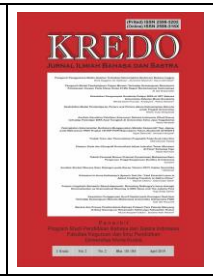




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## The Metaphorical Meaning of the Song *Yo Botoi-Botoi* in Pasar Bengkulu

(Makna Metaforis Lagu *Yo Botoi-Botoi* di Pasar Bengkulu)

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**Abstract**

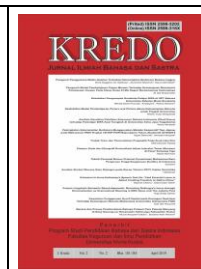
*The purpose of this research is to examine the importance of the traditional practice of "Lagu Yo Botoi-botoi" in the life of Bengkulu market society. In this study, a qualitative approach is used with data collection methods through direct interviews and then analyzed using metaphor analysis techniques proposed by Lakoff and Johnson to identify the meaning contained in the traditional practice of "Lagu Yo Botoi-botoi". The results show that the song "Yo Botoi-botoi" has a very important meaning in the life of the Bengkulu market community and can be found in daily communication in the Bengkulu market. This practice represents the values of togetherness gotong royong in the community. The song "Song Yo Botoi-botoi" also has a symbolic meaning in efforts to protect the marine environment through the use of environmentally friendly fishing gear and maintain social relations between individuals and groups of Bengkulu market communities. Overall, this research shows that the metaphorical approach can be a powerful way to understand the meaning of traditional cultural practices such as the song "Yo Botoi-botoi". This research also has practical implications for encouraging and maintaining the continuity of Bengkulu's traditional cultural practices amidst the challenges of modernization and globalization today.*

**Abstrak**

*Penelitian ini bertujuan untuk mengetahui makna yang terkandung dalam praktik tradisional "Lagu Yo Botoi-botoi" dalam kehidupan masyarakat pasar Bengkulu. Dalam penelitian ini digunakan pendekatan kualitatif dengan metode pengumpulan data melalui wawancara langsung dan kemudian dianalisis dengan menggunakan teknik analisis metafora yang dikemukakan oleh Lakoff dan Johnson untuk mengidentifikasi makna yang terkandung dalam praktik tradisional "Lagu Yo Botoi-botoi". Hasil penelitian menunjukkan bahwa lagu "Yo Botoi-botoi" memiliki makna yang sangat penting dalam kehidupan masyarakat pasar Bengkulu dan dapat ditemukan dalam komunikasi sehari-hari di pasar Bengkulu. Praktik ini merepresentasikan nilai-nilai kebersamaan gotong royong dalam masyarakat. Lagu "Yo Botoi-botoi" juga memiliki makna simbolik dalam upaya menjaga lingkungan laut melalui penggunaan alat tangkap ikan yang ramah lingkungan dan menjaga hubungan sosial antar individu dan kelompok masyarakat pasar Bengkulu. Secara keseluruhan, penelitian ini menunjukkan bahwa pendekatan metafora dapat menjadi cara yang ampuh untuk memahami makna praktik budaya tradisional seperti lagu "Yo Botoi-botoi". Penelitian ini juga memiliki implikasi praktis untuk mendorong dan menjaga keberlangsungan praktik-praktik budaya tradisional Bengkulu di tengah tantangan modernisasi dan globalisasi saat ini.*



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## INTRODUCTION

A song is someone's expression of something they have seen, heard or experienced. The poet or songwriter uses wordplay and language to make their lyrics or verses more interesting and distinctive. Song lyrics usually contain hidden meanings and are certainly the work of the lyricist. Language style is a way of using language to convey ideas in a distinctive way that reflects the soul and personality of the writer. Folk song lyrics and other literary works have a significant influence on the lives of local people ([Tiana, 2023](#)).

Folk songs are defined as music played in the local languages that reflect the traditions, and culture, of a particular group ([Fina, 2020](#)). According to [Hermandra \(2023\)](#), the metaphors used in song lyrics have a significant influence on the listener's interpretation, giving rise to many diverse interpretations among listeners. Meanwhile, according to [Sari \(2022\)](#) explained that metaphors or idioms are used in poetry or lyrics to perfect and enliven the writing so that it is not monotonous and more varied. Every song has a theme that is revealed through its title and is expressed further through the language style used in the lyrics, often by using metaphors ([Kóczy, 2022](#)).

Folk songs usually express cultural identity and can be a symbol of society. These songs show the quality and cultural history of the area. Folk music also contributes to the preservation of cultural values and traditions passed down from generation to generation. It plays an important role in preserving cultural heritage, connecting generations, uniting communities, and serving as a means of self-expression and identity. [Septian \(2022\)](#)

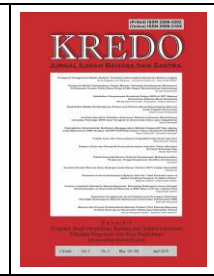
argues that folk songs are songs that originate and develop in a certain area and are passed down from generation to generation.

Botoi-Botoi is a song sung in the language of culture. This song is one of the folk songs of the people of Bengkulu. Often this song becomes a mandatory song that often sung during competitions or cultural activities in Bengkulu City. The origin of Botoi-botoi song is a song raised from the habits of the people of Pasar Bengkulu when going to sea and returning from sea.

Song lyrics and poetry have a striking resemblance in their rules and structure. Both require the use of metaphors, which are often implicit and embedded within the words and sounds, to convey a deeper meaning to the audience. These metaphors add depth and richness to the language, making the art form more engaging and thought-provoking ([Helmi, 2021](#)). The study of metaphors is a fascinating and complex area that explores how language is used to convey meaning beyond its literal interpretation. This dynamic field is constantly evolving and cutting-edge research is being conducted within the disciplines of linguistics, discourse analysis, and communication studies. Through the examination of metaphoric language, scholars gain insights into the nuances of human communication and the ways in which culture and society shape our understanding of language. Lakoff and Johnson see metaphors as not limited to language and style but also deeply embedded in everyday life and influencing what we think, speak and taste ([Breeze, 2020](#)). Song lyrics often employ metaphors to convey various feelings, emotions, and opinions about society.



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There are several previous studies that are relevant to research on metaphors in song lyrics, such as [Nasrullah \(2020\)](#) through his writing "*Metaphors in Slank Song Lyrics with the Theme of Social Criticism: A Study of Cognitive Linguistics*". He analyzed the metaphors contained in the lyrics of the song mostly in the form of structural metaphors, orientational metaphors only exist in the lyrics of songs titled "Intellectual Actor" and "Hey dude", and ontological metaphors in the lyrics of the song "Anti nuclear". Another research was conducted by [Helmi \(2021\)](#) with the title "*Metaphors in Mendarah song lyrics by Nadin Amizah*". The study used listening and note-taking techniques. The result is three explicit metaphors and an implicit metaphor in the song "Mendarah".

[Pardede \(2023\)](#) also conducted a similar research entitled "*Metaphor Analysis in Songs Lyrics of Charlie Puth: A Case on Semantics*". Using Goatly's metaphorical analysis, there are 82 types of metaphors in Charlie Puth's lyrics, and the majority are asymmetrical metaphors. Similar to Pardede, [Hermendra \(2023\)](#) conducted research on the metaphorical meaning of several song lyrics in the pop and jazz genres. His article entitled "*Metaphor Analysis in Song Lyrics: A Study of Cognitive Semantics*" shows that there are creative metaphors as expressions that are not yet available in the dictionary.

Several studies on metaphors in regional song lyrics have been conducted by [Waruwu \(2021\)](#) entitled "*Metaphors in Nias Omasi'ö Tanö Song Lyrics: A Study of Cognitive Semantics*". Based on the study, the use of metaphors in the lyrics of the song "Tanö Niha Omasi'ö" is to convey

one's affection and love for the island called Nias Island. [Mukminin \(2021\)](#) also conducted a research entitled "*Representation of Local Wisdom of Madurese People in the Form of Metaphors in Madura Regional Songs*". There is a metaphorical meaning in Madurese folk songs as a representation of the local wisdom of the Madurese people, namely statistical meaning, affective meaning, and connotative meaning. Furthermore, the research is entitled "*An Analysis of Metaphor in Batak Toba Song Lyrics (Mother Love's Theme)*" by [Saragih \(2021\)](#). This study shows that there are 21 types of metaphors from 8 selected collections of Batak songs, and the majority are ontological metaphors.

Based on previous research and the explanation above, linguistic studies on metaphor analysis of regional songs, especially in the Bengkulu area, are still minimal. The object studied and the theory of analysis in this study distinguishes it from previous research. Furthermore, this study aims to determine the meaning contained in the traditional practice of "Yo Botoi Botoi Song" in the lives of the people of Pasar Bengkulu with an analysis of Lakoff and Johnson's metaphors. Therefore, the author raised the title "*The Metaphorical Meaning of The Song "Yo Botoi-Botoi" in Pasar Bengkulu*".

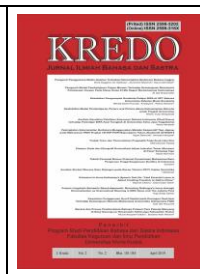
## **THEORETICAL STUDIES**

### **People of Bengkulu**

Bengkulu is a province located on the coast of Sumatra. With a population of 2,060,092 multiethnic people, spread across 9 districts and 1 municipality ([BPS, 2023](#)). Bengkulu consists of several tribes



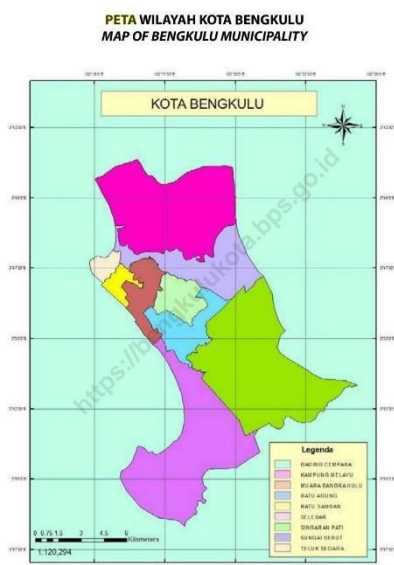
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including, the Lembak tribe, the Serawai tribe, the Rejang tribe, the Enggano tribe, and the Bengkulu Malay tribe, who inhabit the city of Bengkulu. But Bengkulu only has 3 major languages in it such as Rejang, Enggano, and Bengkulu Malay. The people of Bengkulu have the habit of eating big together using (plates /niru) which is usually done if there is a joint event, this symbolizes togetherness between the people in Bengkulu, besides that the people of Bengkulu also have the habit of always working together in everything that exists, and manners or manners or manners towards the elders.

### Yo Botoi-Botoi Song

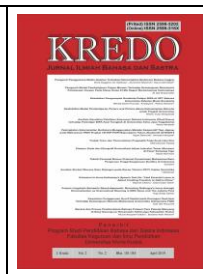
Regional songs are a form of culture that exhibit unique characteristics, which are the result of their evolution and development within a specific area. (Larasti, 2022). One of the folk songs of the people of Bengkulu is called "Yo Botoi-Botoi". The song Botoi-botoi starts from the word bo. which in the Big Dictionary Indonesian means good or beautiful. From these words, we can already feel the great hope and prayer from the people of Pasar Bengkulu for the good of people's lives in Pasar Bengkulu. Botoi-botoi is a mandatory song that is often sung during competitions or cultural activities in the city of Bengkulu. The origin song of Pasar Bengkulu Botoi-botoi is a song that is lifted from the habits of the people of Pasar Bengkulu when going to sea and returning fishing. After returning to sea, they will always shout the word Botoi-botoi to gather local community to work together to catch and bring products together from the sea. The men would go down to the sea to pull the pukek, and women waited on land with *bejagal lepek* while waiting for the men's catch. Due to the hot sun on the beach, women usually use bereh powder to protect their faces from direct sunlight.



Picture 1. Maps: BPS, 2023

Bengkulu Pasar Community is the name for the Bengkulu community who live in Bengkulu Pasar Village, Sungai Serut District, Bengkulu City. This area is located on the coast of Zakat Beach to Cemara Beach (on the map above marked in light purple). The majority of the population works as fishermen, with the area referred to as Pasar Bengkulu Fisherman Village.

Bereh powder is identical to the white powder made naturally by women in the Pasar Bengkulu. This powder is made from rice soaked for approximately four hours, after soaking the rice will be drained, after the rice is dry then the rice is drained and ground until smooth. After the fine rice is ground, it is dried again in the sun to dry. After drying in the sun, then the rice can be used. This is usually done by mothers in the



Pasar Bengkulu to protect their skin from direct sunlight.

"Bejagal lepek" is a term for selling; This word can only be found in the Pasar Bengkulu when the botoi-botoi process is underway. Men go to the sea while women wait while "bejagal lepek", "bejagal lepek" they usually do on the beach, their trade targets are visitors who come to the beach, According to Ujang Samsul, the Pasar Bengkulu Community, botoi-botoi used to be one of the tourist attractions where tourists often sat on the beach to see the botoi-botoi procession.

Pukek is a traditional fishing tool commonly used to catch fish by working together. The process of using this fishing gear, they will pull pukek from the surface of the sea to the mainland. This certainly cannot be done alone, they will stretch the pukek, and divide into two groups, one group holds the right end and the other group holds the left end, after both groups have stretched the pukek then they will pull the pukek slowly so that the shape is like circle by circle, a smaller circle will be made so that the fish that enter the basket are easy to catch. After the fish are trapped in the pukek, they will use a rattan basket to lift the fish trapped in the pukek. After the fish are lifted on land, they will separate the types of fish obtained; After separating the fish they get, they will distribute the fish evenly to each community group that participates in catching or bringing the fish. They will also distribute the fish to traditional leaders in Pasar Bengkulu.

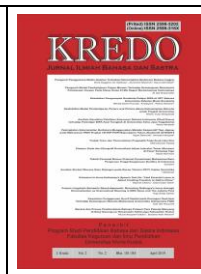
### Metaphor

According to Mooij, metaphor is one type of idiom that is often used and found

in various forms of communication, including everyday conversation ([Saragih, 2021](#)). [Mukenge \(2022\)](#) explains the approach to metaphor from a semantic and pragmatic perspective in discourse, which Charteris-Black calls the concept of critical metaphor. This article adopts the concept of conceptual metaphor put forward by Lakoff & Johnson. Metaphors are a form of figurative language that draw comparisons between two distinct objects. According to conceptual metaphor theory, metaphorical meanings are ubiquitous in human language, enabling us to communicate on varying levels of abstraction beyond the tangible realm ([Nuryadin, 2021](#)).

Metaphors play an important role in defining and shaping our way of thinking and speaking. They help us perceive and perceive reality in a certain way ([Breeze, 2020](#)). Etymologically, the word "metaphor" comes from Greek language. Etymologically, the words "meta" and "phere" in metaphors can be interpreted as "moving" or "transferring" ([Pardede, 2023](#)). Lakoff & Johnson say that metaphor is something that has a different meaning, and its main function is to understand ([Helmi, 2021](#)). We unconsciously use metaphors in everyday conversation. Conceptual Metaphors according to Lakoff and Johnson are divided into three parts, namely,

1. Structural metaphors involve the use of concepts that are metaphorically composed of other concepts, such as the use of the source base and the goal base or the giving of epithets.
2. Orientation metaphors are concerned with spatial orientation, such as movement from top to bottom, from inside to outside, from front to back, and



so on. This has to do with the fact that our body functions in a physical environment.

3. Ontological metaphor involves conceptualizing thought, experience, and other abstract processes in physical or material form.

Studies that focus on the meaning of figurative language, specifically metaphors, are frequently utilized in analyzing literary works such as novels and poetry. Additionally, such studies are also applicable in examining song lyrics (Zain, 2021). Literary works employ metaphorical language to effectively communicate ideas in an aesthetically pleasing manner. Without the use of figurative language, a literary piece, be it in the form of prose, poetry, or song lyrics, may appear incomplete (Baa, 2023). The diction and meaning contained in the song lyrics are created based on the author's existential experience with the world around him. Metaphors used in song lyrics are a representation of emotions, much like how writers use them to convey their intended message (Umam, 2020). Based on Mabugu's (2022) findings, the utilization of metaphors in song lyrics can effectively communicate a wide range of social, economic, cultural, and political messages. As such, these metaphors can offer valuable insights into the conceptualization of these ideas within a given community.

## RESEARCH METHODS

Qualitative research is a type of research that focuses on collecting information and data in the form of words or images, without emphasizing data in the form of numbers. This study used a descriptive-qualitative approach.

Qualitative research is a method that involves researchers as the main instrument of data collection, is in a natural setting, involves combining techniques namely triangulation, analysis of data is inductive, and research results focus on the significance of generalization (Abdussamad, 2021). Data collection in this study was carried out through interviews of resource persons from one of the traditional leaders of Bengkulu, and literature studies related to relevant writings. The data was analyzed by metaphorical analysis. To get the meaning of the metaphor, the technique used is to analyze each verse of the botoi-botoi song by noting the types of metaphors that exist in each verse of the botoi-botoi song. Lakoff and Johnson's metaphor theory states that metaphor is something that has additional meaning and is used to understand something better (Mukminin, 2021).

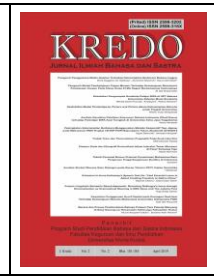
## RESULTS AND DISCUSSION

The lyrical analysis of Yo Botoi-Botoi was done based on the theory of Lakoff & Johnson (2022), which states that metaphors are divided into structural metaphors, orientation metaphors and ontological metaphors. The results of the analysis below and the lyrics of this Yo Botoi-Botoi song have been confirmed to the customary leader Zul (2023).

- (1) *Yo botoi-botoi yo tarik tali*
- (2) *Mengelok pukek pasar Bengkulu*
- (3) *Yo botoi-botoi yo tarik tali*
- (4) *Mendapek ikan*
- (5) *Be kerang kerang*
- (6) *Uncu perak bebedak bereh*
- (7) *Duduk di berendo menunggu pak uncu balik*
- (8) *Yo botoi-botoi yo tarik tali*



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- (9) *Mengelok pukek pasar Bengkulu*
- (10) *Yo botoi-botoi yo tarik tali*
- (11) *Mendapek ikan*
- (12) *Be kerang kerang*
- (13) *Yo botoi-botoi yo tarik tali*
- (14) *Mengelok pukek pasar Bengkulu*
- (15) *Yo botoi-botoi yo tarik tali*
- (16) *Mendapek ikan*
- (17) *Be kerang kerang*
- (18) *Uncu lima "bejagal" lapek*
- (19) *Duduk di pantai menunggu pak uncu mendarek*
- (20) *Yo botoi-botoi yo tarik tali*
- (21) *Mengelok pukek pasar Bengkulu*
- (22) *Yo botoi-botoi yo tarik tali*
- (23) *Mendapek ikan*
- (24) *Be kerang kerang*
- (25) *Yo botoi-botoi yo tarik tali*
- (26) *Yo botoi-botoi yo tarik tali....*

In lyrics (1), along with its repetition in lyrics (3), (8), (10), (13), (15), (20), (22), (25), and (26), the word "botoi-botoi" indicates structural metaphor. The word means gotong-royong, which more descriptively describes the people of Pasar Bengkulu who used to use the word "Botoi-Botoi" in song lyrics to invite people to work together to catch fish in the sea. The word Botoi-Botoi itself can only be used when working together to catch fish.

Lyrics (2) and its repetition of other lyrics, the word "mengelok pukek" means togetherness. This lyric explains a structural metaphor. This lyric means how togetherness will always produce extraordinary results.

The word "bekerang kerang" in lyrics (5), (12), (17), and (24) means "A lot". The point of "A lot" from the song's lyrics is to get abundant produce that can be shared

with the people in Pasar Bengkulu. These lyrics show an ontological metaphor.

From lyrics (6) the structural metaphor is found in the word "bebedak bereh". This word means to maintain beauty. The content in this lyric explains that even though they live on a beach that is always exposed to sunlight, the wife's beauty will always be maintained by using a facial mask called a rice mask.

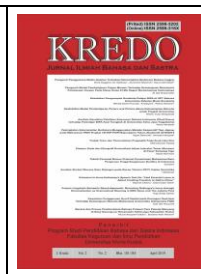
In lyrics (7), the word "Duduk di berendo" has the meaning of waiting. The word waiting here, is the hope of kindness that a wife always looks forward to waiting for her husband in front of the house. These lyrics contain structural metaphors.

Lyrics (18) "Uncu lima bejagal lapek", there is the word "bejagal" which means "struggles". This context means that not only men are responsible for the welfare of the family, but women are also responsible, besides maintaining beauty, women also work with what they can do to get welfare in the family. This word contains structural metaphors.

Analysis of yo Botoi-botoi lyrics found only two types of metaphors, namely structural metaphors and ontological metaphors and no orientational metaphors were found in daily communication in the Pasar Bengkulu. Lyrics (1) and repetition: Mentioning the crowd by the nickname "botoi-botoi" (mutual aid). Lyrics (2) and their repetition: Describes togetherness with the expression "mengelok pukek" (united). Lyrics (5) and their repetition: Describe the abundance of something with the phrase "bekerang-kerang" (A lot). Lyrics (6): Giving a nickname to beauty care activities with the phrase "bebedak



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bereh" (taking care of beauty). Lyrics (7): Express the wait with the phrase "duduk d berendo" (waiting). Lyrics (18): Describes the struggle with the word "bejagal" lapek (to struggle).

The people of Pasar Bengkulu strongly embrace the meaning of this song and become part of their daily communication. This custom reflects the values of cooperation in society. The song "Yo Botoi-Botoi" also has a symbolic meaning to promote the protection of the marine environment by utilizing environmentally friendly fishing equipment and maintaining social relations between individuals and groups in the Pasar Bengkulu community.

## CONCLUSION

Analysis of Yo botoi-botoi song lyrics in daily communication in the Pasar Bengkulu only found two types of metaphors, namely structural metaphors and ontological metaphors, and no orientational metaphors were found. The metaphor of the lyrics of Yo botoi botoi as one of the Bengkulu regional songs has an important component in the perspective of social and cultural life. Metaphors help to make sense of our experiences by providing new and fresh perspectives on things we

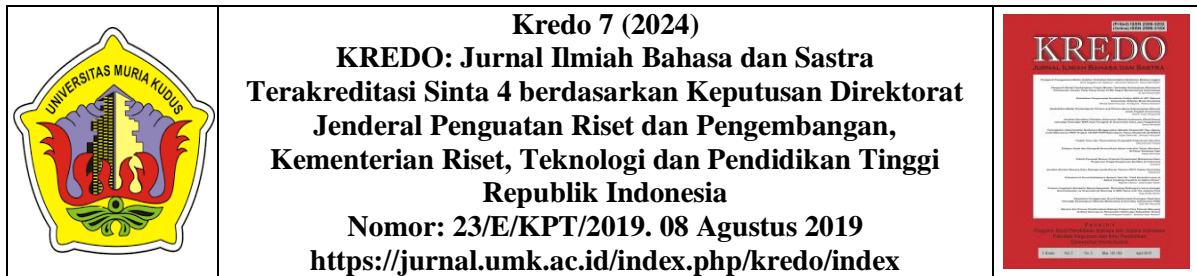
may not have considered before. Therefore, metaphorical expressions are an important part of our daily communication and play an important role in shaping our worldview.

Currently yo botoi-botoi is only a compulsory song, but the practice has never been done, it would be nice if the Pasar Bengkulu community and the local government work together to preserve the practice of botoi-botoi (culture) in accordance with Article 32 of the 1945 Constitution, namely "*The State promotes Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the community in maintaining and developing its cultural values*". Because there are so many meanings contained in it. In fact, according to Junaidi Zul, Bengkulu Traditional Figure, when met during an interview, this activity is usually carried out by the people of Pasar Bengkulu to maintain a sense of togetherness, mutual cooperation between communities in Pasar Bengkulu. But currently this activity has never been carried out by the people of Pasar Bengkulu, even though this botoi-botoi activity has a deep meaning for the people of Pasar Bengkulu. Junaidi Zul also invited the people of Bengkulu, especially the Pasar Bengkulu, to preserve the culture together.

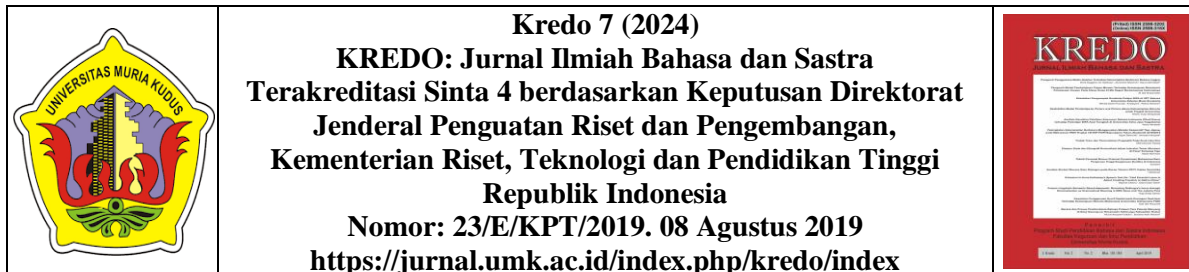
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