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# Agricultural metaphorical expressions in the community of gianyar regency

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**Abstract**

Humans express their thoughts through language. Expressions of human feelings sometimes have indirect meaning, containing non-literal meaning expressed through metaphor. Lakoff developed metaphor as a form of human cognition called conceptual metaphor. This article discussed conceptual metaphors in Gianyar society in Bali. Data collection used listening methods and skill methods as well as fishing techniques. Findings reveal that people in Gianyar Regency often use agricultural metaphorical expressions in communication. People use the concepts of agriculture activities, ritual facilities, and agriculture tools as concepts to understand something by comparing them with other concepts in the form of metaphorical expressions. Metaphor mapping showed that metaphors had similar characteristics between the target and source domains.

## 1. Introduction

Metaphors are used in various fields of everyday life in literature, politics, and religion (Condon, 2012). Metaphors represent human thoughts. Metaphors express human feelings in everyday communication. The expression of a human is part of the human mind. The part of the human mind expressed through language is called conceptual metaphor (Lakoff, 2003). Conceptual metaphors have non-literal meaning because of understanding meaning using comparisons with other concepts. Therefore, understanding conceptual metaphors requires mapping the source domain and target domain.

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Gianyar people often use metaphors in communicating. Metaphors express sarcasm, praise, complaints, and disappointment to the speaker. Satire, praise, complaints, and disappointment are by comparing another concept. Various metaphorical expressions use comparison concepts of animals, plants, agriculture, etc. This article focuses on the metaphor of agriculture in the community of Gianyar Regency. Terms related to agriculture are classified based on agricultural activities, agricultural tools, and agriculture ritual facilities. Various agricultural terms in Balinese include *metekap, memunuh, nglampit, blayag, lelakut* and so on. The Gianyar people use agriculture metaphors to express their thoughts by comparing them with other concepts.

The meaning metaphor of agricultural terms in this paper uses the conceptual metaphor theory proposed by Lakoff and Johnson. Conceptual metaphor is a study of cognitive semantics. Metaphors are formed from the speaker's cognition to understand them and require meaning through knowledge and experience. The meaning of the conceptual metaphor is known to map two domains, namely the source domain and the target domain (Kovecses, 2002). Conceptual metaphors are divided into three kinds, structural metaphors, orientational metaphors, and ontological metaphors. Of the three types of conceptual metaphors, this article discusses structural metaphors. *These metaphors enable speakers to understand target a by means of the structure of source b (Kovecses, 33).* This article finds the concept of Balinese life by comparing concepts such as agricultural activities, rituals, and agricultural tools.

Studies on agriculture metaphors have been held by Usman (2020) entitled Metaphors in Acehnese culture. Results of his research found that metaphors in Acehnese society to show positive and negative human behavior use comparisons of animals, food, plants, and other entities. Research on metaphors in agricultural rituals was also carried out (Feka, 2020). Feka researched anthropomorphic metaphors in the discourse of Atoin Meto farming rituals. That research examines metaphors in the farming rituals by the people of East Nusa Tenggara consisting of land clearing and harvest rituals. The prayers in the ritual compare human organs to inanimate objects. Inanimate objects are assumed to be like animate humans. Furthermore, metaphor research in the agricultural sector of the Buket Dayak community inherits cultural values, customs, thoughts, feelings, and other habits in daily life (Bagea, 2010).

Studies on agricultural metaphors show a need for research that discusses the conceptual metaphor of agricultural terms in everyday communication. There are two problems in this research 1) What metaphorical expressions of agricultural terms are used by the people in Gianyar Regency, and 2) what is the meaning of agricultural metaphor? The aim of this research is to find metaphorical expressions of agriculture that are still used today by people in the Gianyar Regency and to analyze the meaning of structural metaphors by mapping the source domain and target domain.

## 2. Research Method

This research is a qualitative descriptive research with a phenomenological approach. Qualitative research understands the meaning of individuals or social groups (Creswell, 2014). In a broad sense, phenomenology means symptoms or things that appear (Muri, 2014). The steps of this research began by observing linguistic phenomena in the community in Gianyar Regency. The phenomenon that occurs is the use of metaphorical expressions that often appear among people in the Gianyar Regency. After knowing the phenomenon happened, the next step is to determine the subject to be researched. The subjects studied were Balinese people who use Balinese in their daily lives. The data is primarily obtained from the speech of sources, with the range of ages of 40-60 years. The data collection method uses two methods, the listening method and the proficient method (Sudaryanto, 2015). The listening method uses skillful involved listening techniques. First, the author listened to speeches that contained metaphorical expressions among the people at the research

location. Data collection was carried out by observing people's speech in communication. Due to the limited data obtained from observations of direct speech, the second method, namely the skilled method, was used to collect deeper data. The proficient method uses fishing techniques, namely by providing bait in the form of key agricultural terms to ask the resource person. These provoking words stimulate the resource person providing examples of metaphorical expressions and their use in communication. The collected data is classified based on three categories, agricultural activities, agricultural tools, and agriculture ritual facilities and infrastructure. The collected data was analyzed by applying the high method, namely a data analysis method whose determining tool is the language itself (Sudaryanto, 2015). The results of the analysis are presented with descriptions using words to explain the meaning and function of metaphorical expressions of agricultural

## 3. Results and Discussions

Metaphors are often used by the Gianyar people in communication. Several linguistic expressions that are classified as metaphors are found in communication by the Gianyar people. The metaphor of agricultural terms describes the nature and appearance of humans. The human face metaphor uses the lexical markers *blayag* and *Dewi Nini*. Metaphors that describe human character use the lexical markers, *lampit*, *penjor biu kukung*, *dores*. The following are metaphorical expressions that describe human character and appearance.

***Table 1** Metaphorical Expressions of Agricultural*

| No | Metaphorical Expressions | Category | | Meaning | Mapping |
|---|---|---|---|---|---|
| | | Farming tools | Agricultural Ritual Facilities | | |
| 1 | *Omongane nglampit* | √ | | Sarcastic people to hurt people | Human character |
| 2 | *Pegaene penjor biu kukung* | | √ | People who work carelessly | Human character |
| 3 | *Jeg dores beneh nak cerike to medaar* | √ | | Greedy person | Human character |
| 4 | *Bokne motan blayag* | | √ | Beautiful woman with long hair | Beauty |
| 5 | *Anak cerike ento meraga dewi nini putih gading* | | √ | Beautiful people with olive skin | Beauty |

The data in Table 1 contains several metaphorical expressions as representatives of agricultural activities, agricultural tools, and facilities in agriculture rituals. The following is an agriculture metaphor in communication in Gianyar Regency people.

*A. Metaphors of Agricultural Describing Human Nature*

The results of the observations found several metaphorical expressions related to human character. Human character is associated with agricultural tools. Human character, which is an abstract entity, is expressed by comparing agricultural tools as concrete entities. The following is a discussion of the metaphor of human character.

(1) *Omongane men putu setate* ***nglampit.***
*Mrs. Putu's words always insinuate peoples.*

Data (1) is conversation between a mother when talking to her friends while carrying out a cooperation sweep in the neighborhood.The mother talk about Mrs. Putu's character who liked to talk about peoples to her friends. Metaphorical expression is *nglampit* . The word *nglampit* comes from the word *lampit*. *Lampit* lexically means a rake to level the ground. *Lampit* is used to level rice fields pulled by cows or buffalo. From the word *lampit* it becomes nglampit as an activity to level the land to clear rice fields. The activity of *nglampit* is to associate people who like to be sarcastic and hurt others when spoken. This concept emerged from seeing the *nglampit* process in clearing agricultural land by leveling the land using a rake pulled by a cow or buffalo. Cows or buffalo work leveling the land. They do not walk in one direction if not controlled by the farmer. The cow or buffalo sometimes moves to the right and left into the ground next to it. This concept is used for people who talk here and there to offend people's feelings when spoken to. This metaphorical expression is a structural metaphor. The source domain is *lampit*. The target domain is human character. This metaphor means people who like to be sarcastic or bad-mouth to others. In this metaphorical expression, the source domain conveys feelings of dislike for someone who offended the feelings of the person they are talking to. Agricultural metaphors that show characteristics are found in the following data.

(2) ***Dores*** *nak cerike to medaar.*
*Mesin* ***dores*** *anak kecil itu makan nasi.*

This statement occurred when a mother talked to her friend and saw a small child eating greedily. A metaphorical expression using agricultural equipment in the form of a *dores* machine is used by a mother when she sees a small child eating greedily. The lexical marker for metaphor is a noun *dores*. *Dores* are rice-cutting machines to separate the rice fruit from the stalks during harvest. The use of metaphorical expression *dores* because, in Balinese people's cognition, the performance of machines when cutting rice is quick. Rice fed into the machine is processed quickly. The source domain in this metaphor is *dores;* the target domain is eating heartily. There are similar characteristics between the target and source domains. Seeing this condition, people associate someone's fast and hearty eating activity with the performance of a *dores* machine. This metaphorical expression contains praise or can also mean satire. In the context of seeing small children eating heartily, it means praise because small children have difficulty eating. On the other hand, when an adult eats heartily, it has a sarcastic meaning because that person is considered greedy.

(3) *Pegaen ci care* ***penjor biu kukung.***
*The result of your work is like a penjor biu kukung.*

This Conversation between two men decorates a temple in the community. A middle-aged man quipped about the imperfect work of one of the young men. *Penjor biu kukung* is one of the agricultural rituals for planting rice in Bali. *Penjor Biu Kukung* is used to carry out the *Biu Kukung* ritual, which is a ritual when the rice is three months old. *Penjor biu kukung* is made from bamboo decorated with coconut leaves to taste. People in Bali generally enjoy during the *Galungan* celebration. *Penjor* put it

in front of the house. *Penjor Galungan* is decorated neatly with coconut leaves, so it looks majestic. People in Gianyar Regency, especially in Ubud and Tegalalang Districts, make beautiful *Galungan penjor* decorations to look nice. The *penjor* during the *Biu kukung* celebration is small and simple compared with the *penjor* during the *Galungan* celebration. Through the differences between these two *penjor* concepts, the Balinese people's cognition arises that imperfect work is the same as *penjor biu kukung*. There are similar characteristics between the source and target domain. The target domain is sloppy/imperfect work, and the source domain is *penjor biu kukung. Penjor biu kukung* is used by the people of Gianyar Regency as a metaphorical expression to express satire. This expression is classified as a structural metaphor because it compares imperfect work results with the concept of *penjor* during the *Biu kukung* celebration. The implication of the metaphorical expression *penjor biu kukung* is that it insinuates that someone's work is not perfect because that person has no intention of doing something and works haphazardly. The form of satire in this metaphorical expression has an expressive function.

*B. Metaphors of Agricultural Describing Beauty*

Metaphorical expressions that describe beauty use agricultural ritual means. This metaphor is used by farmers in Gianyar Regency when communicating in everyday life. The following are metaphorical expressions that describe beauty.

*(4) Bokne inces* ***motan blayag.***
*Inces' hair is like loose blayag.*

This conversation is between a middle-aged mother and her friend. She saw her friend's grandson had long, curly hair and praised her friend's grandson. The people of Gianyar Regency created a concept in their minds that girls with long, wavy hair were categorized as beautiful. Wavy hair compared to blayag. Blayag is one of the ritual tools used before harvest in the rice planting ritual. Blayag is a type of *ketupat* made from coconut leaves with a shape resembling an elongated bag. When the *blayag* opens, the coconut skin will remain in elongated curls. The word *blayag* is used to express the condition of a woman's long and curly hair. This metaphorical expression is categorized as a structural metaphor. The source domain is long and wavy hair. The target domain is beauty. Based on this concept, there are similar characteristics between the source domain and the target domain. The implication of the metaphorical expression *bokne motan blayag* is a compliment to a girl whose hair is long and wavy.

*( 5) Anak cerike ento meraga dewi nini putih gading*
The little child had the stature of *Dewi Nini*

Data (5) is the conversation of a mother who was amazed to see the pretty with a yellow complexion skin girl. The metaphor is marked Dewi Nini. Dewi Nini is the embodiment of Dewi Sri and symbolizes fertility and beauty. Farmers in Bali have a tradition of making Dewi Nini with yellow rice tied and decorated to resemble a beautiful woman. This tradition gives rise to farmers' cognition that Dewi Nini is a pretty woman with a yellow complexion skin. This metaphor contains the concept of beauty. Beauty is associated with the Goddess Nini. Beauty is the target domain. The source domain is Dewi Nini. According to Gianyar'people pretty is a girl with a yellow complexion skin.

## 4. Conclusions

The agricultural lexicon metaphor is still used in communication by the people of the Gianyar Regency. This metaphor is classified as a structural metaphor because it compares abstract with concrete entities to convey a concept. The structural metaphor of the agricultural lexicon maps human character and beauty. Human character is associated with agricultural tools and means of carrying out rituals. Human character is associated with an agricultural tool, *lampit,* and *penjor biukukung*. Beauty is associated with the means of agriculture rituals with the lexical markers *Dewi Nini* and *blayag*. Based on the results, the meaning conveyed has similar characteristics between the source and target domain. The metaphor of the agricultural lexicon in the people of Gianyar Regency means satire and praise.

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