)

(Dr. Khairun Niswa, M.Hum)

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Judul Skripsi : Figurative Language in *Beguru* of Gayo Culture

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