METAFORA "CLOTHING" AS A NATURE OF NATURE IN READING BUTON PEOPLE IN THE TRANSLATION OF AJONGA YINDA MALUSA'S WORKS BY SYEKH HAJI ABDUL GANIU

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Abstract: The purpose of this study is to describe the metaphor in the translation of Ajonga Yinda Malusa's manuscript by Sheikh Haji Abdul Ganiu. This research uses content analysis method (content analysis). By using Metaphor theory according to Lakoft & Johnson. As the results in this research are: the shame metaphor is a noble trait of clothing that never fades, the fear metaphor is a trait that requires trepidation Referring to something that is considered to bring disaster a metaphor full of nature with the meaning of loyalty and sincerity, the metaphor of shyness not just talking and from origin, everything that will be talked about and done is looking more for it.
Keywords: *manuscripts; matafora; noble attributes.*

INTRODUCTION
Language can help people think regularly and communicate it to others. Through language, people can express attitudes and feelings. Someone who is talented in literature can express their feelings through verses of poetry, short stories, novels, or other literary works. As a manifestation of communication in the use of language, certain methods are used by the speaker or writer to give birth to his thoughts. This can provide a value in life so that the impact of a sense of satisfaction that is satisfied and happy.

According to Keraf (1995) the way to express thoughts through language typically shows the soul and personality of a writer or user of language is called style (Mawarti, 2009). One style of language that discusses the impermanence of meaning is metaphor. Metaphors are often found in everyday life which are part of the meaning. (Hartanto, 2018).

The word 'metaphor' comes from the Greek words: *meta-* and *phor*. *Meta-* is a prefix commonly used to describe change, while the word *phor* comes from the word *pherein* which means 'to carry'. Thus, metaphor can be interpreted as 'bringing about change in meaning'. Various languages also use metaphors as a mode of language, specifically to create new meanings (Subagiharti, 2015). Metaphors are an important part of the language experience. However, this is not easily explained by linguists, it is difficult to explain where a meaning comes from. Linguistics can explain the literal meaning, but the figurative meaning in a metaphor is difficult to explain.

In various literary works metaphor is used as a figure of speech, which is one element to get poetry. Its existence causes a literary work such as poetry to attract attention (Shintari, Effendy, & Syam, 2015).

According to Altenbernd & Lewis (1966) states "metaphor as something the same or equivalent to others". "This metaphor of figurative language is like a comparison, only does not use comparative words, such as, like, like, and so on" (Pradopo,

1990). Metaphor as a direct comparison does not use the word: like tub, like, like, etc., so that the first point is directly connected with the second point. The actual process is the same as simile but gradually the information about the equation and the first point is removed.

The concept of metaphor according to Searle (1979) which states that the position of metaphors in the whole class or figurative language can be classified into two parts, namely (1) metaphors that are positioned in broad terms or as an umbrella for all language classes, and (2) metaphors in the sense that narrow (Subagiharti, 2015).

Lakoff and Johnson (1980) also mentioned that metaphors are found in everyday life. It was added that based on experience the concept of metaphor includes three things, namely (1) ideas (meaning) to mark something in the form of objects, (2) linguistic expressions in the form of words as containers (containers), and (3) ways of communication or ways of speakers convey intentions figuratively.

Various opinions and explanations about metaphors have been found. One of them is the opinion and explanation expressed by Beardsley (1981) which states that there are three types of theories that need to be considered in relation to metaphors, namely: (a) emotive theory, (b) supervenience theory, and (c) literal theory.

Emotive. Theory This first theory, as a result of emotional intensity, views metaphors and forms of class as a general dislocation and language dysfunction. Viewed from the formal language structure of metaphors as if misplaced, misused, and thus will lead to misinterpretation. On the other hand, with the consideration that metaphors and compilation of literary language in general are intended to obtain the maximum meaning of the work, then this deviation is precisely the advantage of using language.

The supervenience. Theory The second theory, trying to understand the capabilities as well as the strengths of literary language, especially metaphors compared to language literally. In the metaphor of meaning not born literally, meaning does not exist in the dictionary, so as if there is no relationship between words and references, each element stands independently. The meaning is born unexpectedly, as if unexpected. More metaphors as solving puzzles. The literal meaning contained vanished, replaced by metaphorical meaning.

Literal theory The third theory, is a literal theory and at the same time contrasts everyday language with the metaphor itself, connotative language in general. 'The car is like my car' for example, is considered a direct comparison, simile, while the metaphor is a metaphor (hidden simile). simile consists of two types, namely open simile and closed simile. Metaphor is categorized in closed simile because it has the same way of working. The meaning of direct and open simile comparison is contained in context. Instead the context in the metaphor is continually removed because its presence reduces the production of meaning. Metaphor is thus not an indirect comparison but rather the comparison itself. (Subagiharti, 2015).

Metaphors according to Lakoft & Johnson can be divided into three types, namely structural metaphors, orientational metaphors, and ontological metaphors (Astuti, 2012).

Metaphors are concepts that are formed metaphorically through the use of other concepts. This is related to our daily experience and understanding. This type of metaphor is based on two concepts, namely the realm of source and target domain. The source domain explains the origin of the metaphor formed, while the target domain explains the meaning of the metaphor applied. In the example of *Argument Is War, the* source domain is *War,* while the target domain is *Argument* (Knowles, 2006).

Thus, structural metaphors are realized through the transfer of one concept to another (Haula & Nur, 2019).

Metaphors are metaphors relating to space and places that can be determined through human physical experience, such as *up-dwon*, *in-out*, *front-back*, and others. This metaphor begins with the fact that we have a body that can function in the physical environment (Lakoff & Johnson, 1980). This type of metaphor is not arbitrary or *manasuka*, but based on cultures that are different from one another. With different things present, this type of metaphor cannot be universally applied. The formation of metaphors is influenced by the cultural background of the speakers.

So, orientation metaphors are metaphors related to human experience, for example concrete abstracts become real (Haula & Nur, 2019).

Understanding our experiences through objects or substances can take certain aspects of our experience to become an entity that has its own

characteristics. Ontological metaphors can take examples from everyday human experiences that include activities, ideas, and emotions (Lakoff & Johnson, 1980). As long as we can identify our experience as an entity or substance, we can refer to something, categorize it, combine it, and measure it. In the ontology metaphor here, drawing on the experience base on orientational metaphors which includes space and place, can help understand variations in ontological metaphors.

So, ontological metaphors are metaphors that conceptualize thoughts, experiences, other things abstract to something that has physical properties (Haula & Nur, 2019).

The role of metaphors which is most visible when associated with cultural models is that metaphors can be used as a reflection of the mindset, behavior, and social condition of a culture. This is inseparable from the opinion of Lakoff & Johnson (1980) which states that the most fundamental values in culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture itself. This is associated with divergence in life experience as another cultural restricted variation. It can also be said here that different cultures will also affect metaphorical differences because of differences in experience, both geographically and socially.

These conditions make metaphors have an important role in a culture. This is as stated by Ning Yu (1988) that metaphors play a role in composing and creating culture and vice versa culture also plays a role in shaping metaphors. What is meant here is that both metaphor and culture are related to one another. Examples that can be taken to explain the metaphor as a reflection of the mindset, behavior, and social condition of a culture are the expression "Time is Money" in British culture and "Slow down to safety" in Javanese culture.

In this case, the two metaphorical expressions signify cultural characteristics. From this expression, it can be seen that British culture highly values time so that people will not waste time working hard at high speed so that they can make more money, whereas in Javanese culture it is known that Javanese people have a culture that is not so concerned with speed but rather outcome or goal.

A metaphorical study is an analogy or a comparison that has something in common with something else. For example, human nature is analogous or compared with animal nature. That is because metaphors include two views of one problem including: *first*; view of the main object, *second*; the view of the comparison object. The explanation in Lewandowski's linguistic dictionary states that metaphor is the transfer of meaning on the basis of the similarity of forms or characteristics, functions, and uses (Dilmayoni, 2015).

As a linguistic study, metaphors can be analyzed based on sentence elements or sentence structure. Through linguistic studies it can be seen that the elements contained in metaphors are literal expressions and expressions of metaphorical imagination. The essence of the concept of metaphor in the form of understanding and disclosure of types of something that is metaphorical. To understand this, it is very necessary to apply the basic theory of comparison.

The uniqueness of metaphors is often seen by language researchers to open cultural and conceptual insights (human way of thinking). In fact, the view of human life as a person and a member of a group of people. Related to this Lakoff & Johnson, (1980) states that metaphors permeate all aspects of human life, not only language, but also human thoughts and activities every day. Therefore, regarding the assessment of metaphors is also a matter of examining the culture of language users. Different languages and different cultures cause different forms of metaphor too.

So far, the discussion of metaphors is only in song lyrics, poetry, and the Koran as the object of study. In fact, the ancient classical literary works provide ample scope for this semantic study. As in the classic text in Buton as one of the influences that spawned Indonesian, is a language that cannot be ruled out, even said to be very important. By examining the metaphor in the Classical Language of Wolio (Buton), it can unravel the views and values of the community at the time the language was used (Aninditha & Utorodewo, 2014).

One of the manuscripts written in the past using the modified Arabic Wolio script is thescript *Ajonga Yinda Malusa* which means clothing that never fade by Sheikh Haji Abdul Ganiu. The manuscript is a manifestation of the reality of people's lives written by referring to the Koran, in which there are values of community life in the form of morals and noble qualities such as shame, shame (heart) (fear), fear, love, nurture, and insyaf.

In addition, the text is full of moral, religious, and to some extent a meaningful historical record (Rabani, 2019).

The study of metaphors has been widely discussed in research, especially to provide comparative meaning for each text or message delivered. As in the research conducted by Arifin (2015) with the title *Metaphor in Wayang Kulit Wayang Kulit Kilatbuana As a Representation of Javanese People's Life* with qualitative analysis methods showed that there were three types of metaphors that emerged namely structural, ontological, and orientational, while the elements forming the source and domain domains the target in the Kilatbuwana shadow puppet metaphor is inseparable from the culture of the local community, and it turns out that Javanese life is reflected in the metaphorical findings of the Kilatbuwana shadow puppet play.

In addition, metaphor research has also been conducted by Aninditha & Utorodewo (2014) with the title *Hang Tuah: Characterization of the Characteristics in the Hang Tuah Story*. This study uses the metaphorical theory proposed by George Lakoff and Mark Johnson (1980). The results showed that the metaphors used were metaphors from simple domains such as the realm of limbs, parts of the house, taste, romance, games, colors, and animal husbandry.

From the two studies, it becomes the main foundation that in ancient literary works also holds important things and separate messages that must be studied so that the meaning and intent of the writer can be conveyed by the reader as a connoisseur. In the study of meaning what is meant is metaphor.

Therefore, this research is a semantic study which sees metaphor as its study material. The metaphor to be discussed is the metaphor describing 'clothes' as a noble trait with the translation oftext *Ajonga Yinda Malusa's* by Sheikh Haji Abdul Ganiu as the object of his research.

METHOD

This research can be categorized into types of research using content analysis methods *(contentanalysis)*. Content analysis is research that is in-depth discussion of the contents of written or printed information in mass media. This analysis is usually used in qualitative research. Content analysis tries to understand the data not as a collection of physical events, but as a symbolic phenomenon to reveal the meaning contained in a text, and gain an understanding of the message represented. According to its purpose, the Content Analysis method was chosen to be applied in this study with the contents of a text (Bell, 2001).

Qualitative data were in the form of descriptive words, both verbal and written about observable human behavior (Taylor and Bogdan, 1984). The qualitative data in this study are: (1) Observations: detailed description of the situation, events, interactions, and behaviors observed in the editing script *Ajonga Yinda Malusa*; (2) A direct quote from the statement of the previous analyst and the local government, the experiences, attitudes, beliefs and thoughts of Sheikh Haji Abdul Ganiu; (3) Written material: excerpts or all documents, correspondence, records and historical cases.

In data collection, element number three above is used. The data source in this study is the editing ofmanuscript of *Ajonga Yinda Malusa* Sheikh Haji Abdul Ganiu Suntingan La Niampe published by FKIP Unhalu in 2009 with pages 1-207 thick. Data analyzed in the form of lingual unit excerpts in the form of words, phrases, clauses and sentences contained in data sources that contain elements of metaphor. In principle, anything that is written can be used as data and can be examined in content analysis.

RESULTS AND DISCUSSION
About the translation of manuscript Ajonga Yinda Malusa
Sheikh Haji Abdul Ganiu's advice is written in one of the books he wrote titled *Ajonga Yinda Malusa* which means "Clothes That Never Fade". The advice shown to the entire Butonese community (Wolio) so that in carrying out various types of life is always based on noble qualities namely; the nature of shame, the nature of fear, the nature of reticence, the nature of affection, the nature of nurturing and the nature of insyaf (Niampe, 2018).

Clothes that never fade are noble traits
Data 1

> Freshness and shame and nurture
> insyaf and fear
> That is appropriate and reasonable clothing
> All who wear suitable
> Not loose wear small ones
> Big people are not narrow
> When used *maradika* respected
> If used by noblemen feared

Temple: 376 -377

Kabanti manuscript *Ajonga Yinda Malusa* discusses the two main things that clothes washed clothes and clothes that never fade. Clothing that wears off is clothing worn by the rulers of the land and rich people including gold, silver, and all kinds of other jewels which after a long period of time are turned into faded. The goodness of clothes like this is only felt in the world. Clothes that do not fade are very good clothes, not only noble in the world but also honorable in the hereafter. The intended clothing is; shame, aversion, fear, compassion, nurture and inclination.

This relationship during the kingdom of Buton in the XIX century many rulers or aristocrats who only concerned with their world, without thinking long that the hereafter is where we live forever. The great lords have ruled their wealth, officials have ruled their posts, the clerics have played religion, the judges arbitrarily punish the little people, the teachers have traded their knowledge, the students have played the game even against the teacher. With these six noble qualities, the Buton people especially believe that if carried out in accordance with religious law, life will always bring blessings. Will get peace of the world and the hereafter. Even if done well, the belief to protect oneself as clothing that will never fade in the world or the hereafter will be a tremendous advantage for living things as social beings.

Clothing is a shame
Data 2
> Knowledge is just like that
> O all of you my acquaintances
> Shame as far as you can
> Because of shame so we are different
> With animals that crawl in the land
> Humans who are not ashamed of it
> Like true behavior of animals
> Just a different name
> Verse: 44-45

The first garment is shame. The metaphor in the text (verses 44-45) is the noble quality of shame namely; *humans who are not ashamed are like the behavior of animals.*

Embarrassment is basically a trait or feeling that shields someone from doing something low or impolite. Humans as creatures who think and have a different character with animals. The existence of humans as creatures that think and have character is very different from animals, basically humans are created the most perfect compared to other God's creatures. Unlike animals that have no shame when doing wrong.

Clothing that is a shame in the translation of themanuscript *Ajonga Yinda Malusa* can be divided into two types, namely the shame of nature and the shame of sharia. Embarrassment is shame that is made up by humans themselves without a clear basis and cause that is not willing to be friends with people both on good and bad. While the shame of sharia which has been able to encourage someone to always maintain harmony between his words and actions, harmony of clothes with his place of residence, and apply according to their needs in the corridor of morals as exemplified by Rasullullah Muhammad SAW.

Behavior like animals provides an understanding that humans must be kind to each other, animals and nature. If there is a human behavior that happens to be in the eyes of another human being unnatural or abnormal, it must be said to be an animal that has no common sense. The phenomenon that exists in most humans is "human beings are God's most noble creatures because they are given common sense for all their actions" So if acting outside human habits in general that is "civilized, virtuous, etc." directly equated with animal behavior.

For the people of Buton, shame is a guardian or a limitation so that they are different from animals. In addition, the people of Buton, especially parents who have children and families, have instilled shame since they understand and know their meaning. Even great nobles are no longer respected and respected and even embarrassed by their fellow nobles because they no longer wear shame.

Data 3
> What is the point for us to live
> If it has become a game of people
> O all of you my acquaintances
> If you don't like it
> Being a game of people
> Use much as you can
> shame as shame it is a cover of disgrace
> Dissolved splinters
> Verse: 56-57

The next shame clothing in question is if you don't want to *be play people, use as much as you*

can, shame the cover of disgrace, the owner of the nature that is riven. The point of the sentence is that someone who does not use shame will only be used as a place to have fun. Meaning that humans who do not have the character of shame will be a game of many people, slaves to strangers who will play with it. Having shame can make a person have very good clothes, not easy to be a game material. Embarrassment as a cover for someone's disgrace from disgusted traits Embarrassment as a fortress to the strength of faith needs to be planted in children, adolescents, adults, and even parents so that only the best examples can be seen and practiced in life. Let it be said to be shy rather than said to be shameless, because that is shame, including noble nature.

The custom of people who do not use shame is the courage to say and act without first thinking about whether the words and actions are appropriate for themselves and others or not. On the other hand, the custom of a person who uses shame is when he says and acts first to think whether his words and actions are appropriate for himself and others or not.

This quality needs to be realized in every individual, especially the Butonese community. Embarrassment will prevent someone from committing *munkar* and heinous acts which are prohibited by religion. Therefore, feelings of shame will become clothes for someone Muslim. Embarrassment is not only allowed to guard treatment, but also emotions and behavior. Someone who is embarrassed to say harsh words when angry is the result of the ability to escort his feelings.

Clothing is the nature of fear
Data 4

> Fun for the satisfaction of feelings
> Don't take even if only
> Fear not to be *asraf*
> So this is the custom of a pious person
> Who is afraid of his Lord
> Only *insyaf* day and night
> For ever only shy
> Verse: 198-199 Second

Clothing is the nature of fear that is feeling terrified (horrified) facing something that is considered to bring disaster. Fear in the temple is a fear that should not become *asraf*, because the custom of a pious person is fear of his Lord only by being converted can bring goodness.

In addition, there are four types of fear mentioned in the manuscript translation: fear of character, fear of my mother, fear of hypocrisy, and fear of *Shari'a*. Fear is basically a basic survival mechanism that occurs in response to a certain stimulus, such as pain or threat of danger.

Psychologically, fear is a psychological (psychological) condition that is filled with worry, anxiety, fear, anxiety, or discomfort about something that is not liked if it happens to him. Fear can be positive energy, if interpreted positively, and vice versa.

True fear is a manifestation of the nature of the prophets. Prophets foster fear of God as a source of strength. Allah SWT said, "Truly they are people who always make haste in doing good deeds and they pray to us with hope and fear. And they are people who are devoted to us." (Surah al-Anbiya: 90)

Data 5

> Nobleman who rules the country *ishe* governs.
> called affection for
> the little people
> But if it comes from the small people, take care of it, which is called fear
> and obedience and follow the teachings
> and help with all the sweet hearts of
> *Piara* if if coming
> Verse: 249-250 nurture

The issue ofin question is not animals and plants, usually people when they say the word nurture will definitely fall on the profits sold traded. The purpose of the text is different, that is to maintain fear, which is also an alarm when someone is about to persecute. Humans do tend to do damage. But with fear, the desire to go against the command of Allah SWT can be arrested. Afraid to make someone who wants to do immoral thinking again.

See when maintaining the nature of fear is not a matter of whiny and weakness. The nature of fear will transform into strength and virtue. Not called a believer until he expressed his fear only of Allah SWT. He believes correctly that Allah SWT holds everything. He is no longer afraid of death because he understands that death has been outlined by the time and place by Allah SWT.

For the people of Buton in particular are afraid of having to be nurtured. Of course fear is right.

Fear that makes someone cautious step. He was afraid that his charity would not be accepted until he reproduced and practiced sincerely. He fears the punishment of Allah, which is so painful that he dissolves in *istighfar.* He was afraid that he would not gather with the Messenger of Allah in heaven, so he chanted prayers in a manner of devotion. Fear is one of the wings of a believer.

Apparel is nature Affection
Data 6
> Feed the correct wordwomen
> trapit's the truth we
> parentheses affection
> affectionate bonding love
> To participate and benign
> Pinch-pinch play appropriate
> order at home and keep her love
> Keep all unwelcome
> Verse: 300-301

Confinement in general terms is a place to be confined as a cage, cage or container that is usually used as a custodian of animals such as fish, birds and so forth. Meanwhile, the cage referred to in the above verse is a cage for a woman who is affectionate. For women in general the nature of affection is a spirit to always strengthen their hearts, with the nature of affection a woman will give full trust to others or men.

The nature of affection referred to in the text is the giving of trust through the act of true affection filled with the meaning of loyalty and sincerity of heart. The nature of affection basically according to the dictionary is an attitude of mutual respect and love of all God's creations both living things and inanimate objects such as loving oneself based on a noble conscience. The difference is to love a woman.

Meanwhile, in the Qur'an, affection is presented in the word Ar-Rahmah (compassion). Compassion is the attribute of Allah most expressed in the Qur'an in a different form of the word, Ar-Rahman which is usually coupled with the word Ar-Rahim which means loving and compassionate which shows the attributes of God. The words rahman and *rahim* are the attributes of Allah most expressed in the Koran, which is 114 times.

Data 7
> Woman is the place of affection
> She is the place of affection The

point of all decoration
She is the lamp of the household The
woman should not be bluffed
and also not dikeration
For the woman's heart Is
like the shape of a thin glass
Verse: 296-297

Place in the sense in general is something that is used to store, store, put like a container. A place is an inanimate object used by someone as storage. The meaning of the words of love and affection in the Indonesian National Dictionary of the Ministry of National Education (2002) is circumlocutive. In the definition of the word love is stated, "feelings of affection (love, love to)", while in the word affection expressed, "compassion ... love will (kpd); love". Therefore, determining the definition of the word affection should be simultaneous, not separate between the words love and affection.

However, another meaning conveyed in the above verse is that the woman is a place of love. 'place' in the meaning as if the life of affection is used as a heartworm for women. True love is also a form of sympathy and empathy for someone to someone else. While the place is a place to store love.

The Butonese consider love to be a very good quality trait. In addition, the Buton people also consider the nature of compassion is a reflection of the attitude of respect, nurturing, loving, caring, caring, and empathizing with fellow creatures created by God. Compassion does not look at whether something is inanimate or living, old or young, social status, gender, real or not real, race, or class. That is why the nature of compassion is one of the noble qualities that will not go extinct under any circumstances.

Clothing is the nature of Segan
Data 8
> And all those who are on the streets
> Shame are full of nobles
> Segan is customary wise people Give
> birth to commendable qualities
> Embraced all who see
> Because we are in this country
> Not a single path of origin of humanity
> Now be aware of the
> Temple: 81-82

Segan in understanding general is reluctant, not willing, do not want, do not like. While the intention of reticence in the stanza above is that the nature of reticence means that it is not the origin of speech and the origin of work, everything that will be discussed and done in advance looks for it. The reluctant nature of the customary wise is also a laudable nature. The wise tradition will always be the priority for the culprit. People who have these qualities will be loved by Allah SWT and join fellow humans. It is this quality of the prophets and apostles that his followers must emulate.

The purpose of the word 'childbirth' is to make good qualities. To make use of it yourself, the meaning of giving birth is something new and needs to be emulated or taught as learning material.

According to Prof. Dr. Wahbah Az-Zuhaili (International Contemporary Fiqh Scholars), there are some virtues of people who have always been wise. First, his culture will deliver to heaven. Secondly, the nature of *kebudiman* is one of the characteristics of the lovers of Allah SWT. Third, people have a virtuous nature are the magnifying (sayyid) of their people and also the crown of the group. Fourth, God will load the sins of wise people.

Data 9
> Because women are ashamed.
> Segan acts and says
> No, tasteless, not in a hurry.
> Properly chosen, properly,
> Does not do something he made.he
> has heard the
> willingness of his husband's permission, the
> desire he made,
> Verse: 257-258

Segan in broad outline is an act and words that have restrictions, the limits in question are not arbitrary and when that happens the weight of work and words will be judged not good or tasteless.

The meaning is that the tasteless in question does not mean that it has no taste or tastes and is usually found in home cooking or restaurants.

Bland in the stanza means a word that does not just say and does not have good value. Shyness is always given to human audiences to be used as a good life guide. Because in reality the nature of reticence is a noble quality.

While the view of the Buton people is reluctant to be one of the best keys to success. Even according to the community the nature of reluctance can eliminate and be shunned by liver diseases.

CONCLUSION

Based on data analysis conducted on the translation of manuscript of *Ajonga Yinda Malusa* Sheikh Haji Abdul Ganiu, there are several metaphors in the study, namely:

The shame metaphor is a noble trait of clothing that never fades. Embarrassment is basically a trait or feeling that shields someone from doing something low or impolite. For the people of Buton, shame is a guardian or a limitation so that they are different from animals.

The second noble clothing metaphor is the nature of fear that is feeling terrified (horrified) at something that is considered to bring disaster. For the people of Buton in particular are afraid of having to be nurtured. Of course fear is right. Fear that makes someone cautious step.

The metaphor of compassion referred to in the text is the giving of trust through the act of true affection filled with the meaning of loyalty and sincerity of heart. The Butonese consider love to be a very good quality trait. In addition, the Buton people also consider the nature of compassion is a reflection of the attitude of respect, nurturing, loving, caring, caring, and empathizing with fellow creatures created by God.

Fresh in the general sense is reluctant, unwilling, unwilling, disliked. While the intention of reticence in the stanza above is that the nature of reticence means that it is not the origin of speech and the origin of work, everything that will be discussed and done in advance looks for it. While the view of the Buton people is reluctant to be one of the best keys to success. Even according to the community the nature of reluctance can eliminate and be shunned by liver diseases.

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