

The Analysis of Metaphor Used by Goa Village Community West Sumbawa



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ABSTRACT

“The Analysis of Metaphor Used by Goa Village Community West Sumbawa”

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This research is aimed to identify the types and communicative functions of Sumbawanese metaphor used by people at Goa Village. This research was conducted with descriptive qualitative method. The data on this study were collected through observation, recording and note taking. The data was analyzed through identification, analysis and explanation. The result of this study reveals that there are three types of metaphor which is based on Lakoff theory, they are ontological, structural, and orientational metaphor. From the three types of metaphor, ontological metaphor was dominant used by the people of Goa Village. It was also found that there are three communicative functions of those metaphors that contribute as the factor why people used metaphor expression, they are inexpressibility, compactness and vividness hypothesis.

Key words: Metaphor, Goa Village Community

ABSTRAK

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Penelitian ini bertujuan untuk mengidentifikasi jenis dan fungsi komunikatif metafora Sumbawan yang digunakan oleh masyarakat di Desa Goa. Penelitian ini dilakukan dengan metode deskriptif kualitatif. Data pada penelitian ini dikumpulkan melalui observasi, pencatatan dan pencatatan. Data dianalisis melalui identifikasi, analisis dan penjelasan. Hasil penelitian ini mengungkapkan bahwa ada tiga jenis metafora yang didasarkan pada teori Lakoff, yaitu metafora ontologis, struktural, dan orientasional. Dari ketiga jenis metafora tersebut, metafora ontologis dominan digunakan oleh masyarakat Desa Goa. Ditemukan juga bahwa ada tiga fungsi komunikatif dari metafora-metafora tersebut yang berkontribusi terhadap faktor mengapa orang menggunakan ekspresi metafora, mereka tidak dapat diungkapkan, kekompakan dan vividness hypothesis.

Kata kunci: Metaphor, Goa Village Community

I. Introduction

It is undeniable to say that none of people can live without having any connection with other people. Especially to live in social community, it must be difficult to live a life without having connection and interaction with other. The purpose of people in interaction with others could be for giving information, asking information, requesting, rejecting, offering, telling story and so on.

A conversation is an activity in which two or more people make interactive communication. The main aim of conversation is to indicate something or ideas to target person. In conversation, it is very important to understand the meaning from source person to target person to avoid ambiguity or misunderstanding.

People communicate with language which is one of the basic aspect of interaction. In social community and interaction people cannot be separated by language. Language can reflect people's origins if we know or understand the languages use. When the people speak, we can know which part of places they came from. For example, Sasak people would be recognized because of their characterized accent and dialect even when they are speaking in national language, the same thing happens to other ethnic groups such as Balinese, Bimanese and Sumbawanese.

People use language differently in different situations. We might able to identify a formal style, a colloquial style, a polite style, an obsequious style or another style. Some people have ability or capability to speak more than one codes depends on situation and condition. Usually when they speak with older people they use a polite style, but when they speak with close friends they use informal or colloquial style. The same situation happens in sumbawanese. In sumbawanese culture, people are usually giving advices, suggestions and criticism using metaphore. In metaphor, people can take many things about their attitude related to social behavior, religious, moral and educational values. In other words, metaphor has become one of the ways the community express their idea in communication.

1.2 Research Questions

There are two problems to be answered in this study:

1. What are the types of metaphor commonly used by members of Goa Village community ?
2. What are the communicative functions of metaphor used by members of Goa Village community ?

1.3 Purpose of the study

1. To identify the types metaphor that used by members of Goa Village community.
2. To find out the communicative functions of metaphor used by members of Goa Village community .

II. Literature Review

2.1 Language and Society

The connection between language and society is tightly anchored. The relationship of the two is deeply rooted. Language performs various functions in the society and the society does the same way. If one will not exist, the other one will be affected.

Language is the primary tool for communication purposes, for establishing peace and order in our society, for showing authority and power, and for attaining goals and objectives. But, it can also destruct the society if it will use inappropriately. It must follow the conformity governing the society to avoid conflicts and to meet the boundary of individual differences.

Society however controls our language by giving us preferences as what are acceptable and not, because each one of us has our own perception or point of view. A group of people may accept our language, but for others, it could be kind

of offence or insult. We must know how, when and where to say it and for what purpose.

Social changes produce changes in language. This affects values in ways that have not been accurately understood. Language incorporates social values. However, social values are only the same as linguistic values when the society is a stable and unchanging one. Once society starts changing, then language change produces special effects.

The study of language in relation to social factors, including differences of regional, class, and occupational dialect, gender differences, and bilingualism is called Sociolinguistics. According to Wardhaugh, Sociolinguistics investigates the relationship between language and society with the goal being a better understanding of the structure and of how languages function in communication (2006: 12). Variations in the use of language in active communication are strongly influenced by the social structure of the speaker, and so the social structure is also strongly influenced by the behavior and language structure of the speakers. Thus, language and social structure have very close reciprocal relationships. According to Wardhaugh, there are various possible relationships between language and society. Of these various possibilities, he pointed to four possible relationships between the two:

First, a society's social structure can influence and determine the structure and behavior of language. *Second*, language structure and behavior can influence and determine the structure of society. *Third*, the possibility of the relationship between language and society is reciprocal (bidirectional). *Fourth*, there is no relationship at all between the structure of language and the structure of society. Both, in this opinion, are both independent and do not influence each other.

Speaking of language and society, it cannot be separated from the term "language community". Language community is a group of people who have a common language, become a part in that group, or hold on to the same standard language. Speech society is a neutral term. It can be used to refer to a small

community or a group of people who use relatively similar forms of language and have the same assessment in their language.

Talking about language and society certainly cannot be separated from the culture that exists in a society, then the starting point is the relationship of language with the culture of a society that has variations in social levels. Some think that language is part of the community, but there are those who think language and culture are two different things, but the relationship between the two is close, so it cannot be separated, which considers language much influenced by culture, so that what is in culture will be reflected In Language. On the other hand there are also those who say that language greatly influence the culture and way human thinking, or the native speakers.

The form of language relations with society is the existence of a relationship between certain language forms, called variations of variety or dialect with its use for certain functions in society. For example in educational activities we use a variety of standards, for activities that are casual (non-formal) we use language that is not standard, in our work, our art uses a variety of literature and so on. This is what is called using the right language, namely the use of language in the situation.

To sum up the relation between language and society, it is clear there is relation since languages exist and used by society. Language is a tool for communication purpose. Society controls our language as what are acceptable or not because of the different perception or point of view. This research will look forward for metaphorical expression that contain in society of Sumbawanese.

2.2 Language and Culture

Language, the most commonplace of all human possessions, is possibly the most complex and the most interesting. Since it is an instrument for humans' communications with each other, the growth and development of their talents, causing creativity, innovation, and novelty, exchanging and transferring their experiences, and on the whole, for formation of society (Mahadi and Jafari 2012:230). When we think about society, then we think about community where beliefs and way of life are growth and become culture.

According to Taylor in Nurmayanti (2011:7) culture is complex whole which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society. We can defined culture is knowledge and a system which consist of human mind, although in daily life.

According to Mahyuni (2007:79) the relation between language and culture has been expressed by the twin notions of linguistics determinism and linguistic relativism. Linguistics determinism relates to the influence of language on thought and culture. Linguistic determinism has strong and weak versions. The strong version argues that language actually determines thought and culture, i.e. that each culture is 'at the mercy' of its language. The weak version claims that language and culture are closely inter-related. This weak version of linguistic determinism has been widely accepted, while the strong version has been challenged by researchers. Linguistic relativism is the notion that each language has own way of looking at the world. Both notions, linguistics determinism and linguistic relativism, originated in the work of Willhelm von Humboldt (1767-1835), who combine knowledge of various language, including South East Asian Languages, with a philosophical background (Mahyuni, *ibid*).

Particular languages are associated historically with particular cultures; the languages provide the key to the associated cultures, and especially to their literature; the languages themselves cannot be fully understood otherwise than in the context of the cultures in which they are inextricably embedded; subsequently, language and culture are studied together (Mahadi and Jafari 2012:234).

In short, the relationship between language and culture is both live in beliefs, ideas and ways of life of society. Culture could affect language style that depend on the situation, and in this research will explore more in term of metaphorical expression of Sumbawanese that closely affected or contain of local language and culture.

2.3 Nature of Metaphore

Literally metaphor is defined as an indirect comparison between two or more seemingly unrelated subjects that typically uses “is a” to join the subjects. The everyday meaning of the term “metaphor” could be depicted in terms of illustrating or describing something in terms of something else. For instance, by using the metaphor of: Love is Gravity. By resembling love as a gravity, we can contribute associations to an otherwise abstract word. Love is, in this case described, as the force that could attracts objects in space toward each other.

2.4 Types of Metaphor

Since metaphors can only be understood when we build their concept, the next thing we need to understand is about how we classify their types. Surely, there are many concepts that can build metaphors. Lakoff and Johnson (1980) classify the metaphors into three types; where each type has its deeper classification. The types are conventional metaphor, mixed metaphor and new metaphor.

A. Conventional Metaphor

Lakoff and Johnson (1980) state that conventional metaphor is the type of metaphor that people like to use, consciously or unconsciously. Conventional metaphor is the type of metaphor that we can find easily in everyday language because of its conceptual system that is already structured. Therefore, there has to be an understanding of a concept at the first place. This way of thinking makes conventional metaphor is classified into three deeper types. They are ontological metaphor, oriental metaphor, and structural metaphor.

B. Mixed Metaphor

According to Lakoff and Johnson (1980), mixed metaphors are metaphors that occur in the same utterance, especially same sentence and expressing the same concept (p.92). It only means that there is more than one kind of metaphor in mixed metaphors. However, there is always a possibility where mixed metaphors create a conflict of concepts. For that reason, Lakoff and Johnson (1980) divide mixed

metaphors into two types; impermissible mixed metaphors and permissible mixed metaphors (p.93).

C. New Metaphor

Lakoff and Johnson (1980) state that new metaphor is a type of metaphor which is not existed yet in the conceptual system of a culture and everyday language (p. 139). It means that this kind of metaphor requires creativity of a person's personal experience in building the concept of metaphor itself.

Love is an object to be placed on display.

Love exist to be judged and admired by others.

Love creates an illusion.

Love requires hiding the truth (p.143).

The examples show four sentences with four different concepts of metaphor. It is because the concepts of metaphor are built in different ways in every person's mind. Each metaphor will have different meaning for a person since he/she has different way of view about love. The differences in experiences will make every person has different ways in creating or interpreting the concept of metaphors.

2.5 Communicative Functions of Metaphor

Metaphor is a common figure of speech in many languages. Metaphor is a tool and way in communication of emotion, explanation and evaluation. Furthermore, Gibbs (1994) states that there are three functions of metaphor, first is inexpressibility hypothesis, means metaphor provide a way of expressing ideas that would be extremely difficult to convey using literal language. The example of this phenomenon "the thought slipped my mind like a squirrel behind the tree". It is difficult in literal terms to predicate thoughts swiftness, suddenness or ungraspability. People might try to translate the metaphorical sentence into literal language but they still end up with the meaning that essentially metaphorical. Additionally, inexpressibility hypothesis predicate that people would be more likely

to use metaphor and metaphorical comparisons in description of how they feel when they are expressing emotions.

The second is compactness hypothesis. It provides a particularly compact means of communication. The phenomenon suggests that people can express their ideas more detailed and compact with metaphors. For instance “My love is like a blossoming bouquet of roses”. The expression describe about love using relatively few words where love is sweet, delicate and beautiful. Metaphor allows people to communicate complex configuration of information that better capture rich continuous nature of experience than literal language.

The last is Vividness hypothesis that may help capture the vividness of our phenomenological experience. Phenomenological experience is phenomenon of object that appears in our consciousness experience. It is because metaphor also conveys complex information, speakers and richer, more detailed, more vivid images of the subjective experience that can be express in literal language. The example can be seen in expression “My love is like blossoming bouquet of roses”. The example is likely to evoke various mental image of listener that reflect speaker’s vivid communicative intensions about the concept of love and his or her experience of life.

III. RESEARCH METHODS

3.1 Research Method

This study characterized by the use of descriptive qualitative method.

3.2 Source of Data

The data in this study were taken from the conversations of Sumbawanese speakers in informal situation consist of male and female participants who live in Goa Village, West Sumbawa.

3.3 Method of Data Collection

1. Observation

In this study, observation is the method of collecting data in which the researcher participated on observation as nonparticipant. The researcher joined in the participant conversation in Goa Village as the researcher recorded and note-taking the data. The researcher observed people of Goa Village in which the metaphors of Sumbawane are usually used.

2. Audio Recording

The researcher used a recorder while the people are doing conversation. In this research, data needed are the speech produced by the people of Goa village in order to know the metaphors used by Sumbawane. The researcher recorded the data in informal situation conversation. The data were taken in various places in Goa village.

3. Note Taking

After the conversation, the data are noted in a note-book. Note taking is also used by the researcher to write the name of the participant who involved in the conversation and the situation during the conversation. Note taking is also to ensure and complete the information which is not complete or not clearly complete from the audio recording method.

3.4 Data Analysis

1. Identification

After collecting the data from Sumbawane conversation, in this part, the researcher transcribed the data into text format and then translated it into English.

2. Classification and Explanation

In this part, the data from respondent are analyzed and classified. The data will be analyzed using the metaphor theory by Lakoff and then identify the meaning of metaphor from data finding based on culture and belief of the native speaker at Goa Village.

3. Explanation

After identifying, classifying, and analyzing the data, the researcher explain the data and took conclusion to answer the research questions and proposes some suggestions in last chapter.

IV. FINDING AND DISCUSSION

Ontological Metaphor

There are 15 metaphors that classified into ontological metaphor and the data will be elaborated shortly in the table below:

Table 4.1. Type of ontological metaphor.

No	Types of metaphor	Sumbawanese expression	Meaning	
			Literal	Non literal
1.		1. Au imbo batu 2. Punti luar pagar 3. Asa talo berang talo 4. Remata Kobok	1. Dust on the stone. 2. Banana tree out the fence 3. <i>grind scraped</i> <i>matchete scraped</i> 4. foam eyes	1. Pointless 2. No more relationship or out of the group 3. Balance and compatible 4. Someone did something not carefully

		5. Siso gili	5. <i>Island Snail</i>	5. Hypocrite personality.
		6. Ban mate	6. dead wheel	6. People strength
		7. Batu batang	7. Stone and trunk	7. People strength
		8. Lurus lurus elong asu	8. Straight dogs' tail	8. People appearance and personality
		9. Intan samodeng	9. One diamond	9. Precious thing
		10. Lalo ujat datang rase	10. civet gone weasel come	10. Just the same one, no different
		11. Lumpa lelor	11. Boiled marrow	11. Someone with extremely anger
		12. Api jongka utun	12. Fire catching the heap	12. Someone with jealousy and Impatience feeling.
		13. Ola ling ate	13. Follow sound of the heart	13. To ourselves, not over thinking what people said.
		14. kakan kerante	14. Eat the talk/words	14. People with no wisdom over what he/she says.
		15. Munte berai setebe	15. One sided runny orange.	15. One sided feeling or love

Structural Metaphor

There are 6 metaphors that classified into ontological metaphor and the data will be elaborated shortly in the table below:

Table 4.2. Type of structural metaphor.

No	Types of metaphor	Sumbawanese expression	Meaning	
			Literal	Non literal
1.	Structural metaphor	1.Bekedek asu 2.Tebal kuping 3. Begila 4.Samang bai los 5. Berola dole 6.Gantang angin	1.Dogs' play 2.Dense ears 3. Being crazy 4. Hunting gone pig 5. Following snakehead fish 6. Bushel wind	1.Overplay that could end with fight. 2. Don't care about what people say 3. To be in relationship, in love 4. Come when the job or activity has done 5. Following something he/she don't have knowledge about it. 6. Doing something useless or pointless

Orientalional metaphor

There are 3 metaphors that classified into ontological metaphor and the data will be elaborated shortly in the table below:

Table 4.3. Type of orientanional metaphor

No	Types of metaphor	Sumbawane expressions	Meaning	
			Literal	Non literal
1	Oriental	1. Ano sejengkal ke tata 2. Telak tuyu 3. Tulangkap barak	1. the sun only a span from forehead 2. Tasted the finger 3. Falling on the ember	1. People in hurry or in haste 2. In difficulties, poor 3. Have many problem and difficulties at once.

Identification of the communicative function of metaphor

Inexpressibility Hypothesis

Metaphors are used to express ideas that could be extremely difficult to convey using literal language. People at Goa Village use metaphorical expressions when they cannot find appropriate expressions. Metaphorical expression will come as an end if the metaphor is translated into literal language.

Based on data findings, there are metaphor expressions that related to inexpressibility hypothesis, they are *remata kobok*, *lumpa lelor*, *tulangkap bara*, *ano sejengkal ke tata*. For example:

[1] “ *No nulang nulang gawe apa apa ko, so semata remata kobok*”

:You are not carefully in doing anything, you are so foam eyes.”

The metaphor *remata kobok* (foam eyes) provides a way of expressing ideas that would be extremely difficult to convey using literal language. The inexpressibility hypothesis predicted that people would be more likely to use metaphor in description how they felt when they were expressing their emotions. In this example, the speaker used metaphor to describe the character of the interlocutor that so messy in doing something.

Compactness hypothesis

There are Sumbawane metaphor that contained to compactness hypothesis, they are *telak tuyu, batu batang, ban mate, au imbo batu*. This metaphor provides a particularly compact means of communication. For example:

[2]. "Sepuan tu ngekos no peno pengakan yam iyo, karing mangan **Telak tuyu** muntu noya penyempet tu."

"Once when we are in board there is no much food like this time, then we tasted the finger if there is no package."

The metaphor *Telak tuyu* (taste the finger) large amount of information about the situation in relatively few words like poor, troubled, sad and difficult. This function of metaphor provide someone to express so many meaning with simple expression.

Vividness Hypothesis

According to data finding, there are Sumbawane metaphor that related to vividness hypothesis. They are *bekedek asu, berola dole, gantang angin, siso gili*. For example :

[3] "Na na sama **Bekedek asu** apa karing sama nangis"

"Stop play dog because you will cry"

The metaphor *bekedek asu* (dog play) helps capture the vividness phenomenon. The speaker use this expression to embellish what is communicated to listener and make the conversation more vivid and livened up.

V. Conclusion

First, the researcher has found twenty four Sumbawanesse metaphors in the daily conversations among Sumbawanesse people at Goa Village. The Sumbawanesse metaphors have been classified into three types based on Lakoff. Those are ontological metaphor, orientational metaphor, and structural metaphor. There are 16 metaphors based on ontological metaphor, 5 metaphors of structural metaphor, and 3 metaphors of Orientational metaphor. Based on data analysis, the metaphorical expression which is more dominant used by Sumbawanesse is ontological metaphor.

Second, people at Goa Village used metaphorical expression because of some factors. The factor can be explained by using the communicative function of metaphor. There are three communicative function of metaphor. First, inexpressibility hypothesis where in this case people use metaphor to express ideas that would be extremely difficult to convey in literal language. Second is compactness hypothesis, this function of metaphor provides someone to express another meaning with a simple expression. The last is vividness Hypothesis, it seems to be the effect of the first and second function. Since metaphors can express ideas in richer and detailed manner, a more vivid image of a message can be drawn. These communicative functions that have been mentioned above allow people to communicate with an alternative ways in deliver their meaning in conversation.

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