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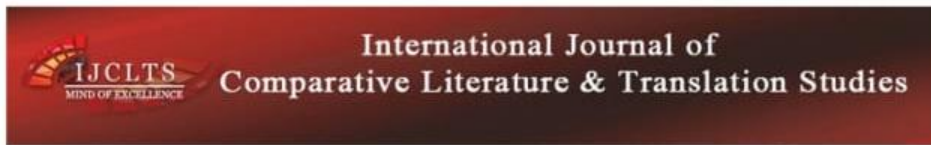
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International Journal of Comparative Literature and Translation Studies

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Meaning Variation in Metaphorical Expressions of the Tegalana Oral Literature: A Pragmatic Approach

Rahayu Pristiwati (Corresponding author)

Department of Indonesian Language and Literature, Universitas Negeri Semarang

Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia

E-mail: rahayupristiwati@yahoo.co.id

Rustono

Department of Indonesian Language and Literature, Universitas Negeri Semarang

Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia

E-mail: rustono@mail.unnes.ac.id

Dyah Prabaningrum

Department of Indonesian Language and Literature, Universitas Negeri Semarang

Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia

E-mail: dyahprabaningrum@mail.unnes.ac.id

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Abstract

Those conceptualization metaphorical based on the experience that is felt by the body, the nature of conceptualization, characteristic based on conceptualization, strength-based on

conceptualization, and conceptualization based on function. A qualitative pragmatic approach was employed by involving the types and forms of oral literature of the Tegalana Javanese ethnicity. The form of the data was fragments of discourse upon the type and form of oral literature of the Tegalana ethnicity. The data were collected by recording, listening, and noting technique. The sorting process was in line with the procedure of the method. Data analysis activities used referential identity method and introspective reflexive method. The results revealed that the meaning of metaphorical expressions of oral literature consisted of (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to express places, (5) places to express circumstances, (6) actions to express actions, (7) actions to express circumstances, (8) circumstances to express circumstances, (9) circumstances to express actions, and (10) time to express time. The existence of metaphorical expression of oral literature in the Tegalana Javanese Ethnic is the representative of the real context.

Keywords: meaning variation, metaphorical expression, Tegalana, oral literature, Javanese ethnic

1. Introduction

There are three pillars, according to de Saussure (1959), in the language process namely the psychological, physiological, and physical pillars. They are related to an understanding of mental image (Fauconnier, 1997), semantic memory (Collins & Quillian in Jay, 2003), and embodied experience (Lakoff & Johnson, 1999). Psychological processes occur when humans produce speech. In the initial stage, human decides what to speak, then by using semantic memory (Jay, 2003) which contains a concept from his life experience (Lakoff & Johnson, 1999) which is stored in the heart by using his properties, sending commands to speech tools to produce speeches. Meanwhile, in the physical process, there is a process in the ears of speech partners. Then, the physiological process in their hearts takes place. The process of producing speech is done by a speech organ is a physical process so that speech can be recognized or heard by the partner's ear. Meanwhile, from the physical processes that occur in the partner's ears, then it happens in the heart of the partner. In the language process, there is continuity. Based on the illustration, it can be stated, the language is an active process carried out by humans when interacting with speech partners.

When human interact to one another in a normal conversation, they must be having no problems in understanding the meaning. This would be so different with how people understand various meaning in an oral tradition as “a way to deliver lessons of life to younger folks” (Bidin, Saad, Aziz, & Rahman, 2013) and “provides a specialized late-life service niche for adults who have accumulated important experience and knowledge relevant to foraging and sociality” (Schniter, Wilcox, Beheim, Kaplan, & Gurven, 2018). The difficulty in understanding the various meaning of the oral tradition is, of course, influenced by how people understand the historical, cultural, and linguistic context (Whaanga, Wehi, Cox, Roa, & Kusabs, 2018), transmit the knowledge through the metaphorical meaning expressed by the speaker (Leung, 2014), as well as how the community generates and maintains metaphorical expressions in their oral traditions for generations.

In producing metaphorical expressions, one uses cognitive or psychological processes. Based on the analysis of metaphorical expressions, such as introspective reflective method conducted by Sudaryanto (2015) which is associated with cognitive processes in Chomsky's view (1972), all process relates to the human ability to produce speech. The use of metaphors in oral literature is an interesting phenomenon to study because metaphor is one form of the creative power of language that has the power in the application of meaning so that it can represent the message to be conveyed correctly and interestingly. The metaphor is a very interesting thing in semantics. Ullman (1972) suggested three conceptual contributions in the study of this field. The three concepts are (1) metaphor has an important meaning as a creative power in language; (2) metaphor has a very simple basic structure, and (3) metaphor as a tool to fill the void in vocabulary.

Another opinion about metaphor that shows the various meaning was expressed (Qiang, 2011; Cammaerts, 2012; Williams, 2013; Hoang, 2014; and Pristiwati, Rustono, Rahman, & Mardikantoro, 2019). The view of the experts about metaphor is a beautiful word that does not only represent a writer's complex heart feeling in a language, but it is also easy to understand and can frame meaning. In addition, oral literature plays a large role in language development and

therefore, the study of metaphors requires certain knowledge of words meaning and the theories. It was confirmed by Bright (1992) who stated the problem of metaphor that was approached in terms of language structure and language use while Wahab (1991) explained the theory of meaning comparison (the comparison theory) and Lakoff & Johnson (2003) explained the relationship between targets and sources of metaphorical expressions. Both theories are sources of concepts of understanding about metaphor.

As a medium of communication, oral literature plays an important role in channelling information to the public. This role is very marked by the increasing diversity of information needed by the community. It is because a Central Javanese ethnic oral literature does not only convey the main message through the text, but the utterances contain figures of speech, expressions, and metaphors. They are intended as the spice of a work and aimed at showing the richness of the meaning of metaphorical expressions in the oral literatures, especially the Tegalana oral literatures.

1.1 Conceptual metaphor

The metaphorical theory is the basis of data analysis initiated by Lakoff & Johnson (2003), the metaphor reflects of what is experienced, felt, and a thought occurs in real-life human beings. More specifically, Lakoff & Johnson (2003) asserted, the concept is metaphorically and neatly arranged the activities carried out are also well organized. The conceptual metaphor is dynamic because it reflects what is being thought, felt, and used which changes according to different thoughts, feelings, and experiences in each culture. Further, metaphorical expressions are universal their selecting in the world interpretation indicates them to be cultural specific (Liu, 2002). A metaphorical expression like *menggerus suara PDIP [eroding the Indonesian Democratic Party's election votes]* that has penetrated the aspects of life including thought and action (Rasekh & Ghafel, 2011). In the other word, the metaphorical expressions show action in the form of a verb. The metaphorical expression of 'eroding' which is juxtaposed with the PDIP's election votes becomes a metaphorical expression because the word 'eroding' usually juxtaposed with an action that it can be seen physically. There is a potential threat of cheating that can be done by candidates and another vice-president to change the minds of voters.

1.2 Components of Conceptual Metaphor

Kovecses (2006) stated that conceptual metaphors reflect what people perceive, experience, and think about the reality of the world. Everything is experienced, perceived, and thought about, permeate semantic memory that can be used at any time. To be able to use it, one activates that memory to be realized in the verbal form used in communication. The metaphor has two components namely the target and source. The source is a concept that is used as a basis for conceptualization and the target is a conceptualization that is directed. Based on Lakoff & Johnson's (2003) explanation strengthened by Kovecses (2006), the target is usually more abstract, while the source is more concrete. To understand the intent in the metaphor, it must be found the similarity of characteristics possessed between the target and the source by comparing the characteristics possessed both of them. Hence, the basis of a metaphor will be found.

The selection of a particular source for a target is done because it is based on the experience that the body feels when experiencing a perceived condition. This paper uses three basic components in the metaphor namely the source, target, and fundamental aspects. These are the basic components of the conceptual metaphor. The source domain that has more concrete characteristics is the basis for explaining more abstract targets. Kovecses (2006) said that the similarity is not always the basis for showing the relationship between the target and the source. The more prominent is the conceptualization that corresponds between the target and the source. Components of meaning contained in the source are connected by using associative strategies with components of meaning contained in the target.

2. Methodology

The qualitativeity of this research is related to data that is not in the form of numbers but in the form of speeches (Vanderstoep & Johnston, 2009) which are tangible (Muhadjir, 1996; Preece, 1994). The data were in the form of fragments of oral literature from the Tegalana Javanese ethnic.

In analyzing the data, we applied normative methods, referential equivalent methods, and introspective reflexive methods (Sudaryanto, 2015). In describing the results of research activities, we applied *formal methods*; done by presenting semantic and pragmatic interpretations possessed by words that form metaphors, and *informal methods*; used to explain the meaning of metaphorical expressions as shown by Sudaryanto (2015).

3. Findings and Discussion

Based on the comparison theory and the relationship between the source and the target metaphorical expression, there are ten reference meanings involved in, namely (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to state places, (5) the place to express the situation, (6) the action to express the action, (7) the action to express the situation, (8) the state to express the situation, (9) the state to express the action, (10) the time to express the time, and the relationship between the target and a source of metaphorical expressions, such as the following.

3.1 Objects to Express Objects

A comparison between objects used to express an object is a metaphor that means "thing", both in lexical meaning and connotative meaning. Fragment of the Tegalana oral literature such as (1) "...*Sing kaya kuwé, oradinyana gonèng Jènggèr, Catim, Harun, lan uwong-uwong kampong Surabayan, termasuké* [...something like that, unexpectedly like the head of a rooster, Catim, Harun, and including people from the village of Surabaya]". *Goneng jengger* metaphor refers to the meaning of "thing", in both lexical meaning and connotative meaning. The reason is that if the metaphor of *Goneng Jengger* is seen from the lexical meaning, it means 'thing'. The thing in question is the wattle on the head of a rooster or cockscomb. Meanwhile, if we look at the meaning of the category, the phrase still means 'thing' which refers to the patriot defending the country. Surabayan villagers believe that Niti is a patriot who loves the motherland and becomes a loyal citizen of the red and white and the Unitary State of the Republic of Indonesia.

Metaphorical expressions (1) can be grouped into metaphorical expressions that indicate thing. Metaphorical expressions that show thing are metaphorical expressions in the form of nouns. The word *goneng* (rice fields) juxtaposed with the word *jengger* (cockscomb) becomes a metaphorical expression. The relationship between *goneng jengger* and *jengger ayam* can be shown by the thing likened by Niti in defending her country. Thus, the use of metaphorical expressions in the Tegalana Javanese oral tradition (1) proved to have a relationship between targets and sources of metaphorical expressions.

3.2 Objects to Express State/Condition

Objects to express state or condition in this comparison theory are objects used to state a situation. That means, a metaphor that lexically means 'thing' and can mean metaphorically 'condition'. Metaphor of *cecunguké Landa* contained in fragments of the Tegalana Javanese Ethnic oral literature such as (2) "... *Enyong ora bisa mbendung niaté sedulur-sedulur kabèh. Saiki ayo pada mangkat ngungsi, nggabung maring TNI Masyarakat, Laskar Rakyat atawa Hisbullah. Berjuwang kosih tètès getih tuntas tatas! Aja kosih, sampèyan dadi cecunguké Landa...* [... I cannot stop everyone's intentions. Now let's go to evacuate, join the people's Army, or Hisbullah. Fight until the last drop of blood! Don't let you become a spy of Dutch...]" also means objects to express a condition. The reason is that the word has a lexical meaning 'thing' and connotative meaning as 'condition'. The denotative meaning of the word *cecunguke* is spies while the metaphorical meaning of the word *cecunguke* is a person (country) who only becomes a joke by another person (country). Based on comparative theory, the meaning of the metaphor for *Cecunguke Landa* refers to a nation that is only a guest in its own country because it can only see luxury without being able to feel just being a joke. Country's wealth has been exploited by many foreign nations and its cruelty. In this case, what is compared is the condition of the country with the condition of the *cecunguke*, so as to state the condition of the country whose wealth has been exploited by many foreign nations and only used as spies, a condition such as *Cecunguke Landa* is used, so as to create the *Cecunguke Landa* metaphor.

The metaphorical expression (2) shows the relationship between the target and the source which is indicated by the existence of semantic features that indicate thing. The *cecunguke* expression indicates a semantic feature that refers to someone who is only used as a spy. Thus, the use of metaphorical expressions in the oral literature of Tegalana Javanese ethnic (2) has been proven to have a relationship between targets and sources of metaphorical expressions that indicate thing.

3.3 Objects to Express Action

Comparison between objects used with the aim of expressing an action is a metaphor that refers to 'thing' in lexical meaning and it refers to 'action' in the connotative meaning. This metaphor can be meaningful objects to express actions such as those realized in fragments of the Tegalana oral literature such as (3) "...*Geni sing mulad ngobong umahé, ndadekna banyumatané ora bisa dibendung maning. Atiné nyangga aniaya sing laka padané. Lemah sing dièdek, krasa anyeb sebab tètèsan banyumatané pating dlèwèr. Catim ngremed tangané dèwèk* [... A great fire burned the house, making the tears could not be dammed anymore. His heart held back and was not replaced. The ground that was eaten, felt bland because the drops of tears flowed swiftly. Catim squeezed his own hands]". In the literature (3), there is a metaphor with the meaning of objects to express action namely metaphor *Atiné nyangga aniaya*. This metaphor; *Atiné nyangga aniaya*, lexically means "thing" and connotatively means "action". The lexical meaning of the word *atine* (his/her heart) is a reddish body organ in the upper right part of the abdominal cavity, the point is to extract the essence of food in the blood and produce bile; something that is in the human body which is considered as the place of all inner feelings and places of understanding (feelings and so on). A reddish-coloured body organ is a form of an object. Meanwhile, the word *nyangga* (bearing) means to hold something so as not to collapse; support. Activity to hold or support something so as not to collapse is manifestation of action. Furthermore, *sangga* is an antidote that causes not to be killed in a war that shows the actions that have been committed. Thus, the metaphorical expression such as *Atiné nyangga aniaya* which means object to express actions is a picture of example.

3.4 Place to Express Place

Comparison between places to express places is metaphors that have meaning of place both in lexical and connotative meaning. The following fragment of the Tegalana oral literature such as (4) "*Sakak adohan matané mentelengi ambané sawah sing pada mletèk. Musim ketiga sing dawané ora jamak, ndadekna sawah-sawah pada puso. Waktu kiyé pancèn lagi musim paceklik* [From a distance his eyes saw the large area of dry rice fields. Summer which is very long, makes the rice fields like fasting. At this time, it is indeed a difficult season]" shows a metaphor *sawah puso* that refers to a place means to express a place. The reason is that the metaphor means lexically a land that is cultivated and irrigated for planting rice. Meanwhile, in the connotative meaning, the word *sawah* means everything has its limits; making a profit and so on without much effort; achieved the intent.

The word *sawah* (rice fields) is categorized as metaphorical because it is juxtaposed with the expression *puso* (meaning fasting). The expression of *sawah* (rice fields) is not metaphorical when juxtaposed with the word *kitri* (individual rice fields that can be inherited) or *oncoran* (rice fields that get water from sewers). The relationship between the target and the source can be indicated by a place to state the place. The condition of the land affected by drought is severe and numerous conditions. Rice fields are like people who are fasting. Tegal is entering the dry season, so the rain discharge has decreased. Although haunted by a long dry season, they keep the spirit and accept the existence of natural events in the form of climate deviations which at any time occur under normal rainfall. Thus, the use of metaphorical expressions in fragments of the Tegalana oral literature (4) proved to have a relationship between targets and source of metaphorical expressions.

3.5 Place to Express State/Condition

The comparison between the places to state the situation is the metaphor that has place meaning in lexical meaning and means the state in the connotative meaning. The metaphore is the field of refuge, as it appears as a fragment of the Tegalana oral literature such as (5) "...*Mèdan*

pengungsian pegunungan sing kudu ngliwati alas gledegan, uga nyabrang pisan kali gedé, dadi alesan warga blèh gelem rèpot-rèpot nèntèng bekakas sing bakalé ngèpoti [... The refugee camp in the mountains that must pass through the jungle, and must cross a large river becomes the reason the residents do not bother to bring troublesome tools]”. In the fragment of Tegalal oral literature (5), the *medan pengungsian* (refugee field metaphor) has a place meaning to state the situation. The reason is the word *medan* (field) in terms of lexical meaning is place. The meaning of the word *medan* is field, a large place (for horse racing etc.), location, or area. Meanwhile, in terms of connotative meaning, it means the situation, namely 'scope'. The scope means the extent of the subject covered, the risk to be borne'. The concept stated in the fragment of Tegalal oral literature (5) with the intention to explain that the place of battle is between two forces with the breadth of the subject covered and the risks borne by avoiding (getting rid of) themselves from danger or escaping (to a place that feels safe).

Metaphorical expressions (5) can be grouped into metaphorical expressions that show actions and are in the form of a verb. The metaphorical expression of *medan* (field) juxtaposed with the word refugee is a metaphorical expression because the usual word *medan* (field) is juxtaposed with a magnet, electricity, which can be physically seen how the space contains the influence of force. The examples are magnetic fields and electric fields. The environment around the magnet is influenced by the magnetic force and the environment around an electrically charged object. The relationship between the field of displacement and the magnetic field can be demonstrated by the heavy actions taken by the people in the battle between the two forces facing the enemy, by choosing the arena to evacuate.

3.6 Action to Express Actions

Comparison between actions taken to express action is a metaphor meaning 'action' in lexical meaning and 'action' in connotative meaning. The fragments of the Tegalal oral literature (6) contain metaphors that obey actions to express their actions such as “...*Paribasan, kaya ngobong jagad. Getihé pada umeb. Sumpahé kosih nggares nang ati, pitung turunan saking jelèhé maring Landa. Dina kiyé mati, sukiki uga mati. Bab kuwé sing dadi dasaré wong-wong Surabayan mèlu bèla negara.*” [... It is like burning the world. The blood is like boiling. The oath is hurting, seven descendants. Today is dead, tomorrow is also dead. That is because the people of Surabaya join in defending the country]. In the fragment of Tegalal oral literature (6) the metaphor *ngobong jagad* can obey the meaning of actions to express action. The reason is that the metaphor *Ngobong Jagad* in terms of lexical meaning and the connotative meaning means 'action'. The lexical meaning of the word *ngobong* (burning) is to burn (light, destroy) with fire; roasting (heating) to cook; make something by baking it (heating it) with fire. The lexical meaning of *jagad* (the universe) is the earth with everything on it; the planet we live in; nature of life; all humans on the face of the earth; environment or field of life; everything that is material, which is impermanent; ranking between nations (whole universe or all humans).

Metaphorical expressions (6) can be grouped into metaphorical expressions that show actions. The metaphorical expression that shows action is a metaphorical expression in the form of a verb. The metaphorical expression of *ngobong* juxtaposed with the word *jagad* is a metaphorical expression because the word *ngobong* is usually juxtaposed with garbage, which can be physically seen how people burn garbage. In our surrounding area, waste burning is found mainly in community service activities. The relationship between burning the world and burning trash can be demonstrated by heavy actions both done by someone to make it inflamed and fiery (about enthusiasm).

3.7 Action to Express Action

The comparison between the actions used to state the situation is the metaphor that has a lexical meaning 'action' and connotative meaning 'state'. The following fragments of the Tegalal oral literature (7) contained the metaphor of this meaning namely “*PGodong albasia sing wis kuning warnané, rogrog pada tiba ngebeki jagad. Laka kembang, laka tangis, guluné Kartijah sèngklèh.*” [... *Albasia* leaves which are yellow in color, fall to meet the world. There are no flowers, no tears, *Kartijah's* neck is broken]. A metaphor that adheres to the meaning of an action to state the situation in a fragment of Tegalal oral literature (7) is a metaphor for defeating the universe. This metaphor

has a lexical meaning 'action' and connotative meaning 'state'. The intended action is because the word *ngebeki* (cover) has the art of filling until it is full or almost full. Meanwhile, the meaning of the *jagad* (world) has the meaning of the earth with everything on it; the planet we live in; nature of life; (all) material, which is impermanent. The meaning of the universe is the middle of society; the wider community is a condition. The metaphor for shooting the cage which was carried out by Koral Nur Juwèr contained the meaning that the yellow *albizia* leaves had fallen in color, falling down over the world.

3.8 State to Express State

The comparison of circumstances to state conditions is a metaphor meaning 'state' in lexical meaning and meaning 'state' also in the connotative meaning. In the fragment of the Tegalán oral literature such as (8) "... *Sebaliké, banyu matané sing kasimpen nang dadané, manglih mawujud semangat mbulak-mbulak kaya banyu sing lagi umeb*" [... On the contrary, the tears which are stored in the chest, turn into a burning spirit like boiling water] there is a metaphor for *semangat mbulak-mbulak* (big spirit) that adheres to the meaning of the state to express the state. The reason is the metaphor of *semangat mbulak-mbulak* (big spirit) when viewed from the lexical meaning means 'state'. The spirit in lexical meaning means the spirit of life that animates all beings, both life and death (according to the beliefs of the past people can give strength); whole human inner life; contents and intent implied in a sentence (actions, agreements, etc.); inner strength (excitement, passion); feeling; lust (willingness of passion) to work, struggle, and so on. Meanwhile, in terms of the connotative meaning, it means 'state'.

The word *semangat* (spirit) is categorized as metaphorical because it is juxtaposed with the expression *mbulak-mbulak*. The expression *semangat* (spirit) is not metaphorical when juxtaposed with the word *baja* (steel). The act of *semangat baja* can be imagined in how an effort is made by someone when there is a spirit of hard work and extraordinary. The relationship between target and source can be indicated by the actions taken. The actions taken when doing something fiery, burning passion is great energy to drive all potential. A burning spirit can add energy to life. The simpler the way we are, the closer we are to success because today we carve the beauty of life with sweat drops and sweaty struggles. Great achievement always starts with one courage to make a decision. All that is needed is hard work, confidence, and submission. Life will be accepted along with *gelornya*, bitterness, and challenges. Thus, the use of metaphorical expressions in fragments of Tegalán oral literature (8) is proved to have a relationship between the target and source of metaphorical expressions.

3.9 State to Express Action

Comparison between the conditions or state used in order to express action is a metaphor meaning 'state' in lexical meaning and meaning 'action' in the connotative meaning. This term can mean a state to express an action as realized in a fragment of the Tegalán oral literature such as (9) "...*luruh ilmu ora usah royal kadal ora mesti mlebu ning sing formal sing penting nimba ilmu endah pinter bocah pinter. bocah pinter mbesuk dadi dokter bocah bodo...bocah bodo...mbesuk dadi kebo bocah pinter..bocah pinter mbesuk dadi dokter*". [... Searching for knowledge does not have to be adventurous, it does not have to be like an important formal event to seek knowledge to be smart, tomorrow to be smart. Smart children will later become doctors, stupid children will become buffalo]. In the fragment of the Tegalán song (9) there is a metaphor with the meaning of the state to express action, namely the metaphor *royal kadal*. The reason is that the *royal kadal* in terms of lexical meaning means 'state' and based on the connotative meaning means 'action'. The lexical meaning of the *royal* (*neka-neka*), is 'doing strange things (things and so on)'. Meanwhile, the word *kadal* (lizard) means 'bengkarung' is a group of four-legged scaly reptiles (some species not legged and similar to *ulau*, but not snakes) that are very widespread in the world. The connotative meaning of *kadal* (lizard) is the lifestyle of rich people. Something extravagant is a form of action.

3.10 Time to Express Time

Comparison of time to express time is a metaphor meaning 'time' in lexical meaning and meaning

'time' also in the connotative meaning. The fragment of the Tegalana oral literature such as (10) *“Talang (samono) dadisegara getih abanghawane’ngamisinang ati nggegirisimbuh dijejeli mbuh diprokasirayat wis ora kuwat nandang sengsararayat Talang kaniaya sajerone’ merde’kane’negarasing dibayar nganggo getihngang sadawane’brug abang”* [Talang City (at that time) became a sea of blood in red color. Making hearts sad, felt unable to withstand the grief of the persecuted Talang people. Freedom of the state which was paid for using blood along the red bridge] contained a metaphor Talang (samono) dadi segara getih abang which obeys the meaning of time to express time. The reason is that the metaphor Talang (samono) dadi segara getih abang, when it is viewed from the lexical meaning, means 'time'. A period in lexical meaning means a certain period of time that has a beginning and a limit or a rather long period of occurrence of an important event. Meanwhile, the past in lexical meaning means past or past periods. The time was a rather long period of occurrence of an important event that contained blood or bleeding. Meanwhile, in terms of connotative meaning, it means 'time'. The connotative meaning is a terrible and cruel time.

The ten reference meanings of the metaphorical expressions show how human brain, especially right hemiespher, “activates a broader range of related meanings and the integration of the individual meanings of two seemingly unrelated concepts into a meaningful metaphoric expression” (Faust & Mashal, 2007). Here, the most important thing in interpreting the meaning of metaphorical expressions is the cross-cultural ability of a person with that to interpret every metaphoric expression because that ability can emphasize the socio-cultural influence on the metaphorical interpretation and the related metaphorical frames (Augé, 2019).

However, we need to understand that the ability to interpret the meaning of metaphoric expressions is not easy because it is so complex and therefore we need to understand different age developmental pathways (Di Paola, Domaneschi, & Pouscoulous, 2019; Domaneschi & Di Paola, 2019). This requires time and a learning process for intercultural meanings because metaphoric meanings always show contra-meanings between words used in an expression and the meanings they refer to. Therefore, Liu, Ding, Li, & Yang (2019) suggest that to learn the metaphorical meaning it must be in accordance with the conceptual blending model, namely metaphorical meaning learning condition; ML condition and literal meaning learning condition; LL condition.

4. Conclusion

Metaphor is one form of the creative power of language that has the power in the application of meaning so that it can represent the message that will be conveyed precisely and interestingly in Tegalana Javanese ethnic oral literature. Therefore, the metaphorical phrase used by Tegal writers contains comparative meaning and relationships between target and sources of metaphorical expressions. There are ten meaning comparisons, namely (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to express places, (5) places to express circumstances, (6) actions to express actions, (7) actions to express circumstances, (8) circumstances to express circumstances, (9) circumstances to express actions, and (10) time to express time and target relationships and sources of metaphorical expressions.

To understand the various meanings of metaphoric expressions especially of the Tegalana literatures, cross-language ability, understanding of different abilities in the age level referring to metaphorical expression meanings, and the learning that combines the concepts of learning of metaphoric meanings and literal meanings should be trully considered.

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Meaning Variation in Metaphorical Expressions of the Tegalana Oral Literature: A Pragmatic Approach

Rahayu Pristiwati (Corresponding author)

Department of Indonesian Language and Literature, Universitas Negeri Semarang

Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia

E-mail: rahayupristiwati@yahoo.co.id

Rustono

Department of Indonesian Language and Literature, Universitas Negeri Semarang

Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia

E-mail: rustono@mail.unnes.ac.id

Dyah Prabaningrum

Department of Indonesian Language and Literature, Universitas Negeri Semarang

Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia

E-mail: dyahprabaningrum@mail.unnes.ac.id

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Abstract

This research aims to analyze the conceptualization metaphorical expression of the Tegalán oral literature. Those conceptualization metaphorical based on the experience that is felt by the body, the nature of conceptualization, characteristic based on conceptualization, strength-based on conceptualization, and conceptualization based on function. A qualitative pragmatic approach was employed by involving the types and forms of oral literature of the Tegalán Javanese ethnicity. The form of the data was fragments of discourse upon the type and form of oral literature of the Tegalán ethnicity. The data were collected by recording, listening, and noting technique. The sorting process was in line with the procedure of the method. Data analysis activities used referential identity method and introspective reflexive method. The results revealed that the meaning of metaphorical expressions of oral literature consisted of (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to express places, (5) places to express circumstances, (6) actions to express actions, (7) actions to express circumstances, (8) circumstances to express circumstances, (9) circumstances to express actions, and (10) time to express time. The existence of metaphorical expression of oral literature in the Tegalán Javanese Ethnic is the representative of the real context.

Keywords: meaning variation, metaphorical expression, Tegalán, oral literature, Javanese ethnic

1. Introduction

There are three pillars, according to de Saussure (1959), in the language process namely the psychological, physiological, and physical pillars. They are related to an understanding of mental image (Fauconnier, 1997), semantic memory (Collins & Quillian in Jay, 2003), and embodied experience (Lakoff & Johnson, 1999). Psychological processes occur when humans produce speech. In the initial stage, human decides what to speak, then by using semantic memory (Jay, 2003) which contains a concept from his life experience (Lakoff & Johnson, 1999) which is stored in the heart by using his properties, sending commands to speech tools to produce speeches. Meanwhile, in the physical process, there is a process in the ears of speech partners. Then, the physiological process in their hearts takes place. The process of producing speech is done by a speech organ is a physical process so that speech can be recognized or heard by the partner's ear. Meanwhile, from the physical processes that occur in the partner's ears, then it happens in the heart of the partner. In the language process, there is continuity. Based on the illustration, it can be stated, the language is an active process carried out by humans when interacting with speech partners.

When human interact to one another in a normal conversation, they must be having no problems in understanding the meaning. This would be so different with how people understand various meaning in an oral tradition as “a way to deliver lessons of life to younger folks” (Bidin, Saad, Aziz, & Rahman, 2013) and “provides a specialized late-life service niche for adults who have accumulated important experience and knowledge relevant to foraging and sociality” (Schniter,

Wilcox, Beheim, Kaplan, & Gurven, 2018). The difficulty in understanding the various meaning of the oral tradition is, of course, influenced by how people understand the historical, cultural, and linguistic context (Whaanga, Wehi, Cox, Roa, & Kusabs, 2018), transmit the knowledge through the metaphorical meaning expressed by the speaker (Leung, 2014), as well as how the community generates and maintains metaphorical expressions in their oral traditions for generations.

In producing metaphorical expressions, one uses cognitive or psychological processes. Based on the analysis of metaphorical expressions, such as introspective reflective method conducted by Sudaryanto (2015) which is associated with cognitive processes in Chomsky's view (1972), all process relates to the human ability to produce speech. The use of metaphors in oral literature is an interesting phenomenon to study because metaphor is one form of the creative power of language that has the power in the application of meaning so that it can represent the message to be conveyed correctly and interestingly. The metaphor is a very interesting thing in semantics. Ullman (1972) suggested three conceptual contributions in the study of this field. The three concepts are (1) metaphor has an important meaning as a creative power in language; (2) metaphor has a very simple basic structure, and (3) metaphor as a tool to fill the void in vocabulary.

Another opinion about metaphor that shows the various meaning was expressed (Qiang, 2011; Cammaerts, 2012; Williams, 2013; Hoang, 2014; and Pristiwati, Rustono, Rahman, & Mardikantoro, 2019). The view of the experts about metaphor is a beautiful word that does not only represent a writer's complex hearth feeling in a language, but it is also easy to understand and can frame meaning. In addition, oral literature plays a large role in language development and therefore, the study of metaphors requires certain knowledge of words meaning and the theories. It was confirmed by Bright (1992) who stated the problem of metaphor that was approached in terms of language structure and language use while Wahab (1991) explained the theory of meaning comparison (the comparison theory) and Lakoff & Johnson (2003) explained the relationship between targets and sources of metaphorical expressions. Both theories are sources of concepts of understanding about metaphor.

As a medium of communication, oral literature plays an important role in channelling information to the public. This role is very marked by the increasing diversity of information needed by the community. It is because a Central Javanese ethnic oral literature does not only convey the main message through the text, but the utterances contain figures of speech, expressions, and metaphors. They are intended as the spice of a work and aimed at showing the richness of the meaning of metaphorical expressions in the oral literatures, especially the Tegalana oral literatures. So, this research aims to analyze the conceptualization metaphorical expression of the Tegalana oral literature. Those conceptualization metaphorical based on the experience that is felt by the body, the nature of conceptualization, characteristic based on conceptualization, strength-based on conceptualization, and conceptualization based on function.

1.1 Conceptual metaphor

The metaphorical theory is the basis of data analysis initiated by Lakoff & Johnson (2003), the metaphor reflects of what is experienced, felt, and a thought occurs in real-life human beings. More specifically, Lakoff & Johnson (2003) asserted, the concept is metaphorically and neatly arranged the activities carried out are also well organized. The conceptual metaphor is dynamic because it reflects what is being thought, felt, and used which changes according to different thoughts, feelings, and experiences in each culture. Further, metaphorical expressions are universal their selecting in the world interpretation indicates them to be cultural specific (Liu, 2002). A metaphorical expression like *menggerus suara PDIP [eroding the Indonesian Democratic Party's election votes]* that has penetrated the aspects of life including thought and action (Rasekh & Ghafel, 2011). In the other word, the metaphorical expressions show action in the form of a verb. The metaphorical expression of 'eroding' which is juxtaposed with the PDIP's election votes becomes a metaphorical expression because the word 'eroding' usually juxtaposed with an action that it can be seen physically. There is a potential threat of cheating that can be done by candidates and another vice-president to change the minds of voters.

1.2 Components of Conceptual Metaphor

Kovecses (2006) stated that conceptual metaphors reflect what people perceive, experience, and think about the reality of the world. Everything is experienced, perceived, and thought about, permeate semantic memory that can be used at any time. To be able to use it, one activates that memory to be realized in the verbal form used in communication. The metaphor has two components namely the target and source. The source is a concept that is used as a basis for conceptualization and the target is a conceptualization that is directed. Based on Lakoff & Johnson's (2003) explanation strengthened by Kovecses (2006), the target is usually more abstract, while the source is more concrete. To understand the intent in the metaphor, it must be found the similarity of characteristics possessed between the target and the source by comparing the characteristics possessed both of them. Hence, the basis of a metaphor will be found.

The selection of a particular source for a target is done because it is based on the experience that the body feels when experiencing a perceived condition. This paper uses three basic components in the metaphor namely the source, target, and fundamental aspects. These are the basic components of the conceptual metaphor. The source domain that has more concrete characteristics is the basis for explaining more abstract targets. Kovecses (2006) said that the similarity is not always the basis for showing the relationship between the target and the source. The more prominent is the conceptualization that corresponds between the target and the source. Components of meaning contained in the source are connected by using associative strategies with components of meaning contained in the target.

2. Methodology

The qualitativeity of this research is related to data that is not in the form of numbers but in the form of speeches (Vanderstoep & Johnston, 2009) which are tangible (Muhadjir, 1996; Preece, 1994). The data were in the form of fragments of oral literature from the Tegalana Javanese ethnic. In analyzing the data, we applied normative methods, referential equivalent methods, and introspective reflexive methods (Sudaryanto, 2015). In describing the results of research activities, we applied *formal methods*; done by presenting semantic and pragmatic interpretations possessed by words that form metaphors, and *informal methods*; used to explain the meaning of metaphorical expressions as shown by Sudaryanto (2015).

3. Findings and Discussion

Based on the comparison theory and the relationship between the source and the target metaphorical expression, there are ten reference meanings involved in, namely (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to state places, (5) the place to express the situation, (6) the action to express the action, (7) the action to express the situation, (8) the state to express the situation, (9) the state to express the action, (10) the time to express the time, and the relationship between the target and a source of metaphorical expressions, such as the following.

3.1 Objects to Express Objects

A comparison between objects used to express an object is a metaphor that means "thing", both in lexical meaning and connotative meaning. Fragment of the Tegalana oral literature such as (1) "...*Sing kaya kuwé, oradinyana gonèng Jènggèr, Catim, Harun, lan uwong-uwong kampong Surabayan, termasuké* [...something like that, unexpectedly like the head of a rooster, Catim, Harun, and including people from the village of Surabaya]". *Goneng jengger* metaphor refers to the meaning of "thing", in both lexical meaning and connotative meaning. The reason is that if the metaphor of *Goneng Jengger* is seen from the lexical meaning, it means 'thing'. The thing in question is the wattle on the head of a rooster or cockscomb. Meanwhile, if we look at the meaning of the category, the phrase still means 'thing' which refers to the patriot defending the country. Surabayan villagers believe that Niti is a patriot who loves the motherland and becomes a loyal citizen of the red and white and the Unitary State of the Republic of Indonesia.

Metaphorical expressions (1) can be grouped into metaphorical expressions that indicate thing. Metaphorical expressions that show thing are metaphorical expressions in the form of nouns. The word *goneng* (rice fields) juxtaposed with the word *jengger* (cockscomb) becomes a metaphorical

expression. The relationship between *goneng jengger* and *jengger ayam* can be shown by the thing likened by Niti in defending her country. Thus, the use of metaphorical expressions in the Tegalán Javanese oral tradition (1) proved to have a relationship between targets and sources of metaphorical expressions.

3.2 Objects to Express State/Condition

Objects to express state or condition in this comparison theory are objects used to state a situation. That means, a metaphor that lexically means 'thing' and can mean metaphorically 'condition'. Metaphor of *cecunguké Landa* contained in fragments of the Tegalán Javanese Ethnic oral literature such as (2) "... *Enyong ora bisa mbendung niaté sedulur-sedulur kabèh. Saiki ayo pada mangkat ngungsi, nggabung maring TNI Masyarakat, Laskar Rakyat atawa Hisbullah. Berjuwang kosih tètès getih tuntas tatas! Aja kosih, sampèyan dadi cecunguké Landa...* [... I cannot stop everyone's intentions. Now let's go to evacuate, join the people's Army, or Hisbullah. Fight until the last drop of blood! Don't let you become a spy of Dutch...]" also means objects to express a condition. The reason is that the word has a lexical meaning 'thing' and connotative meaning as 'condition'. The denotative meaning of the word *cecunguke* is spies while the metaphorical meaning of the word *cecunguke* is a person (country) who only becomes a joke by another person (country). Based on comparative theory, the meaning of the metaphor for *Cecunguke Landa* refers to a nation that is only a guest in its own country because it can only see luxury without being able to feel just being a joke. Country's wealth has been exploited by many foreign nations and its cruelty. In this case, what is compared is the condition of the country with the condition of the *cecunguke*, so as to state the condition of the country whose wealth has been exploited by many foreign nations and only used as spies, a condition such as *Cecunguke Landa* is used, so as to create the *Cecunguke Landa* metaphor.

The metaphorical expression (2) shows the relationship between the target and the source which is indicated by the existence of semantic features that indicate thing. The *cecunguke* expression indicates a semantic feature that refers to someone who is only used as a spy. Thus, the use of metaphorical expressions in the oral literature of Tegalán Javanese ethnic (2) has been proven to have a relationship between targets and sources of metaphorical expressions that indicate thing.

3.3 Objects to Express Action

Comparison between objects used with the aim of expressing an action is a metaphor that refers to 'thing' in lexical meaning and it refers to 'action' in the connotative meaning. This metaphor can be meaningful objects to express actions such as those realized in fragments of the Tegalán oral literature such as (3) "...*Geni sing mulad ngobong umahé, ndadekna banyumatané ora bisa dibendung maning. Atiné nyangga aniaya sing laka padané. Lemah sing dièdek, krasa anyeb sebab tètèsan banyumatané pating dlèwèr. Catim ngremed tangané dèwèk* [... A great fire burned the house, making the tears could not be dammed anymore. His heart held back and was not replaced. The ground that was eaten, felt bland because the drops of tears flowed swiftly. Catim squeezed his own hands]" In the literature (3), there is a metaphor with the meaning of objects to express action namely metaphor *Atiné nyangga aniaya*. This metaphor; *Atiné nyangga aniaya*, lexically means "thing" and connotatively means "action". The lexical meaning of the word *atine* (his/her heart) is a reddish body organ in the upper right part of the abdominal cavity, the point is to extract the essence of food in the blood and produce bile; something that is in the human body which is considered as the place of all inner feelings and places of understanding (feelings and so on). A reddish-coloured body organ is a form of an object. Meanwhile, the word *nyangga* (bearing) means to hold something so as not to collapse; support. Activity to hold or support something so as not to collapse is manifestation of action. Furthermore, *sangga* is an antidote that causes not to be killed in a war that shows the actions that have been committed. Thus, the metaphorical expression such as *Atiné nyangga aniaya* which means object to express actions is a picture of example.

3.4 Place to Express Place

Comparison between places to express places is metaphors that have meaning of place both in

lexical and connotative meaning. The following fragment of the Tegalán oral literature such as (4) “*Sakak adohan matané mentelengi ambané sawah sing pada mletèk. Musim ketiga sing dawané ora jamak, ndadèkna sawah-sawah pada puso. Waktu kiyé pancèn lagi musim paceklik* [From a distance his eyes saw the large area of dry rice fields. Summer which is very long, makes the rice fields like fasting. At this time, it is indeed a difficult season]” shows a metaphor *sawah puso* that refers to a place means to express a place. The reason is that the metaphor means lexically a land that is cultivated and irrigated for planting rice. Meanwhile, in the connotative meaning, the word *sawah* means everything has its limits; making a profit and so on without much effort; achieved the intent.

The word *sawah* (rice fields) is categorized as metaphorical because it is juxtaposed with the expression *puso* (meaning fasting). The expression of *sawah* (rice fields) is not metaphorical when juxtaposed with the word *kitri* (individual rice fields that can be inherited) or *oncoran* (rice fields that get water from sewers). The relationship between the target and the source can be indicated by a place to state the place. The condition of the land affected by drought is severe and numerous conditions. Rice fields are like people who are fasting. Tegal is entering the dry season, so the rain discharge has decreased. Although haunted by a long dry season, they keep the spirit and accept the existence of natural events in the form of climate deviations which at any time occur under normal rainfall. Thus, the use of metaphorical expressions in fragments of the Tegalán oral literature (4) proved to have a relationship between targets and source of metaphorical expressions.

3.5 Place to Express State/Condition

The comparison between the places to state the situation is the metaphor that has place meaning in lexical meaning and means the state in the connotative meaning. The metaphore is the field of refuge, as it appears as a fragment of the Tegalán oral literature such as (5) “...*Mèdan pengungsian* pegunungan sing kudu ngliwati alas gledegan, uga nyabrang pisan kali gedé, dadi alesan warga blèh gelem rèpot-rèpot nèntèng bekakas sing bakalé ngèpoti [... The refugee camp in the mountains that must pass through the jungle, and must cross a large river becomes the reason the residents do not bother to bring troublesome tools]”. In the fragment of Tegalán oral literature (5), the *medan pengungsian* (refugee field metaphor) has a place meaning to state the situation. The reason is the word *medan* (field) in terms of lexical meaning is place. The meaning of the word *medan* is field, a large place (for horse racing etc.), location, or area. Meanwhile, in terms of connotative meaning, it means the situation, namely 'scope'. The scope means the extent of the subject covered, the risk to be borne'. The concept stated in the fragment of Tegalán oral literature (5) with the intention to explain that the place of battle is between two forces with the breadth of the subject covered and the risks borne by avoiding (getting rid of) themselves from danger or escaping (to a place that feels safe).

Metaphorical expressions (5) can be grouped into metaphorical expressions that show actions and are in the form of a verb. The metaphorical expression of *medan* (field) juxtaposed with the word refugee is a metaphorical expression because the usual word *medan* (field) is juxtaposed with a magnet, electricity, which can be physically seen how the space contains the influence of force. The examples are magnetic fields and electric fields. The environment around the magnet is influenced by the magnetic force and the environment around an electrically charged object. The relationship between the field of displacement and the magnetic field can be demonstrated by the heavy actions taken by the people in the battle between the two forces facing the enemy, by choosing the arena to evacuate.

3.6 Action to Express Actions

Comparison between actions taken to express action is a metaphor meaning 'action' in lexical meaning and 'action' in connotative meaning. The fragments of the Tegalán oral literature (6) contain metaphors that obey actions to express their actions such as “...*Paribasan, kaya ngobong jagad. Getihé pada umeb. Sumpahé kosih nggares nang ati, pitung turunan saking jelèhé maring Landa. Dina kiyé mati, sukiki uga mati. Bab kuwé sing dadi dasaré wong-wong Surabayan mèlu bèla negara.*” [... It is like burning the world. The blood is like boiling. The oath is hurting, seven descendants. Today is dead, tomorrow is also dead. That is because the people of Surabaya join in

defending the country]. In the fragment of Tegalán oral literature (6) the metaphor *ngobong jagad* can obey the meaning of actions to express action. The reason is that the metaphor *Ngobong Jagad* in terms of lexical meaning and the connotative meaning means 'action'. The lexical meaning of the word *ngobong* (burning) is to burn (light, destroy) with fire; roasting (heating) to cook; make something by baking it (heating it) with fire. The lexical meaning of *jagad* (the universe) is the earth with everything on it; the planet we live in; nature of life; all humans on the face of the earth; environment or field of life; everything that is material, which is impermanent; ranking between nations (whole universe or all humans).

Metaphorical expressions (6) can be grouped into metaphorical expressions that show actions. The metaphorical expression that shows action is a metaphorical expression in the form of a verb. The metaphorical expression of *ngobong* juxtaposed with the word *jagad* is a metaphorical expression because the word *ngobong* is usually juxtaposed with garbage, which can be physically seen how people burn garbage. In our surrounding area, waste burning is found mainly in community service activities. The relationship between burning the world and burning trash can be demonstrated by heavy actions both done by someone to make it inflamed and fiery (about enthusiasm).

3.7 Action to Express Action

The comparison between the actions used to state the situation is the metaphor that has a lexical meaning 'action' and connotative meaning 'state'. The following fragments of the Tegalán oral literature (7) contained the metaphor of this meaning namely "*PGodong albasia sing wis kuning warnané, rogrog pada tiba ngebeki jagad. Laka kembang, laka tangis, guluné Kartijah sèngklèh.*" [... Albasia leaves which are yellow in color, fall to meet the world. There are no flowers, no tears, Kartijah's neck is broken]. A metaphor that adheres to the meaning of an action to state the situation in a fragment of Tegalán oral literature (7) is a metaphor for defeating the universe. This metaphor has a lexical meaning 'action' and connotative meaning 'state'. The intended action is because the word *ngebeki* (cover) has the art of filling until it is full or almost full. Meanwhile, the meaning of the *jagad* (world) has the meaning of the earth with everything on it; the planet we live in; nature of life; (all) material, which is impermanent. The meaning of the universe is the middle of society; the wider community is a condition. The metaphor for shooting the cage which was carried out by Koral Nur Juwèr contained the meaning that the yellow albizia leaves had fallen in color, falling down over the world.

3.8 State to Express State

The comparison of circumstances to state conditions is a metaphor meaning 'state' in lexical meaning and meaning 'state' also in the connotative meaning. In the fragment of the Tegalán oral literature such as (8) "... *Sebaliké, banyu matané sing kasimpen nang dadané, manglih mawujud semangat mbulak-mbulak kaya banyu sing lagi umeb*" [... On the contrary, the tears which are stored in the chest, turn into a burning spirit like boiling water] there is a metaphor for *semangat mbulak-mbulak* (big spirit) that adheres to the meaning of the state to express the state. The reason is the metaphor of *semangat mbulak-mbulak* (big spirit) when viewed from the lexical meaning means 'state'. The spirit in lexical meaning means the spirit of life that animates all beings, both life and death (according to the beliefs of the past people can give strength); whole human inner life; contents and intent implied in a sentence (actions, agreements, etc.); inner strength (excitement, passion); feeling; lust (willingness of passion) to work, struggle, and so on. Meanwhile, in terms of the connotative meaning, it means 'state'.

The word *semangat* (spirit) is categorized as metaphorical because it is juxtaposed with the expression *mbulak-mbulak*. The expression *semangat* (spirit) is not metaphorical when juxtaposed with the word *baja* (steel). The act of *semangat baja* can be imagined in how an effort is made by someone when there is a spirit of hard work and extraordinary. The relationship between target and source can be indicated by the actions taken. The actions taken when doing something fiery, burning passion is great energy to drive all potential. A burning spirit can add energy to life. The simpler the way we are, the closer we are to success because today we carve the beauty of life with sweat drops and sweaty struggles. Great achievement always starts with one courage to make a decision. All that is needed is hard work, confidence, and submission. Life will be accepted along

with gelornya, bitterness, and challenges. Thus, the use of metaphorical expressions in fragments of Tegalana oral literature (8) is proved to have a relationship between the target and source of metaphorical expressions.

3.9 State to Express Action

Comparison between the conditions or state used in order to express action is a metaphor meaning 'state' in lexical meaning and meaning 'action' in the connotative meaning. This term can mean a state to express an action as realized in a fragment of the Tegalana oral literature such as (9) "...*luruh ilmu ora usah royal kadal ora mesti mlebu ning sing formal sing penting nimba ilmu endah pinter bocah pinter. bocah pinter mbesuk dadi dokter bocah bodo...bocah bodo...mbesuk dadi kebo bocah pinter..bocah pinter mbesuk dadi dokter*". [... Searching for knowledge does not have to be adventurous, it does not have to be like an important formal event to seek knowledge to be smart, tomorrow to be smart. Smart children will later become doctors, stupid children will become buffalo]. In the fragment of the Tegalana song (9) there is a metaphor with the meaning of the state to express action, namely the metaphor *royal kadal*. The reason is that the *royal kadal* in terms of lexical meaning means 'state' and based on the connotative meaning means 'action'. The lexical meaning of the royal (*neka-neka*), is 'doing strange things (things and so on)'. Meanwhile, the word *kadal* (lizard) means 'bengkarung' is a group of four-legged scaly reptiles (some species not legged and similar to *ulau*, but not snakes) that are very widespread in the world. The connotative meaning of *kadal* (lizard) is the lifestyle of rich people. Something extravagant is a form of action.

3.10 Time to Express Time

Comparison of time to express time is a metaphor meaning 'time' in lexical meaning and meaning 'time' also in the connotative meaning. The fragment of the Tegalana oral literature such as (10) "*Talang (samono) dadisegara getih abanghawane'ngamisinang ati nggegirisimbuh dijejeli mbuh diprokasirayat wis ora kuwat nandang sengsararayat Talang kaniaya sajeroné merde'kane'negarasing dibayar nganggo getih nang sadawane'brug abang*" [Talang City (at that time) became a sea of blood in red color. Making hearts sad, felt unable to withstand the grief of the persecuted Talang people. Freedom of the state which was paid for using blood along the red bridge] contained a metaphor *Talang (samono) dadi segara getih abang* which obeys the meaning of time to express time. The reason is that the metaphor *Talang (samono) dadi segara getih abang*, when it is viewed from the lexical meaning, means 'time'. A period in lexical meaning means a certain period of time that has a beginning and a limit or a rather long period of occurrence of an important event. Meanwhile, the past in lexical meaning means past or past periods. The time was a rather long period of occurrence of an important event that contained blood or bleeding. Meanwhile, in terms of connotative meaning, it means 'time'. The connotative meaning is a terrible and cruel time.

The ten reference meanings of the metaphorical expressions show how human brain, especially right hemisphere, "activates a broader range of related meanings and the integration of the individual meanings of two seemingly unrelated concepts into a meaningful metaphoric expression" (Faust & Mashal, 2007). Here, the most important thing in interpreting the meaning of metaphorical expressions is the cross-cultural ability of a person with that to interpret every metaphoric expression because that ability can emphasize the socio-cultural influence on the metaphorical interpretation and the related metaphorical frames (Augé, 2019).

However, we need to understand that the ability to interpret the meaning of metaphoric expressions is not easy because it is so complex and therefore we need to understand different age developmental pathways (Di Paola, Domaneschi, & Pouscoulous, 2019; Domaneschi & Di Paola, 2019). This requires time and a learning process for intercultural meanings because metaphoric meanings always show contra-meanings between words used in an expression and the meanings they refer to. Therefore, Liu, Ding, Li, & Yang (2019) suggest that to learn the metaphorical meaning it must be in accordance with the conceptual blending model, namely metaphorical meaning learning condition; ML condition and literal meaning learning condition; LL condition.

4. Conclusion

Metaphor is one form of the creative power of language that has the power in the application of meaning so that it can represent the message that will be conveyed precisely and interestingly in Tegalana Javanese ethnic oral literature. Therefore, the metaphorical phrase used by Tegal writers contains comparative meaning and relationships between target and sources of metaphorical expressions. There are ten meaning comparisons, namely (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to express places, (5) places to express circumstances, (6) actions to express actions, (7) actions to express circumstances, (8) circumstances to express circumstances, (9) circumstances to express actions, and (10) time to express time and target relationships and sources of metaphorical expressions.

To understand the various meanings of metaphoric expressions especially of the Tegalana literatures, cross-language ability, understanding of different abilities in the age level referring to metaphorical expression meanings, and the learning that combines the concepts of learning of metaphoric meanings and literal meanings should be truly considered.

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Meaning Variation in Metaphorical Expressions of the Tegalán Oral Literature: A Pragmatic Approach

Rahayu Pristiwati*, Rustono, Dyah Prabaningrum

Department of Indonesian Language and Literature, Universitas Negeri Semarang Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia

Corresponding Author: Rahayu Pristiwati, E-mail: rahayupristiwati@yahoo.co.id

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ABSTRACT

This research aims to analyze the conceptualization metaphorical expression of the Tegalán oral literature. Those conceptualization metaphorical based on the experience that is felt by the body, the nature of conceptualization, characteristic based on conceptualization, strength-based on conceptualization, and conceptualization based on function. A qualitative pragmatic approach was employed by involving the types and forms of oral literature of the Tegalán Javanese ethnicity. The form of the data was fragments of discourse upon the type and form of oral literature of the Tegalán ethnicity. The data were collected by recording, listening, and noting technique. The sorting process was in line with the procedure of the method. Data analysis activities used referential identity method and introspective reflexive method. The results revealed that the meaning of metaphorical expressions of oral literature consisted of (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to express places, (5) places to express circumstances, (6) actions to express actions, (7) actions to express circumstances, (8) circumstances to express circumstances, (9) circumstances to express actions, and (10) time to express time. The existence of metaphorical expression of oral literature in the Tegalán Javanese Ethnic is the representative of the real context.

INTRODUCTION

There are three pillars, according to de Saussure (1959), in the language process namely the psychological, physiological, and physical pillars. They are related to an understanding of mental image (Fauconnier, 1997), semantic memory (Collins & Quillian in Jay, 2003), and embodied experience (Lakoff & Johnson, 1999). Psychological processes occur when humans produce speech. In the initial stage, human decides what to speak, then by using semantic memory (Jay, 2003) which contains a concept from his life experience (Lakoff & Johnson, 1999) which is stored in the heart by using his properties, sending commands to speech tools to produce speeches. Meanwhile, in the physical process, there is a process in the ears of speech partners. Then, the physiological process in their hearts takes place. The process of producing speech is done by a speech organ is a physical process so that speech can be recognized or heard by the partner's ear. Meanwhile, from the physical processes that occur in the partner's ears, then it happens in the heart of the partner. In the language process, there is continuity. Based on the illustration, it can be stated, the language is an active process carried out by humans when interacting with speech partners.

When human interact to one another in a normal conversation, they must be having no problems in understanding

the meaning. This would be so different with how people understand various meaning in an oral tradition as "a way to deliver lessons of life to younger folks" (Bidin, Saad, Aziz, & Rahman, 2013) and "provides a specialized late-life service niche for adults who have accumulated important experience and knowledge relevant to foraging and sociality" (Schniter, Wilcox, Beheim, Kaplan, & Gurven, 2018). The difficulty in understanding the various meaning of the oral tradition is, of course, influenced by how people understand the historical, cultural, and linguistic context (Whaanga, Wehi, Cox, Roa, & Kusabs, 2018), transmit the knowledge through the metaphorical meaning expressed by the speaker (Leung, 2014), as well as how the community generates and maintains metaphorical expressions in their oral traditions for generations.

In producing metaphorical expressions, one uses cognitive or psychological processes. Based on the analysis of metaphorical expressions, such as introspective reflective method conducted by Sudaryanto (2015) which is associated with cognitive processes in Chomsky's view (1972), all process relates to the human ability to produce speech. The use of metaphors in oral literature is an interesting phenomenon to study because metaphor is one form of the creative power of language that has the power in the application of meaning

so that it can represent the message to be conveyed correctly and interestingly. The metaphor is a very interesting thing in semantics. Ullman (1972) suggested three conceptual contributions in the study of this field. The three concepts are (1) metaphor has an important meaning as a creative power in language; (2) metaphor has a very simple basic structure, and (3) metaphor as a tool to fill the void in vocabulary.

Another opinion about metaphor that shows the various meaning was expressed (Qiang, 2011; Cammaerts, 2012; Williams, 2013; Hoang, 2014; and Pristiwati, Rustono, Rahman, & Mardikantoro, 2019). The view of the experts about metaphor is a beautiful word that does not only represent a writer's complex heart feeling in a language, but it is also easy to understand and can frame meaning. In addition, oral literature plays a large role in language development and therefore, the study of metaphors requires certain knowledge of words meaning and the theories. It was confirmed by Bright (1992) who stated the problem of metaphor that was approached in terms of language structure and language use while Wahab (1991) explained the theory of meaning comparison (the comparison theory) and Lakoff & Johnson (2003) explained the relationship between targets and sources of metaphorical expressions. Both theories are sources of concepts of understanding about metaphor.

As a medium of communication, oral literature plays an important role in channelling information to the public. This role is very marked by the increasing diversity of information needed by the community. It is because a Central Javanese ethnic oral literature does not only convey the main message through the text, but the utterances contain figures of speech, expressions, and metaphors. They are intended as the spice of a work and aimed at showing the richness of the meaning of metaphorical expressions in the oral literatures, especially the Tegalana oral literatures. So, this research aims to analyze the conceptualization metaphorical expression of the Tegalana oral literature. Those conceptualization metaphorical based on the experience that is felt by the body, the nature of conceptualization, characteristic based on conceptualization, strength-based on conceptualization, and conceptualization based on function.

Conceptual Metaphor

The metaphorical theory is the basis of data analysis initiated by Lakoff & Johnson (2003), the metaphor reflects of what is experienced, felt, and a thought occurs in real-life human beings. More specifically, Lakoff & Johnson (2003) asserted, the concept is metaphorically and neatly arranged the activities carried out are also well organized. The conceptual metaphor is dynamic because it reflects what is being thought, felt, and used which changes according to different thoughts, feelings, and experiences in each culture. Further, metaphorical expressions are universal their selecting in the world interpretation indicates them to be cultural specific (Liu, 2002). A metaphorical expression like *menggerus suara PDIP [eroding the Indonesian Democratic Party's election votes]* that has penetrated the aspects of life including thought and action (Rasekh & Ghafel, 2011). In the other word, the metaphorical expressions show action in the form

of a verb. The metaphorical expression of 'eroding' which is juxtaposed with the PDIP's election votes becomes a metaphorical expression because the word 'eroding' usually juxtaposed with an action that it can be seen physically. There is a potential threat of cheating that can be done by candidates and another vice-president to change the minds of voters.

Components of Conceptual Metaphor

Kovecses (2006) stated that conceptual metaphors reflect what people perceive, experience, and think about the reality of the world. Everything is experienced, perceived, and thought about, permeate semantic memory that can be used at any time. To be able to use it, one activates that memory to be realized in the verbal form used in communication. The metaphor has two components namely the target and source. The source is a concept that is used as a basis for conceptualization and the target is a conceptualization that is directed. Based on Lakoff & Johnson's (2003) explanation strengthened by Kovecses (2006), the target is usually more abstract, while the source is more concrete. To understand the intent in the metaphor, it must be found the similarity of characteristics possessed between the target and the source by comparing the characteristics possessed both of them. Hence, the basis of a metaphor will be found.

The selection of a particular source for a target is done because it is based on the experience that the body feels when experiencing a perceived condition. This paper uses three basic components in the metaphor namely the source, target, and fundamental aspects. These are the basic components of the conceptual metaphor. The source domain that has more concrete characteristics is the basis for explaining more abstract targets. Kovecses (2006) said that the similarity is not always the basis for showing the relationship between the target and the source. The more prominent is the conceptualization that corresponds between the target and the source. Components of meaning contained in the source are connected by using associative strategies with components of meaning contained in the target.

METHODOLOGY

The qualitativeity of this research is related to data that is not in the form of numbers but in the form of speeches (Vandertoep & Johnston, 2009) which are tangible (Muhadjir, 1996; Preece, 1994). The data were in the form of fragments of oral literature from the Tegalana Javanese ethnic. In analyzing the data, we applied normative methods, referential equivalent methods, and introspective reflexive methods (Sudaryanto, 2015). In describing the results of research activities, we applied *formal methods*; done by presenting semantic and pragmatic interpretations possessed by words that form metaphors, and *informal methods*; used to explain the meaning of metaphorical expressions as shown by Sudaryanto (2015).

FINDINGS AND DISCUSSION

Based on the comparison theory and the relationship between the source and the target metaphorical expression, there are

ten reference meanings involved in, namely (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to state places, (5) the place to express the situation, (6) the action to express the action, (7) the action to express the situation, (8) the state to express the situation, (9) the state to express the action, (10) the time to express the time, and the relationship between the target and a source of metaphorical expressions, such as the following.

Objects to Express Objects

A comparison between objects used to express an object is a metaphor that means “thing”, both in lexical meaning and connotative meaning. Fragment of the Tegalal oral literature such as (1) “...*Sing kaya kuwé, oradinyana gonèng Jènggèr, Catim, Harun, lan uwong-uwong kampong Surabayan, termasuké* [...something like that, unexpectedly like the head of a rooster, Catim, Harun, and including people from the village of Surabaya]”. *Goneng jengger* metaphor refers to the meaning of “thing”, in both lexical meaning and connotative meaning. The reason is that if the metaphor of *Gengeng Jengger* is seen from the lexical meaning, it means ‘thing’. The thing in question is the wattle on the head of a rooster or cockscomb. Meanwhile, if we look at the meaning of the category, the phrase still means ‘thing’ which refers to the patriot defending the country. Surabayan villagers believe that Niti is a patriot who loves the motherland and becomes a loyal citizen of the red and white and the Unitary State of the Republic of Indonesia.

Metaphorical expressions (1) can be grouped into metaphorical expressions that indicate thing. Metaphorical expressions that show thing are metaphorical expressions in the form of nouns. The word *goneng* (rice fields) juxtaposed with the word *jengger* (cockscomb) becomes a metaphorical expression. The relationship between *goneng jengger* and *jengger ayam* can be shown by the thing likened by Niti in defending her country. Thus, the use of metaphorical expressions in the Tegalal Javanese oral tradition (1) proved to have a relationship between targets and sources of metaphorical expressions.

Objects to Express State/Condition

Objects to express state or condition in this comparison theory are objects used to state a situation. That means, a metaphor that lexically means ‘thing’ and can mean metaphorically ‘condition’. Metaphor of *cecunguké Landa* contained in fragments of the Tegalal Javanese Ethnic oral literature such as (2) “... *Enyong ora bisa mbendung niaté sedulur-sedulur kabèh. Saiki ayo pada mangkat ngungsi, nggabung maring TNI Masyarakat, Laskar Rakyat atawa Hisbullah. Berjuwang kosih tètès getih tuntas tatas! Aja kosih, sampèyan dadi cecunguké Landa*... [... I cannot stop everyone’s intentions. Now let’s go to evacuate, join the people’s Army, or Hisbullah. Fight until the last drop of blood! Don’t let you become a spy of Dutch...]” also means objects to express a condition. The reason is that the word has a lexical meaning ‘thing’ and connotative meaning as ‘condition’. The denotative meaning of the word *cecunguke* is spies while the metaphorical mean-

ing of the word *cecunguke* is a person (country) who only becomes a joke by another person (country). Based on comparative theory, the meaning of the metaphor for *Cecunguke Landa* refers to a nation that is only a guest in its own country because it can only see luxury without being able to feel just being a joke. Country’s wealth has been exploited by many foreign nations and its cruelty. In this case, what is compared is the condition of the country with the condition of the *cecunguke*, so as to state the condition of the country whose wealth has been exploited by many foreign nations and only used as spies, a condition such as *Cecunguke Landa* is used, so as to create the *Cecunguke Landa* metaphor.

The metaphorical expression (2) shows the relationship between the target and the source which is indicated by the existence of semantic features that indicate thing. The *cecunguke* expression indicates a semantic feature that refers to someone who is only used as a spy. Thus, the use of metaphorical expressions in the oral literature of Tegalal Javanese ethnic (2) has been proven to have a relationship between targets and sources of metaphorical expressions that indicate thing.

Objects to Express Action

Comparison between objects used with the aim of expressing an action is a metaphor that refers to ‘thing’ in lexical meaning and it refers to ‘action’ in the connotative meaning. This metaphor can be meaningful objects to express actions such as those realized in fragments of the Tegalal oral literature such as (3) “...*Geni sing mulad ngobong umahé, ndadekna banyumatané ora bisa dibendung maning. Atiné nyangga aniaya sing laka padané. Lemah sing dièdek, krasa anyeb sebab tètèsan banyumatané pating dlèwèr. Catim ngremed tangané dèwèk* [... A great fire burned the house, making the tears could not be dammed anymore. His heart held back and was not replaced. The ground that was eaten, felt bland because the drops of tears flowed swiftly. Catim squeezed his own hands]”. In the literature (3), there is a metaphor with the meaning of objects to express action namely metaphor *Atiné nyangga aniaya*. This metaphor; *Atiné nyangga aniaya*, lexically means “thing” and connotatively means “action”. The lexical meaning of the word *atine* (his/her heart) is a reddish body organ in the upper right part of the abdominal cavity, the point is to extract the essence of food in the blood and produce bile; something that is in the human body which is considered as the place of all inner feelings and places of understanding (feelings and so on). A reddish-coloured body organ is a form of an object. Meanwhile, the word *nyangga* (bearing) means to hold something so as not to collapse; support. Activity to hold or support something so as not to collapse is manifestation of action. Furthermore, *sangga* is an antidote that causes not to be killed in a war that shows the actions that have been committed. Thus, the metaphorical expression such as *Atiné nyangga aniaya* which means object to express actions is a picture of example.

Place to Express Place

Comparison between places to express places is metaphors that have meaning of place both in lexical and connotative

meaning. The following fragment of the Tegalana oral literature such as (4) “*Sakak adohan matané mentelengi ambané sawah sing pada mletèk. Musim ketiga sing dawané ora jamak, ndadèkna sawah-sawah pada puso. Waktu kiyé pancèn lagi musim pakeklik* [From a distance his eyes saw the large area of dry rice fields. Summer which is very long, makes the rice fields like fasting. At this time, it is indeed a difficult season]” shows a metaphor *sawah puso* that refers to a place means to express a place. The reason is that the metaphor means lexically a land that is cultivated and irrigated for planting rice. Meanwhile, in the connotative meaning, the word *sawah* means everything has its limits; making a profit and so on without much effort; achieved the intent.

The word *sawah* (rice fields) is categorized as metaphorical because it is juxtaposed with the expression *puso* (meaning fasting). The expression of *sawah* (rice fields) is not metaphorical when juxtaposed with the word *kitri* (individual rice fields that can be inherited) or *oncoran* (rice fields that get water from sewers). The relationship between the target and the source can be indicated by a place to state the place. The condition of the land affected by drought is severe and numerous conditions. Rice fields are like people who are fasting. Tegal is entering the dry season, so the rain discharge has decreased. Although haunted by a long dry season, they keep the spirit and accept the existence of natural events in the form of climate deviations which at any time occur under normal rainfall. Thus, the use of metaphorical expressions in fragments of the Tegalana oral literature (4) proved to have a relationship between targets and source of metaphorical expressions.

Place to Express State/Condition

The comparison between the places to state the situation is the metaphor that has place meaning in lexical meaning and means the state in the connotative meaning. The metaphore is the field of refuge, as it appears as a fragment of the Tegalana oral literature such as (5) “...*Mèdan pengungsian pegunungan sing kudu ngliwati alas gledegan, uga nyabrang pisan kali gedé, dadi alesan warga blèh gelem rèpot-rèpot nètèng bekakas sing bakalé ngèpoti* [... The refugee camp in the mountains that must pass through the jungle, and must cross a large river becomes the reason the residents do not bother to bring troublesome tools]”. In the fragment of Tegalana oral literature (5), the *medan pengungsian* (refugee field metaphor) has a place meaning to state the situation. The reason is the word *medan* (field) in terms of lexical meaning is place. The meaning of the word *medan* is field, a large place (for horse racing etc.), location, or area. Meanwhile, in terms of connotative meaning, it means the situation, namely ‘scope’. The scope means the extent of the subject covered, the risk to be borne’. The concept stated in the fragment of Tegalana oral literature (5) with the intention to explain that the place of battle is between two forces with the breadth of the subject covered and the risks borne by avoiding (getting rid of) themselves from danger or escaping (to a place that feels safe).

Metaphorical expressions (5) can be grouped into metaphorical expressions that show actions and are in the form

of a verb. The metaphorical expression of *medan* (field) juxtaposed with the word *refugee* is a metaphorical expression because the usual word *medan* (field) is juxtaposed with a magnet, electricity, which can be physically seen how the space contains the influence of force. The examples are magnetic fields and electric fields. The environment around the magnet is influenced by the magnetic force and the environment around an electrically charged object. The relationship between the field of displacement and the magnetic field can be demonstrated by the heavy actions taken by the people in the battle between the two forces facing the enemy, by choosing the arena to evacuate.

Action to Express Actions

Comparison between actions taken to express action is a metaphor meaning ‘action’ in lexical meaning and ‘action’ in connotative meaning. The fragments of the Tegalana oral literature (6) contain metaphors that obey actions to express their actions such as “...*Paribasan, kaya ngobong jagad. Getihé pada umeb. Sumpahé kosih nggares nang ati, pitung turunan saking jelèhé maring Landa. Dina kiyé mati, sukiki uga mati. Bab kuwé sing dadi dasaré wong-wong Surabayan mèlu bèla negara.* “[... It is like burning the world. The blood is like boiling. The oath is hurting, seven descendants. Today is dead, tomorrow is also dead. That is because the people of Surabaya join in defending the country]. In the fragment of Tegalana oral literature (6) the metaphor *ngobong jagad* can obey the meaning of actions to express action. The reason is that the metaphor *Ngobong Jagad* in terms of lexical meaning and the connotative meaning means ‘action’. The lexical meaning of the word *ngobong* (burning) is to burn (light, destroy) with fire; roasting (heating) to cook; make something by baking it (heating it) with fire. The lexical meaning of *jagad* (the universe) is the earth with everything on it; the planet we live in; nature of life; all humans on the face of the earth; environment or field of life; everything that is material, which is impermanent; ranking between nations (whole universe or all humans).

Metaphorical expressions (6) can be grouped into metaphorical expressions that show actions. The metaphorical expression that shows action is a metaphorical expression in the form of a verb. The metaphorical expression of *ngobong* juxtaposed with the word *jagad* is a metaphorical expression because the word *ngobong* is usually juxtaposed with garbage, which can be physically seen how people burn garbage. In our surrounding area, waste burning is found mainly in community service activities. The relationship between burning the world and burning trash can be demonstrated by heavy actions both done by someone to make it inflamed and fiery (about enthusiasm).

Action to Express Action

The comparison between the actions used to state the situation is the metaphor that has a lexical meaning ‘action’ and connotative meaning ‘state’. The following fragments of the Tegalana oral literature (7) contained the metaphor of this meaning namely “*PGodong albasia sing wis kuning*

warnané, rogrog pada tiba **ngebeki jagad**. Laka kembang, laka tangis, guluné Kartijah sèngklèh.” [... Albasia leaves which are yellow in color, fall to meet the world. There are no flowers, no tears, Kartijah’s neck is broken]. A metaphor that adheres to the meaning of an action to state the situation in a fragment of Tegalan oral literature (7) is a metaphor for defeating the universe. This metaphor has a lexical meaning ‘action’ and connotative meaning ‘state’. The intended action is because the word *ngebeki* (cover) has the art of filling until it is full or almost full. Meanwhile, the meaning of the *jagad* (world) has the meaning of the earth with everything on it; the planet we live in; nature of life; (all) material, which is impermanent. The meaning of the universe is the middle of society; the wider community is a condition. The metaphor for shooting the cage which was carried out by Koral Nur Juwèr contained the meaning that the yellow albizia leaves had fallen in color, falling down over the world.

State to Express State

The comparison of circumstances to state conditions is a metaphor meaning ‘state’ in lexical meaning and meaning ‘state’ also in the connotative meaning. In the fragment of the Tegalan oral literature such as (8) “...*Sebaliké, banyu matané sing kasimpen nang dadané, manglih mawujud semangat mbulak-mbulak kaya banyu sing lagi umeb*” [... On the contrary, the tears which are stored in the chest, turn into a burning spirit like boiling water] there is a metaphor for *semangat mbulak-mbulak* (big spirit) that adheres to the meaning of the state to express the state. The reason is the metaphor of *semangat mbulak-mbulak* (big spirit) when viewed from the lexical meaning means ‘state’. The spirit in lexical meaning means the spirit of life that animates all beings, both life and death (according to the beliefs of the past people can give strength); whole human inner life; contents and intent implied in a sentence (actions, agreements, etc.); inner strength (excitement, passion); feeling; lust (willingness of passion) to work, struggle, and so on. Meanwhile, in terms of the connotative meaning, it means ‘state’.

The word *semangat* (spirit) is categorized as metaphorical because it is juxtaposed with the expression *mbulak-mbulak*. The expression *semangat* (spirit) is not metaphorical when juxtaposed with the word *baja* (steel). The act of *semangat baja* can be imagined in how an effort is made by someone when there is a spirit of hard work and extraordinary. The relationship between target and source can be indicated by the actions taken. The actions taken when doing something fiery, burning passion is great energy to drive all potential. A burning spirit can add energy to life. The simpler the way we are, the closer we are to success because today we carve the beauty of life with sweat drops and sweaty struggles. Great achievement always starts with one courage to make a decision. All that is needed is hard work, confidence, and submission. Life will be accepted along with *gelornya*, bitterness, and challenges. Thus, the use of metaphorical expressions in fragments of Tegalan oral literature (8) is proved to have a relationship between the target and source of metaphorical expressions.

State to Express Action

Comparison between the conditions or state used in order to express action is a metaphor meaning ‘state’ in lexical meaning and meaning ‘action’ in the connotative meaning. This term can mean a state to express an action as realized in a fragment of the Tegalan oral literature such as (9) “...*luruh ilmu ora usah royal kadal ora mesti mlebu ning sing formal sing penting nimba ilmu endah pinter bocah pinter. bocah pinter mbesuk dadi dokter bocah bodo...bocah bodo...mbesuk dadi kebo bocah pinter.bocah pinter mbesuk dadi dokter*”. [... Searching for knowledge does not have to be adventurous, it does not have to be like an important formal event to seek knowledge to be smart, tomorrow to be smart. Smart children will later become doctors, stupid children will become buffalo]. In the fragment of the Tegalan song (9) there is a metaphor with the meaning of the state to express action, namely the metaphor *royal kadal*. The reason is that the *royal kadal* in terms of lexical meaning means ‘state’ and based on the connotative meaning means ‘action’. The lexical meaning of the *royal* (*neka-neka*), is ‘doing strange things (things and so on)’. Meanwhile, the word *kadal* (*lizard*) means ‘*bengkarung*’ is a group of four-legged scaly reptiles (some species not legged and similar to *ulau*, but not snakes) that are very widespread in the world. The connotative meaning of *kadal* (*lizard*) is the lifestyle of rich people. Something extravagant is a form of action.

Time to Express Time

Comparison of time to express time is a metaphor meaning ‘time’ in lexical meaning and meaning ‘time’ also in the connotative meaning. The fragment of the Tegalan oral literature such as (10) “*Talang (samono) dadisegara getih abanghawané ngamisinang ati nggegirisimbuh dijejeli mbuh diprokasirayat wis ora kuwat nandang sengsararayat Talang kaniaya sajeroné merde’kane’negarasing dibayar nganggo getih nang sadawane’brug abang*” [Talang City (at that time) became a sea of blood in red color. Making hearts sad, felt unable to withstand the grief of the persecuted Talang people. Freedom of the state which was paid for using blood along the red bridge] contained a metaphor *Talang (samono) dadi segara getih abang* which obeys the meaning of time to express time. The reason is that the metaphor *Talang (samono) dadi segara getih abang*, when it is viewed from the lexical meaning, means ‘time’. A period in lexical meaning means a certain period of time that has a beginning and a limit or a rather long period of occurrence of an important event. Meanwhile, the past in lexical meaning means past or past periods. The time was a rather long period of occurrence of an important event that contained blood or bleeding. Meanwhile, in terms of connotative meaning, it means ‘time’. The connotative meaning is a terrible and cruel time.

The ten reference meanings of the metaphorical expressions show how human brain, especially right hemispher, “activates a broader range of related meanings and the integration of the individual meanings of two seemingly unrelated concepts into a meaningful metaphoric expression” (Faust & Mashal, 2007). Here, the most important thing in

interpreting the meaning of metaphorical expressions is the cross-cultural ability of a person with that to interpret every metaphoric expression because that ability can emphasize the socio-cultural influence on the metaphorical interpretation and the related metaphorical frames (Augé, 2019).

However, we need to understand that the ability to interpret the meaning of metaphoric expressions is not easy because it is so complex and therefore we need to understand different age developmental pathways (Di Paola, Domaneschi, & Pouscoulous, 2019; Domaneschi & Di Paola, 2019). This requires time and a learning process for intercultural meanings because metaphoric meanings always show contra-meanings between words used in an expression and the meanings they refer to. Therefore, Liu, Ding, Li, & Yang (2019) suggest that to learn the metaphorical meaning it must be in accordance with the conceptual blending model, namely metaphorical meaning learning condition; ML condition and literal meaning learning condition; LL condition.

CONCLUSION

Metaphor is one form of the creative power of language that has the power in the application of meaning so that it can represent the message that will be conveyed precisely and interestingly in Tegalana Javanese ethnic oral literature. Therefore, the metaphorical phrase used by Tegalana writers contains comparative meaning and relationships between target and sources of metaphorical expressions. There are ten meaning comparisons, namely (1) objects to express objects, (2) objects to express conditions, (3) objects to express actions, (4) places to express places, (5) places to express circumstances, (6) actions to express actions, (7) actions to express circumstances, (8) circumstances to express circumstances, (9) circumstances to express actions, and (10) time to express time and target relationships and sources of metaphorical expressions.

To understand the various meanings of metaphoric expressions especially of the Tegalana literatures, cross-language ability, understanding of different abilities in the age level referring to metaphorical expression meanings, and the learning that combines the concepts of learning of metaphoric meanings and literal meanings should be fully considered.

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