

The analysis of proverb meaning in *Tenggelamnya kapal van der wijck* film: a metaphorical approaches

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ABSTRACT

This thesis analyzes about proverbs meaning found in Tenggelamnya Kapal Van der Wijck film. There are some aims of the research, namely (1) to describe the proverbs meaning that belong to traditional and cognitive metaphor (2) to describe the functions of proverbs meaning and (3) to explain the religion and culture values of proverbs used in Tenggelamnya Kapal Van der Wijck film. This research was conducted by using descriptive qualitative method through applying several stages. The first one was by collecting data through three ways: (1) document technique, (2) observation technique and (3) note technique. The second one analyzing data use identity method (metode padan). The third, the writer uses metaphor approaches to get the meaning of proverb that found in Tenggelamnya Kapal Van der Wijck film. The using of metaphor in this research has two approaches those are traditional and cognitive metaphor. Meanwhile, the functions and the values that contained in proverbs are explained in this research as well. From the result of the research, this research shows that proverb as the heritage of the culture and gives contribution significantly to development of language as part of Minangkabau culture community.

Key word: Proverbs, Minangkabau, Metaphorical Analysis

I. INTRODUCTION

Semantics is the branch of linguistics that examines the meaning. Semantics is as a branch of languages the same status as the branches of knowledge of other languages. Wagiman (in Fariatul Ferimawati, 2008:3) stated that semantics is the study of meaning in language. It is a fact that meaning is a part of language, but this definition has not been clearly delineated and given fair treatment in the study of language until very recently. Other forms of semantics include the semantics of programming languages, formal logic and semiotics. Semantics is the study of meaning that is used for understanding human expression through language.

Proverb is a form of traditional language or figurative language in the form of a sentences. In addition, proverbs are a form style of language that a form of traditional language that used by human. According to Lakoff and Johnson (in Susana Widyastuti:2010) in everyday life to express various purposes, a human being a lot of using

style of language. On the other hand, Mieder (2005:1) said that proverb have always played a major role in human communication, be it oral or written form and there is no doubt that proverbs are traditional expression of human wisdom is here to stay for generation to come.

Moreover, the provisions of nature that are arranged in to a proverb describes the various forms and styles of live expressed indirectly and full of imagery. It cannot be translated literary because it could be contrary to logic. Mieder wrote in some her books about proverbs give her reasons about why the proverb very hard to description in an exact. Mieder (in Iqbal Nurul Azhar) said that the reason for not being able to formulate a universal proverb definition lies primarily in the central ingredient that must be part of any proverb definition-traditionalist. The term "traditionalist" includes bot aspects of age and currency that a statement must have to be considered a proverb. In addition, get the reason why the proverbs not to description that universal because the proverbs lie on

component that glutinous with all definition of proverbs is traditionalist.

In this research, the use of metaphor is to find the meaning contained of proverb.

Oktavianus (2013:130) metafora dapat membangun kekayaan makna dalam bahasa, menggunakan metafora dalam bahasa dan kebudayaannya dapat dikategorikan sebagai masyarakat yang memiliki budaya yang bersifat dinamis, terbuka dan fleksibel.

Oktavianus (2013:130)said that metaphor can build its meaning in the language, using a metaphor in the language and culture can categorize as a society that have a culture that is dynamic, opened and flexible.

The featured from Minangkabau language is using of metaphor, the use of metaphor intended to keep the image and esteem self each participant.

Metaphor is creative meaning in language, metaphor itself is associated with human speech. This reflects that metaphor is not only about the language, but also about the cultures and ways of thinking man or even the personal views of the members of a community group. According to Lakoff and Johnson (in Lawler, 1983) metaphor is a device of poetic imagination and the rhetorical flourish. They said that metaphor is a way of conceiving of one thing with the other thing and its primary function is to understanding. Metaphor in this research that examines the meaning and context of the use of metaphor contained with proverbs meaning in *Tenggelamnya Kapal Van der Wijck* film.

Tenggelamnya Kapal Van der Wijck film is Indonesia of romantic drama 2013, directed by Sunil Soraya and produced by Ram Soraya. The film is adapted from the novel of the same name writer by Buya Hamka. *Tenggelamnya Kapal Van der Wijck* film tells the social background differences that come between Hayati and Zainuddin. Hayati from Minangkabau and Zainuddin from Makasar. The differences of background that

cannot make them together. So, Hayati marriage with Aziz (a man from Minangkabau) but she is not happily with his marriage. His husband bankrupt and Hayati stay in Zainuddin house. In the last story, Zainuddin has known if Hayati still love him until her death. The film is applying Minangkabau culture that still values closely with phrases proverb.

For example, datum found in *Tenggelamnya Kapal Van der Wijck* film:

Datum I in 00:17:00-00:18:24:

In the first datum on conversation between *Mak Datuak* and Hayati. Then, in this conversation has a proverb found in *Tenggelamnya Kapal Van der Wijck* film, for example:

<i>Indak lapuak dek hujan, indak lakang dek paneh</i>	Minangkabau language
<i>Tidak lapuk oleh hujan, tidak rusak oleh panas</i>	Indonesian language

In Minangkabau, *Indak lapuak dek hujan, indak lakang dek paneh* as a proverb to maintain the culture. Paul Radin (in Boy Yendra Tamin:2012) stated that culture is a past time and culture is a part that nothing gets separated from human life. In the *Indak lapuak dek hujan, indak lakang dek paneh* is the one of forms from *Adat Nan Sabana* *Adat* in Minangkabau because *Adat Nan Sabana* *Adat* is the fact that occur has the value in community. In addition, it also meaningful as the laws that is not changeable. According to Hardi Putra Wirman (2013) said that *Adat Nan Sabana* *Adat* is the same as with the laws of nature, the law that is not depending on human view.

In this research, the writer tries to analyze of *Tenggelamnya Kapal Van der Wijck* film directed by Sunil Soraya because this film so interesting. In this story recount about love story with full of conflicts because of different cultures. This film is presented the story adapted from the classic novel forces packed with interesting and retaining ethnic

element, such as dialogue between characters that use the local language.

The reason of the writer chooses *Tenggelamnya Kapal Van der Wijck* film as the object of the research is because it shows local culture with its unique language that used in proverbs. On the other hand, there are some meaning found in proverbs and the writer is interested in examining the meaning that exist in proverbs. In addition, it is seldom to find someone who analyzes the meaning of proverbs as linguistics object.

From discussion above, a language that is expressed in the words also have significance of proverb meaning that consist of metaphor. Therefore, the writer will analyze of proverb meaning in *Tenggelamnya Kapal Van der Wijck* film by using metaphorical analysis. The writer hopes this analysis help the readers to have better understanding about the metaphorical meaning from the film.

II. METHOD OF THE RESEARCH

In this research, the writer focuses on proverb meaning with a metaphorical analysis in *Tenggelamnya Kapal Van der Wijck* film. Descriptive qualitative method will be used in this research. According Sudaryanto (1993:62) a descriptive method is research done solely based on the fact. So, the writer made descriptive method cause the research just descriptive story and in addition, a qualitative are in the form of words rather than numbers (Mahsun:2005). Thus, descriptive qualitative method is relevant to this research because in this research focuses on proverb meaning with a metaphorical analysis in *Tenggelamnya Kapal Van der Wijck* film.

In source of data, it has two sources of data that are locational and substantial. The source of data in this research make up of language that form of proverbs in *Tenggelamnya Kapal Van der Wijck* film as the object. Sudaryanto (1993:9) states that data is not exactly same with the object of the research. Data is identified or used materials of the research. So that, source of data in this research refers to source of locational data. Locational data is the place where the data can

be obtained. The writer is getting the data in *Tenggelamnya Kapal Van der Wijck* film.

On the other hand, for substantial data is the object for the research and the writer taken from the object of the research is the proverb using in *Tenggelamnya Kapal Van der Wijck* film. Substantial data was taken from utterances in *Tenggelamnya Kapal Van der Wijck* film. Moleong said that (in Ida Eliza:2014) source of data in qualitative research is form of the words in action and the writer making of proverbs as substantial data.

In qualitative research, or research subject respondents called the informant. Informants are people who release information on the desired data researchers concerned with research that is being implemented. According to Samarin (1988:55-70) said that informant is a person or a description to be obtained. In this research, the writer used multiple informants in order to obtain the meaning of the proverb accurately. On the other hand, the criteria that from the writer itself, among other:

1. People are willing to be interviewed
2. Native speakers of Minangkabau
3. Healthy physical and spiritual

Then, the writer found two informants from Minangkabau. Firstly, Datuk Ba'as Rajo Ba'asir with the profession as leader of communal prayer and he is 75 years old. Secondly, Mr. Zulkifli has Tanjung of his ethnic group and he is 68 years old. They are live in Padang city, West-Sumatra.

Data collection is a systematic approach to gathering information from a variety of sources to get a complete and accurate picture of an area of interest. Data in the form of a document like this can be used to inform that occurred in the past. In this research, the writer uses some technique to collecting data, they are:

a. Document Technique

According Sugiyono (in Trianto, 2013: 240) the document is a record of events that had passed. Documents can be in the form of text, images, or the monumental works of a person. In this research, the writer is make of film that is part of document in the form if

image to get object of the research in *Tenggelamnya Kapal Van der Wijck* film.

b. Intensively Technique

In this research, the writer makes intensively technique to observe the use of the language orally.

Menurut Mahsun (2005:90) metode simak merupakan metode yang digunakan dalam penyediaan data dengan cara peneliti melakukan penyimakan penggunaan bahasa.

According Mahsun (2005:90) refer to the observation method is a method used in the provision of data by researcher conducted observations using language.

In an attempt to get the data, the writer does sample blood to listen to use the language orally to do a basic technique with tapped. According Mahsun (2005:90) sample blood to use the language orally it may be possible if the researcher appears as people who have tapped use the language from someone. The next technique, the writer makes *Simak Bebas Libat Cakap* (SBLC) because the writer just as researcher to use the language and don't involve in the narrative who's researched of language. Mahsun (2005:90) said *Simak Bebas Libat Cakap* (SBLC) is researcher only serves as an observer use the language by the informant.

c. Note Technique

Note technique that the ways in which the writer to record the data that has to do with the problem of writer are selected, arranged, further classified.

Teknik catat digunakan sebagai teknik dalam pengumpulan data. Teknik catat adalah mencatat beberapa bentuk yang relevan bagi penelitiannya dari penggunaan Bahasa secara tertulis (Mahsun, 2005:93).

Note technique used as a technique in data collection. Note technique is recorded several forms that are relevant for research on the use of

language in writing (Mahsun, 20015:93)

The writer used note technique to write of some proverb which appeared in this film. Afterwards, the next step is the writer note all of proverb which appears in every scene. Then, note technique to collecting accurate data by informant from data in this *Tenggelamnya Kapal Van der Wijck* film.

In this research, the writer uses identity methods (*metode padan*), identity methods are the method used to assess or that are beyond language, regardless of the language and does not become part of the language (Sudaryanto,1993). Moreover, also divided these methods into five types, one of the type is translational method (translational [identity] method), in which the decisive tool lingual language or another. The writer used translational method to get meaning of proverb in *Tenggelamnya Kapal Van der Wijck* film because it is as the advanced method after note of proverb the writer is translation the meaning from Minangkabau-Indonesian-English. Here, the example the data from the *Tenggelamnya Kapal Van der Wijck* film:

Datum II in 00:07:50-00:08:22:

<i>Pucuk dicinto ulam pun tibo</i>	Minangkabau language
<i>Pucuk dicinta ulam pun tiba</i>	Indonesian language
No shade his heat, the rain certainly no letup	English language

III. RESULT

In this research, the data is reported in writing. The writer uses informal (verbal) method to present the research because the data that analyze in the form of word based on the finding. The writer presents as an introduction outlining the background of the problem, identification of the problems, goals, and ends with the systematic of writing in this research. In method of the research, the writer will outline in depth of studies. After that, the writer will discuss of trouble found such as

proverb meaning that consist of metaphor in this film *Tenggelamnya Kapal Van der Wijck*.

IV. DISCUSSION

Discussion of the research, the writer discusses deeply proverbs meaning in *Tenggelamnya Kapal Van der Wijck* film by metaphorical analysis. The findings and discuss using metaphorical analysis, the function of proverbs and the values of proverbs found in *Tenggelamnya Kapal Van der Wijck* film.

The use of metaphor seems also to use the language in order to refined. In the specific contexts for the use of metaphor, something that is considered to be rude and make embarrassed anyone get a cop out. According Kridalaksana (in Ayu Amelia Surya,2009:11) metaphor is used of the word or another expression for the object or another concept based on comparison. In addition, in this research the writer tries to discuss about classifications of proverbs, functions of proverbs and the values of proverbs that found in *Tenggelamnya Kapal Van der Wijck* film.

Mieder (1993) wrote in some her books about proverbs give her reasons about why the proverb very hard to description in an exact. Mieder (in Iqbal Nurul Azhar) said that the reason for not being able to formulate a universal proverb definition lies primarily in the central ingredient that must be part of any proverb definition-traditionalist. The term "traditionalist" includes bot aspects of age and currency that a statement must have to be considered a proverb. In addition, get the reason why the proverbs not to description that universal because the proverbs lie on component that glutinous with all definition of proverbs is traditionalist.

1. Metaphor Approaches

Lakoff and Johnson (1980:4) explained about two approaches in their book namely the traditional and cognitive metaphor. Then, the writer tries to discuss about deeply of metaphor based on two approaches by pounding her data analysis.

1.1 Traditional Metaphor

Lakoff and Johnson (1980:23) also said that the values of the most fundamental in the culture will be concerned with the structure of the metaphor of the most fundamental concepts in culture. As a consequence of it, Lakoff and Johnson give emphasis to the statement that an analysis of the metaphors not only provides the sense or understanding of cultural construction on a reality, because basically conceptual system that human beings are fundamentally already metaphorically. The following example proverbs meaning with traditional metaphor uses in *Tenggelamnya Kapal Van der Wijck* film:

<i>Limpapeh rumah nan gadang</i>	Minangkabau language
<i>Limpapeh rumah (tempat tinggal) yang Besar</i>	Indonesian language

Limpapeh as a term for young women who grew up Minangkabau. According Boestami (in Widdiyanti, 2011) says a woman has a child aged 15 years or more, this time for teens is preparing to be a future *Limpapeh*. *Limpapeh* has a lineage in a bloodline that continues, according to the custom of matrilineal hereditary. *Limpapeh Rumah Nan Gadang* essentially a description of the ideal woman of Minangkabau who were able to keep private in the act and behave in compliance with the rules outlined by the customs and religion.

Traditional metaphor refers to view of comparison and interaction. Comparison is speech of metaphor that involving similarity, resemblance and comparison. Pradopo (in Iqbal Nurul Azhar:2010) said that metaphor is the form of two things directly, but in the form of short. Interaction here refers to an expression that show of expression metaphoric. Meanwhile, Kittay (in Rahardjo:2009) said that traditional metaphor has expression metaphoric. Expression metaphoric refers to the uniquely human ability to find and make meaning through the comparison of creative. It can be seen from the proverb below:

<i>Bungonyo Batipuah</i>	Minangkabau language
<i>Bunganya Batipuh</i>	Indonesian language
The flowers of Batipuh	English language

Datuk Ba'as Rajo Ba'asir and Zulkifli (as informants) give statement about proverb meaning in *Bungonyo Batipuah*. In *Bungonyo* means as of metaphor that is flower and *Batipuah/Batipuh* is a village in Minangkabau. *Bungo/Bunga* is not as a flower in garden but it is only a parable that show of beautiful girl that be the pride in the area of Batipuh.

1.2 Cognitive Metaphor

Another approach proposed by Lakoff and Johnson (1980:271) is cognitive metaphor theory which means as a central sub discipline of the field of cognitive linguistics. Basis of the metaphor is to understand one thing with another, the realm of metaphor comparing the two concepts. Therefore, it was called conceptual metaphor for referring to the other conceptual in the general study of the brain and the mind.

Lakoff and Johnson (1980) initiated a theory of conceptual metaphor. They are said that explain that conceptual metaphor is something systematic. This is caused because the language used is also systematic human. The following example proverbs meaning with cognitive metaphor uses in *Tenggelamnya Kapal Van der Wijck* film:

<i>Paneh ado taduahnyo, hujan pun pasti ado radonyo</i>	Minangkabau language
<i>Panas ada teduhnya, hujan pun pasti ada redanya</i>	Indonesian language
No shade his heat, the rain certainly no letup	English language

In this sentence, *Paneh ado taduahnyo, hujan pun pasti ado radonyo* contains of metaphor. Because, in this proverb has the concept of dealing with the culture. In Minangkabau, this proverb to get the spirit and it is as a culture because, proverbs are

confidence a human use expression to talk with God. Depiction on proverb this is nothing impossible, every trouble there must be ease. Lakoff and Johnson (1980) said that it is possible for us to use expressions to talk about corresponding.

2. The Functions of Proverbs

In the found there are three function contained in proverb, namely:

2.1 Counsel

Proverbs to counseled usual have these function as values of good life and peaceful. From this proverbs messages or counseled can arrive for the listener. If the listener does so, the listener will be good experience with message that in proverb. For example, proverb with the function to counseled in *Tenggelamnya Kapal Van der Wijck* film:

<i>Alah dahulu mamak makan garam</i>	Minangkabau language
<i>Sudah duluan paman (orang yang di tuakan) makan garam</i>	Indonesian language
The uncle already first eat salt	English language

According to Datuk Ba'as Rajo Ba'asir (as informant) the meaning of proverb is explaining if *Mamak* (the older people) have that experiences of life. He wants Hayati get good life and good family appropriated with the indigenous and culture. *Makan* (eat) not as the work, *Makan* just the parable that explaining of be going on or life trodden. *Garam* (salt) not as the cooking spices, but from the meaning of proverb as the experiences.

2.2 Admonish

Admonish as one of the function from proverbs usually used by Minangkabau community. Admonish have the meaning give admonition so that people do not anything such as proverb mentioned. If the people still do it, so a certain it can happen. For example, proverb with the function to admonish in *Tenggelamnya Kapal Van der Wijck* film:

<i>Ka manginjak-nginjak kapalo kami pariniak mamak apo?</i>	Minangkabau language
<i>Mau menginjak-injak kepala kami para ninik mamak apa?</i>	Indonesian language
Want to the trampling of our heads the village elders, don't you?	English language

Datuk Ba'as Rajo Ba'asir (as informant) said that if this proverb *Ka manginjak-nginjak kapalo kami pariniak mamak apo?* Have the meaning that drive at to admonish. In this word *Ka manginjak-nginjak kapalo* is not drive at to disregard a head, but it word have a mean that it will let fall prides or make embarrassed of village elders. The village elders will not reverence sense.

2.3 Tease

Proverbs to tease usual have these function to insinuate to anyone indirectly and in the hope that person will be understood by the insinuation. For example, proverb with the function to tease in *Tenggelamnya Kapal Van der Wijck* film:

<i>Apo gunonyo iduik kalo mancoreang arang ka muko!</i>	Minangkabau language
<i>Apa gunanya hidup kalau mecoret arang di muka!</i>	Indonesian language
What as the point of living if you streak out disgrace!	English language

Datuk Ba'as Rajo Ba'asir and Zulkifli (as informants) give statement if refer to the word *mancoreang/mecoret* (streak) have a mean if streak in this proverb is not to draw or write. But, the streak in proverb have a meaning that establish in deed. If refer to all the word in proverb *Apo gunonyo iduik kalo mancoreang arang ka muko!* have the meaning be based on conversation that is not to purpose if only make of embarrassed in life and family.

3. The Values of Proverbs

3.1 Values of Religion

According Oktavianus (2013:180) degrading the sound can be interpreted in semiotic as manners of speech. The important of the manners to speak in Minangkabau a lot of convey in Al-Qur'an. Peoples who wanted glory the side of God and homage and our fellow human beings must be manners the ethics of language. In this *Tenggelamnya Kapal Van der Wijck* film found it, they are:

<i>Bukan hanya hujan medatangkan basah, tetapi mendatangkan rahmat</i>	Indonesian language
Not only the rain brings the wet, but bring God's mercy	English language

From the statement of the proverb above, Hayati showed the side of glory that God created. From this proverb that also show manners of speech. In relation to politeness in language, the use metaphor in the expression of the proverb is meant to convince the teachings contained in Al-Qur'an and keep the speech delivered not to cause hard feelings. According Oktavianus (2013:130) the identity of the speaker will be radiated and shine a positive through a series of words and sentences that are metaphor.

3.2 Values of Culture

According Oktavianus (2013:183) people to the custom and cultured are the people that manners and on the contrary people which manners are the people the custom and cultured.

Politeness can be shown in people who behave calmly. Quiet people are careful to act and behave. In addition, please also choose the language in communication, Oktavianus (2013:189). Think like this appear on one of the datum contained in *Tenggelamnya Kapal Van der Wijck* film here:

<i>Kito pikek balam jo balam</i>	Minangkabau language
<i>Kita pikat balam(nama burung) dengan balam (nama burung)</i>	Indonesian language
Our fishing bird with bird	English language

In the immortal word of proverb above contains a metaphor. The word *balam* to show the parable in such a conversation. According Mukhriandi (as informant on 17 December 2016) the intent of proverb that *Mak Datuak* will talk heart to heart to find something that is deemed to be a problem. With the attitude and speech which is gently delivered, *Mak Datuak* shows a calm attitude and manners. According Oktavianus (2013:183) people to the custom and cultured are the people that manners. For the people that a young, quiet respected and honored because of caution in the face of any situation.

V. CONCLUSIONS

From the result of the research, the writer concluded that:

1. Grouping of proverbs meaning that provided in this film divided into two: traditional and cognitive metaphor. In traditional metaphor, Lakoff and Johnson give the statement that an analysis of the metaphors not only provides the sense or understanding of cultural construction on a reality. The following example proverbs meaning with traditional metaphor uses in *Tenggelamnya Kapal Van der Wijck* film: *Limpapeh rumah nan gadang* and traditional metaphor has expression metaphoric for example in the film: *Bungonyo Batipuah*. Cognitive metaphor theory which means as a central sub discipline of the field of cognitive linguistics. The following example proverbs meaning with cognitive metaphor: *Paneh ado taduahnyo, hujan pun pasti ado radonyo*.
2. The proverbs in this *Tenggelamnya Kapal Van der Wijck* film has three functions namely:
 - (a) Counseled. Proverbs to counseled usual have these function as values of good life and peaceful. It can be seen from proverb below: *Alah dahulu mamak makan garam*.
 - (b) Admonish have the meaning give admonition so that people do not

anything such as proverb mentioned. The proverb as the data: *Ka manginjak-nginjak kapalo kami pariniak mamak apo?*

- (c) Proverbs to tease usual have these function to insinuate to anyone indirectly and in the hope that person will be understood by the insinuation. For example: *Apo gunonyo iduik kalo mancoreang arang ka muko!*
3. The values that found in this film explained about:
 - (a) Values of religion. Peoples who wanted glory the side of God and homage and our fellow human beings must be manners the ethics of language. In this *Tenggelamnya Kapal Van der Wijck* film found it: *Bukan hanya hujan medatangkan basah, tetapi mendatangkan rahmat*.
 - (b) Values of culture. Proverbs on the value of religion is reflected in manners. It can be seen from proverb below: *Kito pikek balam jo balam*.

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