



Metaphor Expressions in the Ecolexicon of Bali Civility of the Nusa Penida Dialect (BBDN) in Klumpu Village, Nusa Penida

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Abstract. The area of the mustard lexicon is a form of ecolexicon that is realized due to the interrelationships and dependencies between the BBDN speech community environment and its biotic and abiotic natural environment, especially the flora and fauna that surround it. Bali dialect of Nusa Penida (BBDN) in Klumpu Village, Nusa Penida. To analyze the metaphorical expressions used qualitative and semantic methods. The result of this study is that the researcher found as many as 10 metaphorical expressions, including: (1) Cekuh sube endep, bin endepan ibe me-raos-é = In speaking we should be humble or introspective. (2) Care ngalih balang-é, sube bek penyuluhan te = Someone who often commits a crime, one day it will be obvious. (3) Yen meraosé adengan kikit, babare kocok-juwet de kole = If you speak slowly a little, why are you yelling at me. (4) Mare kole pelih kikit, kopot-semangah de doang kole = I just made a little mistake, you just ganged up on me. (5) Ne kene kole megae, ngalih balang ngabe lota = This is how I work with very poor results. (6) Kole sobe nawang calung – uyah – né = I already know his mental or behavior. (7) Mati awak, jeleme ahe ide! Dat kunyit ken pamor doang ide Dat turmeric ken prestige only idea = I really wonder, what kind of person are you! So you're asking me to do it right now. (8) Ne mare ide, care beleleng di bukité doang nah = This is new for you, don't stay put. (9) Apah kluluk – kluluk doang kole ngesop olet kebus – kebus ajak jukut kundis, nah! Kadung gedige tundunle endok mase = Wow, how satisfied I am to eat olet rice with undis soup which is still hot, even though I don't feel my back being hit. (10) De ide ajum – ajum puhuh, nyen sangkuré? = Don't act, who will get the sap later.

Keywords: Metaphor · Culture · Nusa Penida

1 Introduction

Language is a communication sign mechanism, a discrete sign system that functions to communicate and is able to express the totality of the ingredients of one's world as a social phenomenon. Social provisions are expressed in the social function of language as a means of community communication [1]. Language has a vital role in social life. Language, which must also be learned, is a means of communication used by the community. By learning a language, someone can understand and understand other people's

meanings. According to Finke (2014), language is a system of good signs. For example, the sound is considered a language when the sounds produced by the speech apparatus can be used to express or communicate ideas [2].

The area of the mustard lexicon is a form of eco-lexicon that is realized due to the interrelationships and dependencies between the BBDN community and its biotic and abiotic natural environment, especially the flora and fauna that surround it. In essence, this eco-collection of mustard seeds involves cultivated plants and domesticated animals that are used to help cultivate agricultural land, such as cattle, and includes other animals both living on land and in water consumed with processed mustard greens.

Most of the speech communities, especially from the younger group, in interacting using BBDN, need to learn and understand correctly, and even forget the forms of mustard lexicon related to other cultivated animals and plants. Their actions greatly impacted the decline in the use of BBDN. The decline in the use of language by the people, he says, will undoubtedly cause problems that have an impact on his community, socio-culture, traditions, and also on the environment, both the language environment (language ecology), which is a product and natural conditions that are natural and the environmental language (ecological language) that is a product of culture, a product of humans and society [3]. This, according to researchers, felt very interested in researching it to find out the leading cause in detail. In addition, this research on the treasures of the mustard ecolexicon is the first research, and this is the first time a researcher has conducted this kind of research before. The researcher, as a native speaker of BBDN who has sub-dialects with a variety of lexical forms, feels compelled to participate in preserving the BBDN as a regional language whose function is as a medium for interaction between BBDN speech groups, a recording device or recorder of philosophical, historical, and historical values. Metaphorical (even though the note is only manifested in the mind of the guys he said) and a communicative marker unique to Nusa Penida. Of course, the ultimate goal that is expected from this research is to keep BBDN alive and sustainable and continue to play a role as a medium of communication both between Nusa Penida speaking groups and other language groups speaking while still viewing BBDN as a local cultural heritage that should be preserved from erosion and extinction of forms. – The form of the lexicon is due to advanced technology and several other factors.

The medium of communication between the Nusa Penida speaking groups is the Nusa Language (in the form of direct speech) which is still part of the Balinese dialect, which linguists often refer to as the Nusa Penida dialect Balinese language; most of the forms of the lexicon are derived from the interdependence between the community environment he says and its natural environment. The Nusa Penida dialect of Bali (BBDN) has several sub-dialects determined by the geographical area stated by the village and/or Banjar, such as the BBDN dialect Klumpu, Adegan, Hangas, and so on. People who speak BBDN in interacting, especially the elderly, generally use natural or pure BBDN, meaning that they are rarely found in their speech mixed with words from other languages. This is evidence that the BBDN speech community is close to nature, such as the statement put forward by Chomsky that ethnic groups who live close to nature will have natural speech [4]. The closeness of Nusa Penida's people to their natural environment, especially with most of their lives depending on nature (ecology) makes BBDN rich in its lexicon forms which are realized directly through their speech in their daily interactions.

Nusa Penida is a hilly area where most of the population lives as dry land cultivators whose soil conditions are not very fertile, especially agricultural lands located in hilly areas, and only a small number work as fishermen, traders, construction workers, civil servants, and civil servants. The private sector, tourism actors and others. As cultivators of dry land, in farming, they rely on rainwater which takes place around October to June; often, the rain does not match the season due to climate change. With unpredictable weather conditions and also not-so-fertile land (many lands are converted to planting teak trees and used for the construction of inns/hotels and restaurants/stalls for tourists), they can only do farming by cultivating mustard and other secondary crops, such as corn and varieties of beans, as well as raising cows, pigs, and chickens, all of which are pets to earn additional income. According to farmers as dry land farmers, these pets are considered very close to them. They house their cows near their farmland and their chickens, which they raise on the farm by leaving them to forage on their own, and are only fed during the day around 12 noon and in the evening before being caged in small huts called huts, warong or brought back to their homes by using sundug or kise. Cows are pets for the farming community of Nusa Penida, which were previously widely used by farming communities to help farmers plow the land before planting the cultivated plants. At the same time, pigs and chickens are animals that are often used in connection with religious ceremonies.

This research was conducted in Klumpu Village, which consists of several official banjars and pekraman. This village was chosen as the research location because it is the centre of the village government, and many people, he said, are still cultivating mustard plants and other cultivated plants that correlate with mustard cultivation, so researchers will quickly get data. Moreover, the researcher comes from Klumpu Village and knows most of the people; he said, of course, this is very helpful for researchers to find respondents who will be involved in this research. This study aims to discover the metaphorical expressions in the eco-lexicon of the Balinese dialect of Nusa Penida dialect (BBDN) in Klumpu Village, Nusa Penida.

2 Methods

To analyze the metaphorical expressions used qualitative and semantic methods. The research method is a scientific and systematic method used by researchers to obtain data. In this research, three strategic stages will be taken, namely the data collection stage, the data analysis stage, and the presentation of the data analysis results [5]. This mustard ecollexicon research was conducted in two ways: library research and field research. First, literature research is conducted by reading several books relevant to this research to obtain theories and supporting data. The field research is carried out by going directly to the research location to obtain data with informants (several mustard cultivators).

3 Results and Discussion

Metaphor Expressions in the Ecolexicon of Kesawian Balinese Dialect of Nusa Penida (BBDN) in Klumpu Village, Nusa Penida.

The Ecolexicon Metaphor of Guyub Says BBDN

The farming community of Nusa Penida is very close to its natural environment. Their closeness to nature provides a lot of vocabulary or lexicon that can enrich BBDN's treasures. This statement is in accordance with what was conveyed by Einar Haugen 1972 regarding the study of language with the environment, where language is manifested through the form of its lexicon and grammar [6].

Furthermore, the forms of the lexicon that are manifested due to the interaction of conversational people with their natural environment, they can create metaphorical meanings that have philosophy of life values in the form of advice or advice, satire, and ridicule. Some of the lingual units associated with the mustard greens are considered as concrete or real sources, while the figurative meanings that follow these sources are abstract or unreal targets. Furthermore, the lingual unit of the mustardian ecolexicon which has a figurative meaning can function as a subject, predicate, object, or complement.

Example:

- (1) Ide mekacang – mekomak doang
 Pro-GT2 {N-}kacang {N-}komak Adv-saja
 S P A
 'Kamu plinplan atau tidak tetap pendirian saja'.
- (2) Kole sobe nawang calung-oyah de.
 Pro-GT1 Adv-sudah {N-} tahu FN-tabung-garam
 Poss Adj GT2-mu
 S A P O
 'Saya sudah tahu tingkah lakumu'.

In clause (1), the figurative meaning is stated by mekacang-komak which functions as a predicate. The figurative meaning is aimed at people who do not have a fixed stance. Berikut ini beberapa bentuk ungkapan metaforis yang diwujudkan dari beberapa bentuk ekoleksikon kesawian.

The following are some forms of metaphorical expressions that are embodied from several forms of the mustardian eco-lexicon.

Cekuh

Cekuh with its Latin name *kaempferia galanga* for the people of Nusa Penida is a spice plant that is widely used for seasoning ingredients. In addition, Cekuh is also used as a traditional medicine to cure rheumatism, fever, and swelling. As a spice, its presence is very necessary because it gives a distinctive smell and taste. In relation to the metaphor, Cekuh is the shortest plant among the existing plants with its leaves attached to the ground. With such an anatomy, the people of Nusa Penida have expressions with intentions or ideas that are considered to have philosophical values in the form of suggestions so as not to become arrogant, selfish, and arrogant people by seeing

Cekuh



Fig. 1. Cekuh



Fig. 2. Balang - Penyuluhan 'Belalang dan Penyuluhan'

themselves as the most important of others. The expression in question is as follows (Fig. 1).

Cekuh sube endep, bin endep-an ibe
me-raos-é.
PropN Adv Adj Konj Adj sufsuper ProPl
{N-} Suf
Kencur sudah rendah lagi rendah lebih kita
bicara
'Dalam bertutur kata sebaiknya kita bersikap merendah
atau mawas diri'.

The expression above shows that there are two lingual units in the form of adjectives, namely endep 'low'. Endep in clause (1) is considered as a source that provides information about the actual height of the Cekuh, while the adjective endepan formed from the adjective 'low' endep with the superlative suffix {-an} in clause (2) is a target that has a figurative meaning and refers to on 'advice' addressed to someone.

The above expression means that we as human beings should show humility and maintain good manners, especially in acting, speaking and thinking. There is no need to show arrogance even if we have broader knowledge and/or other predicates that are purely decorative whose existence is not eternal.

Balang – Penyuluhan

Balang with its Latin name Caelifera is a wild animal that lives in the wild around agricultural land. Its existence is a pest that disturbs cultivated plants such as secondary crops including coconut and banana plants. For the people of Nusa Penida, balang used to be widely consumed as a side dish that was eaten together with main foods such as cuscus, olet, and lempog (Fig. 2).

In relation to metaphors, expressions related to balang are often used to express the feelings of someone who is not happy with others who do bad things to him. In this

expression the word *balang* is combined with the extension used to stab the *balang*. Expressed expressions such as the following speech below.

Care ngalih balang-é, sube bek
penyuluhan te.

Konj-seperti {N-}-cari N-belalang-def Adv-sudah V-
penuh Konf-penusuk def-nya

‘Seseorang yang sering melakukan kejahatan, suatu
ketika pasti akan kentara’.

In the above expression, two lingual units are used, namely *balang* and *stabbing*, both of which are combined together. The intended meaning of this expression is that if someone does something that is not commendable because he does it often, one day it will definitely be obvious.

From a review of the metaphorical analysis, the above expression includes subtle satire made generally by someone who experiences feelings of disappointment towards someone who is known or suspected of doing bad things to himself and or other people who also have the same feelings as someone who has been disappointed. Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumers, people who receive the expression are people who behave badly
- S3 = speech partner/text listener, person from a third party who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression.

Juwet

Juwet with its Latin name *Syzygium cumini* is a plant that often grows around agricultural land and is spread by humans and wild animals such as bats and birds. In general, juwet grows in the wild and not so much planting is done by the people of Nusa Penida. The fruiting season is from juwet around October to December. When picking the fruit, it is often done by shaking the juwet tree branch so that the ripe fruit quickly falls in large quantities. The fall of this juwet fruit occurred almost simultaneously. From this description emerges the expression in BBDN as follows (Fig. 3).

Yen meraosé adengan kikit, babare kocok-
juwet de kole.

Konj {N+}-bicara pelanlah sedikit Kon-kenapa
goyang-jamblang Pro GT2 Pro GT1

“Kalau berbicara pelanlah sedikit, kenapa kamu
mencecar saya”.



Fig. 3. Juwet



Fig. 4. Semangah 'Rangrang'

In the above expression, the figurative meaning in question is shake-juwet which means 'springing' or talking continuously without giving the interlocutor a chance to give a response. This kind of expression often occurs when someone experiences feelings of being very angry with someone because of something.

From the review of the metaphorical analysis, these expressions are generally made by adults who are considered the first speakers in this case are considered victims of the expression, while the interlocutor is the second speaker who in conveying something to the first speaker is urgent while scrambling for what is desired. Fulfilled immediately. Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumer, person who receives the expression
- S3 = speech partner/text listener, person from a third party who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression

Semangah

Semangah with its Latin name *Oecophylla* which in English is called weaver ant or weaver ant or weaver ant is a social insect with a very large population. Weaving ants include fierce-tempered animals and do not hesitate to attack anything that approaches their activity area by biting. For farmers, weaver ants are used to protect crops, such as cocoa, jackfruit, secondary crops, and so on, especially during fruiting so as not to be attacked by plant pests (Fig. 4).

In relation to this eco-lexicon metaphor, the spirit of BBDN speech is often used to express feelings that are directed at a certain group of people or society if they have problems with other people, they collectively or gangly attack the person either in the form of actions or actions. Words. The following is an expression that is embodied in the word spirit.

Mare kole pelih kikit, kopot –
semangah de kole.

Adv-baru ProGT1Adj-salah Adv-sedikit V-rebut PropN-
rangrang ProTG2 ProTG1

'Baru saya salah sedikit, kamu mengeroyok saya beramai
– ramai.'

In the above expression, according to the syntactic level, the figurative meaning in question is *kopot-semangah* whose function is as a predicate, thus the figurative meaning is a verb lingual unit which means 'to gang up or gang up on a gang'. For second-person singular pronouns (ProTG2) in BBDN the idea will change to *de* (diminutive form) if it is preceded by a verb with the intention of emphasizing action. Speak to provide feedback. This kind of expression often occurs when someone experiences feelings of being very angry with someone because of something.

From the review of the metaphorical analysis, the expression is made by the first person (S1) who feels himself as a victim, while the recipient or consumer of the expression is the second person (S2) who is suspected of being the perpetrator of an act that is unpleasant to the first person (S1). While the third party as the listener of the speech is a person or group of people who are around or near them both (S1 and S2). Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumer, person who receives the expression
- S3 = speech partner/text listener, person from a third party who also pays attention to the delivery of the expression by S1 to S2.
- O = The object or problem that is conveyed which is the essence or content of the expression.

Balang and Lotan

Balang and lotan are two anatomically different objects, and both come from the biotic environment. Balalang or balang is a wild animal that lives from leaves or grass, while lotan is a burning piece of wood. The existence of these two objects complement each other, meaning that when someone catches a grasshopper instantly and in that place it is also burned with lotan to eat (Fig. 5).

In relation to metaphors, expressions related to balang and lotan are often used to express the feelings of someone who does not have enough income to meet the needs of living with his family. Expressed expressions such as the following speech below.



Fig. 5. Balang – Lotan ‘Belalang – Kayu terbakar’

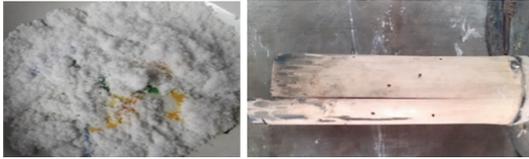


Fig. 6. Calung Uyah ‘Tabung – Garam’

Ne kene kole megae, ngalih balang
 ngabe lotan.
 AdvP ProTG1 {N-} V {N-}V N V
 N
 beginilah saya kerja cari belalang
 membawa kayu terbakar
 ‘Beginilah saya bekerja dengan hasil yang sangat
 kurang’.

From a review of metaphorical analysis, this expression is generally made by someone whose income is not enough to meet daily needs with his family. This expression is a complaint that is often conveyed to the interlocutor with the intention of getting advice or advice. Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumer, person who receives the expression
- S3 = speech partner/text listener, person from a third party who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression.

Calung – Uyah ‘Tabung – Garam’

The metaphorical form of calung uyah is an expression that is most often expressed in the life of the BBDN speech community. In general, the metaphorical expression of calung uyah occupies a function as an object at the sentence level. Calung – uyah literally means a salt tube. Calung is made of a piece of bamboo with a length of about 30 cm with a diameter of about 4–5 cm. Guyub said BBDN often used it as a place to store salt. While uyah means salt. This tool is used as a metaphorical expression because it used to be very well recognized by the people who speak BBDN. The following is a metaphorical utterance formed by calung uyah (Fig. 6).



Fig. 7. Kunyit Pamor

Kole sobe nawang calung uyah -
né.

ProTG1-saya Adv-sudah {N-}-tahu NP-tabung garam
PossTG3 - nya

‘Saya sudah mengetahui mental/prilakunya’.

From a metaphorical analysis, the expression above is a subtle or rather harsh satire, depending on the expression of the situation of the interlocutor. The meaning of the metaphorical expression realized by *calung uyah* is the attitude or behavior or mentality of a person who is not very pleasant, such as people who like to lie or don't keep their promises. The maker of this speech is the first person (S1), and the second person is the consumer (S2) or the user and the conversational partner or other group who also listens to the core of the expression (S3). Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumers, people who receive the expression, namely people who behave badly
- S3 = speech partner/text listener, person from a third party who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression.

Kunyit Pamor

Kunyit Pamor are two different objects in terms of color and environment. Yellow turmeric comes from the biotic environment, while the white pamor and comes from the abiotic environment, which is made from white coral by burning. Then the white coral that was burned was doused with water until it was loose, and a prestige was formed. When these two objects are compared simultaneously, they appear to show a very clear and contrasting difference, and do not at all show any such resemblance or compatibility both in terms of color and the physical material that composes them. This very different statement is interpreted as impromptu, which is then used to express an expression whose meaning is asking or hoping for a sudden promise, as shown in the following speech (Fig. 7).

Mati awak, jeleme ahe ide! Dat kunyit ken
pamor doang ide.

Adv ProTG1 N Adv ProTG2 Adv N Konj
N Adv ProTG2

Heran sekali saya, orang apa kamu! jadi kunir dan
kapur sirih saja kamu

'Heran sekali saya, orang macam apa kamu ini! Jadi
kamu meminta saya harus melakukannya sekarang juga'.

From the speech above, there are two clauses, namely the exclamative clause (ex. clause) which is stated by oleh "Mati awak, kasob jeleme ne nah!" and the affirmative clause which contains a figurative meaning is "Dat turmeric ken pamor doang ide". The figurative essence expressed by turmeric ken prestige which is categorized as a noun phrase has a position at the beginning of the adverb and the subject. This is an indication of the emphasis on the core kias, namely turmeric ken prestige.

From a metaphorical analysis review, these expressions are generally made by someone (S1) who is asked or even forced to do something by the interlocutor or a second person (S2) to do something promised by the first person. Usually, this expression is often conveyed when two or more people are involved in an utterance related to an action that contains promises. The essence of this speech (O) is often listened to by a third party (S3) who is with them. Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumer, person who receives the expression
- S3 = speech partner/text listener, person from a third party who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression.

Beleleng di Bukité 'Jagung Gembal di Bukit'

Beleleng di Bukité 'Jagung Gembal di Bukit' is a metaphorical expression consisting of Beleleng 'Gimbal Corn' and Bukit 'Bukit', each of which is a lingual unit of nouns that come from different environments, biotic and abiotic. Sweet corn for the BBDN community, said BBDN, is often planted between rows of corn and mustard greens, and is harvested almost at the same time as corn. These beleleng seeds are often used as a pillow snack with a mixture of red beans or striped beans which are often called rarik beans. With the Latin name *Sorghum bicolor* (L.) Moench, beleleng is often cultivated on dry land with a tropical climate. Associated with the resulting metaphorical expression implied by planting in hilly areas that exceed 900 m above sea level. The trunk which has a height of approximately 2 m often sways with the wind, especially with the rather strong mountain winds making the trunk never stop swaying. The condition of the trunk movement is like that, for BBDN people, they are often used to make expressions in the form of speech like the following (Fig. 8).



Fig. 8. Beleleng di bukité 'Jagung gembal di bukit'

Ne mare ide, care beleleng di bukité
doang nah.

Adv ProTG2 Konj N Adv AdvP
ini baru kamu seperti jagung gembal di bukit saja
ya

'Ini baru kamu, tidak tetap pendirian'.

From a metaphorical analysis review, the expression is generally made by a person (S1) against a person (S2) who is not fixed in his stance or whose thoughts often change. This kind of person is difficult to trust, and his honesty is often doubted by both his family and his environment (S3). Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumer, person who receives the expression
- S3 = speech partner/text listener, person from a third party both family and environment who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression.

Olet – Jukut Kundis

Olet - jukut kundis is a dish that has a distinctive taste value that is very popular with people, said BBDN. Actually, olet - jukut undis is not a utterance that has a metaphorical expression because the two elements consisting of the noun olet and the noun phrase jukut undis do not have a figurative meaning to the target, but both provide the meaning of enjoyment for the audience, in this case the BBDN guyub who likes the dish. Often a statement arises from a group of young people or parents who work outside the area because they have not enjoyed the dish for a long time, when they eat this dish, especially when it is served hot, they often express their feelings in the form of speech as follows (Fig. 9):



Fig. 9. Olet – Jukut Undis

Apah kluluk – kluluk doang kole ngesop olet kebus – kebus ajak jukut kundis, nah! Kadung gedige tundunle endok mase.

'Saya benar – benar puas sekali makan nasi olet dan sup undis sampai tidak merasakan apa - apa'.

The statement in the BBDN above is an expression that expresses a person's satisfaction after eating an olet rice dish with jukut undis. In the metaphorical analysis, the first clause 'Apah kluluk – kluluk doang kole ngesop olet kebus – kebus ajak jukut kundis, nah!' is the source and the second clause 'Kadung gedige tundunle endok mase' as a target which has a figurative meaning which means not feeling anything – what. This expression is expressed by someone who eats nasi olet with jukut undis (S1), while the interlocutor or the person who listens to it is a consumer of the text (S2), and several people who listen to the core of this speech are considered as (S3), and the core of the speech is considered as (O). Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumer, person who receives the expression
- S3 = speech partner/text listener, person from a third party who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression.

Puhuh

De ide ajum – ajum puhuh, nyen sangkuré ?

Adv-jangan ProTG2 AdjP-bertingkah N-puyuh Adv-siapa Adj-tidak berekor

Puhuh, with its scientific name, coturnix, is a wild animal of the same country as a bird that does not have a tail like other birds in BBDN terms called sangkur, and lives in the environment for the cultivation of mustard greens and other secondary crops. Puhuh



Fig. 10. Puhuh

is often caught for meat because it gives a delicious and delicious taste like chicken to be eaten with cuscus, olet or lempog. In the past, the method of catching was by using a trap made of bamboo or by using a net. Often puuhah is caught at night when he sleeps with only his hands (Fig. 10).

From the review of the metaphorical analysis, the expression is generally made by someone (S1) against people (S2) who like to act or like to pretend because in order to maintain a sense of prestige, especially in front of many people (3) who are considered to have listened to the statement. Furthermore, the dialogue review can be described as follows.

- S1 = text speaker, person who makes expressions
- S2 = text consumer, person who receives the expression
- S3 = speech partner/text listener, person from a third party both family and environment who also pays attention to the delivery of the expression carried out by S1.
- O = The object or problem that is conveyed which is the essence or content of the expression.

4 Conclusion

Based on research on metaphorical expressions in the Balinese language ecolexicon of Nusa Penida Dialect (BBDN) in Klumpu Village, Nusa Penida, the results of this study are the researchers found as many as 10 total metaphorical expressions, including:

- (1) Cekuh sube endep, bin endepan ibe me-raos-é = In speaking, we should be humble or introspective.
- (2) Care ngalih balang-é, sube bek penyuluhan te = Someone who often commits a crime, one day it will be obvious.
- (3) Yen meroasé adengan kikit, babare kocok-juwet de kole = If you speak slowly a little, why are you yelling at me.
- (4) Mare kole pelih kikit, kopot-semangah de doang kole = I just made a little mistake, you just ganged up on me.
- (5) Ne kene kole megae, ngalih balang ngabe lotan = This is how I work with very poor results.
- (6) Kole sobe nawang calung – uyah – né = I already know his mental or behavior.

- (7) *Mati awak, jeleme ahe ide! Dat kunyit ken pamor doang ide* = I really wonder, what kind of person are you! So you're asking me to do it right now.
- (8) *Ne mare ide, care beleleng di bukité doang nah* = This is new for you, don't stay put.
- (9) *Apah kluluk – kluluk doang kole ngesop olet kebus – kebus ajak jukut kundis, nah! Kadung gedige tundunle endok mase* = Wow, how satisfied I am to eat olet rice with undis soup which is still hot, even though I don't feel my back being hit.
- (10) *De ide ajum – ajum puhuh, nyen sangkuré?* = Don't act, who will get the sap later?

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