

Metaphors in Balinese Discourse

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Abstract. Balinese language is one of the local languages that becomes the pride of Balinese people. Balinese language is used by its speakers in their daily communication. Balinese language has a lot of local values that are worth preserving. Therefore, it also has a very big role in maintaining and developing Balinese culture and to strengthen the character of Balinese young generation. Through the metaphors found in Balinese discourses, Balinese speakers can convey moral values to the young generation in order to grow and strengthen their character. The results of the study show that Balinese metaphors can use references in the form of inanimate objects, animals, and plants. They are used to convey orders, requests, satire, praise, and suggestions. The meaning of the metaphors are commonly to carry certain messages related to people's lives regarding good-bad attitudes and behavior, polite and impolite, as well as what is appropriate and inappropriate in their own culture. In addition, the metaphorical language reflects a harmonious relationship between humans and their environment so that the environment needs to be protected and preserved. In this regard, it is important to preserve metaphors found in Balinese discourses as one of the efforts to develop ecotourism in Bali.

Keywords: Metaphorical Language, Character, Ecotourism, Moral Values

1 Introduction

Balinese language is one of the major local languages in Indonesia. It is up to now used in various situations and activities related to tradition, culture, and religion. Therefore, it is more often used than the national language by its speakers in their in daily communication. Besides being used as a communication tool, Balinese language also has a very big role in maintaining and developing Balinese culture, and it is to introduce good and polite character and behavior to Balinese young generation. Through metaphors, Balinese speakers can convey moral values or messages to the young people, especially to strengthen their character. Moral and social messages wrapped in metaphors need our attention to transfer them to the young people considering that many of them do not know and understand the meaning contained in the metaphorical language.

In this regard, this research examines the Balinese language metaphors (especially those in the form of simile). This study is hoped to convey the relationship between the form of metaphors and the natural environment of the speakers, the function of metaphors in their daily

communication, and the meaning of metaphors. Thus, Balinese young generation can understand the moral and social values that have been existing since a long time ago which are worth preserving as the guidelines of their social life.

2 Research Methods

A method plays an important role in research as it is a regular and organized way of working to achieve a purpose. A method is also considered as a systematic way of working to facilitate the implementation of an activity to achieve the specified goal (Sudaryanto, 1993:9; Djajasudarma, 1993:1). In language research method, there are two things to consider, namely (1) the aspect of the research itself which includes data collection along with the methods, techniques, and procedures taken, and (2) analysis method that involves approaches (theories) as research data analysis tools (Djajasudarma, 1993:1). Data of this study were obtained from direct speech spoken by informants who live in Bali. Data were collected by observation and interview methods supported by their techniques. The collected data were then analyzed according to the theory used in this study.

3 Results and Discussion

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This research study deals with the form, function, and meaning of metaphor, especially simile in Balinese discourses. To examine these three things, an ecolinguistic study approach is applied, namely studying the phenomenon of language associated with the environment in which the language is used (Mbeti, 2013:1). Before explaining the theory related to the study of ecolinguistics, especially about social fractions, the concepts related to metaphor will be first explained.

Arp and Perrine mention that metaphorical language, namely language that contains metaphorical speech, is a language that cannot be understood literally (but non-literally). A metaphor is a way of conveying something in an unusual way. Furthermore, Saeed (1993) says that metaphor has been mostly used in daily communication. It is also mentioned that a metaphor is something similar to a simile. Metaphor is something outside normal language and requires certain forms for listeners to interpret it.

Furthermore, Haugen (in Dil, 1972: 325-329) states that the environment of a language is the community that uses that language. The language is in the mind of the speaker and language only serves to connect speakers with other speakers and speakers with their social natural environment. Fill and Muhlhausler (2001) reaffirm that living language (used orally and in writing) represents facts about nature, social and culture that exist in their environment so that apart from being a social fact, language is also a record of natural facts as a sign that there is a relationship between humans and their natural environment which is recorded in the lexicon of a language.

It was also emphasized that the richness of the lexicon of a language reflects the wealth of ideas including ideas and ideologies, interests, and important activities related to professions and jobs to make a living carried out by a language-speaking community, in addition to reflecting the physical environment. Bang & Door (in Lindo and Bundesgaard, ed., 2000:10-11) say that language is part of a social activity that is contained and contains social praxis,

which is a concept that refers to the actions and behavior of the community, both among the members of the community or to its natural environment.

Regarding with the explanation above, metaphor in Balinese discourses show that from the biological perspective metaphors can use references of inanimate objects, animals, and plants; from the sociological aspect, metaphors are used to convey orders, requests, satire, praise, and suggestions; and from ideological aspect, metaphor show that Balinese people's live is very close to their environment and that is why they really appreciate their environment. The environment has inspired people to realize an understanding of moral values that need to be considered in social life. Some examples of metaphors in Balinese are as follows:

Buka medil kapecite, gedenan bea: like shooting a small bird, it costs a lot'

The metaphor above illustrates a person who is carrying out a job with great and long preparation, but the results are very minimal. The results of his work are not commensurate with the costs and time spent so that the work becomes in vain. Judging from the biological aspect, the metaphor above uses a type of animal, namely a kind of parrot, a small bird with a loud voice. These birds are often found in the rice fields so that this type of bird is very familiar to the Balinese people who mostly work as farmers. Sometimes these birds are also often caught as Balinese pets. Seen from the sociological aspect, such a function is to insinuate other people who do something uncarefully and without good consideration and calculations. It is often used for satire and also for prohibition orders, such as the following example:

Benehang malu mapaitungan, De buka medil kapecite, gedenan bea!

'Discuss first carefully, Do not do something without a good calculation and good consideration! All will be in vain'.

Buka bukite ejohin, katon ngrawit 'like seeing a hill from a long distance, it looks good and beautiful'

The metaphor uses the noun bukit 'hill', namely buka bukit ejohin 'like seeing a hill from a long distance'. The denotative meaning of the metaphor is katon ngrawit 'looks good and beautiful'. The form of the metaphor illustrates that someone who is seen from a long distance she/he looks beautiful or handsome, but upon closer sight, her/his physical appearance is not as beautiful/handsome as when she/he was seen from a long distance, and strick difference is likely happening. It can also be used to describe a person or family who seems very good and harmonious but on closer inspection many shortcomings occur in that person or family. So, the message conveyed by the metaphor is: do not be surprised when we see someone only from their performance and also when we see a family that looks very harmonious and prosperous, but they are not necessarily actually like that when we look at them closely. An example can be seen in the following data.

De malu ngon teken anak ulung Jakarta, buka bukit ejohin, katon grawit 'Don't be be amazed quickly by the people from Jakarta, we don't recognize them yet in closer and in detail'.

The above metaphor is used to give advice so that the person given the advice is not quickly fooled by someone's outward appearance before they are recognized more closely.

Buka negakin gedebong, ngerasa teken jit belus 'like sitting on a banana trunk, feeling with a wet buttock'.

The metaphor buka negakin gedebong 'like sitting on a banana trunk' has a denotative meaning of merasa teken jit belus 'feeling with a wet bottom'. However, the connotative meaning or metaphorical meaning of the metaphor is: feeling that you have made a mistake that could harm others. The metaphor is also in the form of a sentence which means that someone feels that he has made a mistake that may make other harm. The form of the metaphor is biologically using the word gedebong 'banana trunk'. In the past, the banana was one of the plants that could be found in almost every Balinese garden. Bananas are very close and

indispensable by the Balinese people in their daily life. The stem can be used as a vegetable that must be made if there is a traditional ceremony and it is also needed for offerings. Banana leaves are used to wrap all kinds of Balinese food and also as a means of offerings. Banana fruits are of course very necessary, besides being eaten, they are very necessary for ceremonies related to Balinese religious and tradition. From the sociological aspect, the metaphor is often used for subtle satirical purposes. If the speaker uses the metaphor to quip, the addressee (the person being insinuated) does not feel hurt or angry. This can be seen from the following example.

Ia sing juari mai, merasa teken negakin gedebong.

'He is ashamed to come here, feels that he has made a mistake'

Buka entikan oonge, ngulah pesu 'like a mushroom plant, it just grows'.

Metaphor that uses the noun lexicon entika oong 'mushroom plant seeds' refers to ngulah pesu 'it is just growing'. The meaning of the metaphor is: Do not say something without strong thoughts, data or evidence. This metaphor was also very popular among Balinese people in the past. From the biological aspect, oong 'mushroom' is one of the plants that is very closely related to the life of Balinese people because it can be eaten in various processed forms. That is why oong 'mushroom' is very familiar in Balinese people live. This metaphor is often used to give advice and satire. This metaphor suggests Balinese people to be careful to speak, especially to speak in front of many people. We have to think what we are going to say.

Ati-ati yen ngomong, De buka entikan oonge, ngulah pesu.

'Be careful when you speak, don't talk without any basis and good consideration'

Until now the metaphor is still often used to give advice indirectly. In addition to giving advice, the metaphor can also be used for a satirical function. Giving advice or insinuating with such a metaphor is much more appropriate because it is done indirectly, and it does not have a negative impact on the addressee who is given advice or being insinuated.

Buka jagunge, gedenan ati 'like a corn, the heart is bigger than the grain'.

The metaphor uses jagung 'corn' as a reference. Jagung 'corn' is a garden product that is very familiar to Balinese people. In the past, corn was used as a staple food after rice. Thus, the metaphor depicted with corn is very easy to understand by the people. The metaphor illustrates the condition of corn, that is gedenan ati 'the heart is bigger than the grain'. The metaphorical meaning of the metaphor is to describe someone who speaks more lives than the truth. This is usually done to cover up the shortcomings that exist in him. Thus, the metaphor is often used to satirize, and to give advice. An example can be seen below.

Ia mulan buka jagunge, gedenan ati. De bes percaya.

'He is like a corn, talks a lot of lies. Don't trust him too much'

The above metaphor contains a satirical message and also a command or suggestion. The metaphor suggests that people should avoid the behavior expressed by the metaphor. Moreover, the young generation is expected not to behave like that because it will cause failure in their career struggle. Thus, the metaphor is still very relevant to people's lives today, especially in enhancing the character of society.

Buka naar be matah, nglawan-nglawanin 'like eating raw meat, forced to do'

The metaphor is built from the clause buka naar be matah 'like eating raw meat' which has a denotative meaning nglawan-nglawanin 'forced to do'. However, the connotative meaning or metaphorical meaning of the metaphor is like someone who is forced to do something because he does not like it or he does not have ability to do it. Thus, the result of the action is certainly not optimal and even very bad. This metaphor is often used to express satire or advice with a hope that someone does not do the act as stated by the metaphor or so that someone does not impose his will on others to do something he does not like or he is not able to do.

The example of the use of this metaphor can be seen below.

Lamun cai demen teken gaene ento, lanjutang. Yen sing demen, orahang terus terang. Apang sing cara naar be matah, nglawan-ngalawanin. Hasilne lakar tusing luung. ^L_{SEP}

'If you like the job, continue. However, if you don't like it, to be honest to tel it so that you don't force yourself to do a job you don't like. The results are certainly not good.'

The advice is often given by parents to their children in the hope that their children do not do something they do not like because the results will be not pleasant. The advice or suggestions are very well conveyed in the form of a metaphor because in addition to the way of conveying, it also contains politeness because it is conveyed indirectly, the value contained in the metaphor is very important to be understood by people in their everyday life.

4 Conclusion

Language actually plays an important role in its speakers' live. Besides being a means of communication, language is also used as a means of revealing culture. Language can also be used as a means to show polite behavior, to strengthen people's character. Balinese language, through metaphorical discourse, can also play a role in strengthening the character of Balinese people, especially for the young generation. Through metaphorical discourse, speakers can convey praise, orders, suggestions, and also indirect satire. As a result, the hearers do not get angry or upset if they are teased or ordered by such metaphors. Besides, Balinese metaphors contain humor values that make the hearers feel comfortable listening the speakers saying something to them. Biological forms used in metaphors are related to inanimate and animate objects which are very popular and close to Balinese people's lives. The values contained in the metaphor are generally related to the values of life that need to be considered by everyone.

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