

The Use of Animal Metaphors in Javanese Language within Tengger Society

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Abstract— Language is a verbal product produced by humans to communicate with each other as a form of social interaction. Language helps humans to think regularly, patterned and systematically. Humans can express their meanings and feelings through language verbally and in written form. Javanese language has varied expressions including the use of animal metaphors. This study examines the use of animal metaphors in Javanese language within Tengger society. This study aims to describe the metaphorical forms of animal names used in the daily life of Tengger people. This study used interview method and direct observation to collect and obtain the data. The results shows that the expression of animal metaphors in Javanese language within Tengger society has varied forms, meanings, and purposes. Tengger people use animal metaphors to express their sense of humor, anger, disappointment, and so on. Animal metaphor is a type of figure of speech that aims to inform the other people about the similarity between human nature and animal's respectively. Animal metaphors can also be aimed to show the equality between someone and particular animal depending on the context. Some Javanese idioms often use animal names as a connector to human's attitudes, behavior, character and temperament. For example, lazy people are described as being equal with the nature and behavior of ula kadut (little wart snake) and people who have changeable attitude are described as identical with welut (eel). The use of animal metaphors indicates the richness and complexity of Javanese language. Within direct conversation, animal metaphors are used by the speaker to the interlocutor for emphasizing specific meanings. This study chose the topic of animal metaphors because it is quite interesting as a part of language expression and there is still a very few study examining this topic.

Keywords— *animal metaphors; Javanese language; tengger society; sociolinguistics*

I. INTRODUCTION

Language is a communication tool to help human interact with each other and develop particular culture within the society. Language is an important element in social interaction as it is often used when people want to cooperate, discuss something, and have critical thinking. Language takes an important part in developing culture as it is used to form the characteristics of society. Forming the characteristics of a society is related to the value of life and the desire to form a group with another society. In short, language plays two important roles that are as a tool of communication and as a tool of culture in uniting a group of society with another (Ullman, 2007:7).

As a communication tool, language can be expressed verbally and in written form to deliver particular meanings. Language functions as: (1) instrumental, a medium to meet material needs, (2) regulatory, to manage and control behaviours between individuals in social activity, (3) interactional, to form a relation between groups, (4) personal, a medium for self-expression and identification, (5) heuristic, to explore, learn, and understand the world and its surroundings, (6) imaginative, to express personal imagination, and (7) informative, a medium to deliver messages within communication (Halliday, 1978:21).

Most Tengger people are proficient in using Javanese language, as well as Indonesian language. There is also a huge possibility in using more varied languages in daily conversations within the society. This will lead into a construction and creation process of one figure of speech called metaphors. One metaphor that has been used since a long time ago is the use of animal names in Javanese language to deliver a specific meaning. The metaphors using animal names are categorized as unique and have their own special characteristics by reflecting humans' nature, attitude, behaviour, and character in their daily life.

Tengger has a quite large number of citizens that share similar group interest and use the same languages to interact with each other. Tengger is a language society as they reside in the same area, that is in East Java region, and use the same languages, which are Javanese and Indonesian. Living as a group, people are naturally communicating to each other in order to reach various purposes by using language. The use of animal names is then constructed to express certain meanings, such as attitudes, behaviours, and characters in the daily life.

II. LITERATURE REVIEW

In Semantics, meaning is the connector between language and the world outside which has been agreed by all society members so they are able to understand each other during having a communication. Meaning holds significant role to be used as communication tool, especially in creating metaphors to express satires, praises, or critics. Meaning is differentiated into lexical

meaning and grammatical meaning. Lexical meaning has exactly the same literal meaning as the lexicons in the dictionary, while grammatical meaning may not share the same meaning with the lexicons in the dictionary as it is influenced by the grammar or grammatical context.

Ullman (2007:265) has stated that metaphors are tightly related to human speech network by describing the comparison between two elements explicitly. Metaphors are classified as follows:

- a. Anthropomorphic metaphors are metaphors related to human life problems, including behaviours, characters, or attitudes. This metaphor is often expressed by moving or replacing the nature of inanimate objects into human body parts, feelings and desires.
- b. Animal metaphors are metaphors based on the terms related to animal characters, natures, and behaviours. This metaphor associates and compares animal characters, natures, behaviours, and also body parts similar to humans.
- c. From concrete to abstract metaphors are metaphors emerging from the movement of concrete objects to abstract objects or vice versa. This metaphor enlivens or brings an abstract atmosphere into life so that it becomes more vivid, tangible, and understandable.
- d. Synesthetic metaphors are metaphors to shift any reactions or responses from sensory perceptions. For instance, the reaction movement from hearing sense (audition) to sight sense (vision). Ullman (2007:265) has stated that metaphors correspond with human speech network by describing the comparison between two elements explicitly. It implies how metaphors expressions are more related to social interaction (Crystal, 1992:8; Sumarsono dan Patana, 2002:106; Wardaugh, 1993:230).

III. METHOD

Method is a frame of work to think carefully and systematically for achieving optimal result in a study. Sudaryanto (2015: 9) has stated that method is described as ways of working or techniques that correspond with the type and nature of the study. Djajasudarma (2006: 4) has also stated that a research method is a medium, a procedure, and a technique selected during conducting a research (usually for collecting the data). This study employs qualitative-descriptive method. This method is a research procedure to obtain descriptive data from either written or spoken speech in language society (Djajasudarma, 2006:11).

This study used three strategic stages: 1) method of data collection, (2) method of data analysis, and (3) method of data presentation (Sudaryanto, 1988:57). The elaboration of those stages is explained below.

A. Method of Data Collection

To collect the data this study used scrutinizing method by listening attentively to the informal conversation between Tengger people in their daily life. The obtained data were all true and original, without manipulation work, and then the data were transcribed and noted down on orthographical cards. Besides scrutinizing method, the data were also collected by using conversation method in order to have direct communication between the interviewer (the researcher) and the interviewees (the respondents).

The process of data collection was emphasized by doing direct observation on the field through an interview method. Interview was done by observing and listening systematically to any tendencies from the research objects related to language use. Interview is defined as an activity of giving questions and receiving answer by the interviewer and the interviewees respectively, where the interviewees also enclosed their personal data.

B. Method of Data analysis

Data analysis is a very important part of a study to discuss and analyze the data in accordance with the statements of the problem. This stage discusse several coding process, including: open coding, axial coding, and selective coding (Sudikan, 2000:105). At open coding, the researcher gathered as much data variation as possible in relevance with statements of problem by dividing, examining, grouping, and classifying the data. At axial coding, the researcher re-coordinated the data from earlier open coding process to be expanded more about the condition, situation, phenomenon, and the context. At selective coding, the researcher classified the whole processes thoroughly through all available interactions.

C. Method of Presenting the Data Analysis Result

Presentation of data analysis result can be done in formal method and informal method. At formal method, the result of data analysis is written orthographically through the use of linguistics codes and symbols. At informal method, the result of data analysis is written orthographically without the use of particular linguistics codes and symbols. This study utilized informal method to present the result of data analysis.

IV. RESULT AND DISCUSSION

Metaphor is one figure of speech that strengthens certain personal imagination. Metaphor is derived from Greek word “metaphora”, which means ‘moving’. The term “metaphora” originated from word “meta”, which means ‘above’ and “pherein”, which means ‘bring’ (Tarigan, 1993:141). Metaphor is a figure of speech to help humans speak and write in order to describe

many things more clearly through comparing one form to another form that shares similar natures and characteristics. Based on the finding, Tengger people are still using metaphors in their daily communication. There are also several metaphors which have been modified or changed, and several others that are no longer used anymore due to era development. The aim of using metaphors also varies between different speakers. The expressions of metaphor and its functions will be explained and discussed as follows.

(1)

The Expressions of Animal Metaphors

The expressions of animal metaphors are still found within Tengger society in their daily communication. Humans and animals are naturally building close relationship both in good terms and bad terms. It is plausible that when communicating to each other, humans use animal metaphors to express their feelings or emphasize particular meanings. Below are some animal metaphors in Javanese language used by Tengger people.

Gajah mati ninggalno gading, macan mati ninggalno belang, manusia mati ninggalno amal

(Dead elephants leave their tusks, dead tigers leave their striped skins, and dead humans leave their good deeds)

Metaphor (1) uses animal names to compare the character between humans and the mentioned animals. The metaphor has slightly changed from earlier “Dead elephants leave their tusks, dead tigers leave their striped skins, and dead humans leave their names”. For Tengger people, humans do not leave only their names but they tend to leave their good deeds. Tengger people believe in the existence of afterlife as well as the retribution for the good and bad deeds in hereafter. Hence, they believe that they must live their life in this world carefully by doing as many good deeds as possible as a preparation in facing the afterlife judgment. The more good deeds they do, the closer they are to the gate of heaven, and the more bad deeds they do, the closer they are to the door of hell.

The majority of Tengger people are Hindu, but they are very tolerant and adaptive towards other people with different religions. They highly respect other people that can be seen from their daily behavior. Tengger people are not hesitated to leave their house unlocked as they firmly believe in the law of karma that generates an idiom “njupuk sak jarum, mbalekno sak pecok” (taking as little as one needle, giving back as much as one hammer), which means that whoever takes anything from another even only a little, will lose more than what they has taken before.

(2)

Nek ngelahirno koyok kucing

(Giving birth like a cat)

Animal metaphors using word kucing (cat) is often found in Javanese utterances and idioms, for instance lidah kucing (cat’s tongue), mata kucing (cat’s eyes), and kumis kucing (cat whiskers). The word cat is also used to describe woman who gives birth like in the idiom “nek ngelahirno koyok kucing” (giving birth like a cat). It is commonly known for a female cat to give birth so many kittens easily. It shares similar situation or characteristic to a woman or a mother who gives birth to their children without problems or who never has problems during childbirth. The idiom is usually used for commenting a woman who is able to have natural childbirth process and thus she does not overburden her family.

Another metaphor using the word “cat” can also be found in utterance “ket mau kucing-kucingan ae” (keep playing cat and mouse all the time). The word kucing (cat) in the term kucing-kucingan (cat and mouse) can be perceived as a figure of speech to describe someone who is evasive, tends to avoid problems and does not want to face any risks. Those descriptions resemble the cat’s nature that tends to avoid any risk of dangerous things. Hence, the term kucing-kucingan (cat and mouse) refers to a person who tends to avoid another person.

(3)

Ula kadut

(Marine file snake or little wart snake)

The metaphor using this snake’s name is often addressed by parents to their children or by the elderly to the youngsters. This metaphor is used to express anger or disappointment, especially when the young generations are lazy and spend hours for sleeping rather than working or doing something useful. For instance, the elderly would say “Anak kok turu ae, koyok ula kadut” (Unceasingly sleeping like a little wart snake).

The term ula kadut (little wart snake) is used by Javanese people to compare someone’s behavior with the respective snake. Little wart snake is Indonesian native animal which has line pattern all over its body and its shape resembles kadut (sack). Little wart snake is used to describe the characteristics of lazy people who do not love working at all or people who like to sleep for a long time and be reluctant to wake up.

(4)

Ramene koyo pasar manuk

(So noisy like a bird market)

Noisy situation can be compared to the situation in a bird market. This metaphor is often said by someone to indicate the noise they hear, usually in crowded places such as tourist destinations. In a bird market, the noise comes from the bird’s chirping sounds, while in tourist destination; the noise likely comes from the visitors’ voices. When some tourists gathered in a crowd and have conversation loudly, they usually make loud noises that resemble the situation in a bird market. Tengger people who witness

such a situation will usually compare the noise with the birds' noise and utter a metaphor *ramene koyo pasar manuk* (so noisy like a bird market).

From datum (4), the animal name mentioned is *burung* (bird). Tengger people often relate a crowd and noisy situation to the situation in a bird market. In the metaphor, visitors are described as birds, where visitors make loud noises and birds make loud chirps. Another diction or word choice to describe noisy situation is *saur manuk* (swirling birds) and *singa padu* (fighting lions). *Saur manuk* shares the same sense or context with *pasar burung* that they can be used alternately. Meanwhile, *saur manuk* and *singa padu* share different sense or context. *Singa padu* refers to people who have a fight, while *saur manuk* refers to noisy situation only (not fighting).

(5)

Mlakune koyok macan luwe
(Walking like a hungry tiger)

This metaphor, exemplified by datum (5), is used to describe someone who walks so slowly. For instance, someone from Tengger society sees a woman walking very slowly. The way she walks then is compared to the way a hungry tiger walks. Word *macan* is used to name animals from big cat families or felines in Javanese language. It may refer to a tiger, lion, or leopard. Tengger people specifically use the metaphor above to compare the way a woman walks to the way a hungry tiger walks, in which both of them tend to walk very slowly. As time changes, the metaphor has slightly changed into "*Mlakuke koyok wong ngelahirno*" (She walked like she just gave birth), which means the way the woman walks is very slow like a woman who just gave birth and tries to bear the pain after childbirth. Both metaphors *mlakuke koyok macan luwe* and *mlakuke koyok wong ngelahirno* share similar sense or context which refers to the slowness of the way a woman walks.

The metaphors above are generally known by broad society even for outsiders who understand Javanese culture very well. The use of animal names in metaphors is to emphasize particular meanings so the listener will be easier in understanding what the speaker wants to imply.

V. CONCLUSION

Based on the findings and data analysis, it can be concluded that the use of animal names in metaphor expressions still exists and varies within the daily communication of Tengger society. Tengger people use animal names in metaphor expressions to deliver a joke, satire, teaser, praise, and any other meanings. Metaphor is a kind of figure of speech to state or inform the others about someone's natures, attitudes, behaviours, and characters by relating them to animals'. Hence, animal names enrich the language in forming a figure of speech to deliver specific meanings.

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