Metaphorical Expressions In Sasak Wedding Festivities: 
A study of Ganti community

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Abstract—This paper was aimed at investigating how the metaphorical expression used in the wedding festivities in Ganti community. This paper also focuses on how the people of Ganti community get to understand the meaning of the metaphorical expressions used in the wedding festivities of the same language and cultural background. A Relevance theoretical approach was used to account for the speakers’ meaning. Using purposive sampling, some conversations were selected and their metaphorical expressions identified and classified into Personality metaphors, Food metaphors, Commodity metaphors and Serving metaphors. The study found out that context plays a key role in understanding of metaphorical expressions and that the ad hoc concept of broadening could be used to account for the interpretation of the metaphorical expressions in the selected conversation during the wedding festivity “begawé nyòngkòlan” was conducted.

Keywords—metaphor; wedding festivity; conversation; Ganti community

I. INTRODUCTION

Language as a purely human being and non-instinctive method of communicating ideas, emotion and desires by means of voluntarily produced symbols [1,2]. The communicating idea, emotion and desires are delivered in communication, written or spoken. Both ways have the same aim, understanding. When there is an absence of an experience about the material being interacted, the misunderstanding will occur. It shows that the understanding is the purpose of communication. In delivering meaning, it can be found some phenomena. These occur when there is no word to use as the word to express it [3-5]. So, metaphorical expression is used as an alternative expression. The use of the words cannot be directly understood by others. The experience and competency about the expressions play an important role. So, the use of metaphor can be said as the product of habitual. So, the habitual expressions potentially are metaphorical expressions. Unconsciousness of using them as a habit leads to the typical expressions. In other word, the metaphor expression that is being used make as typical words in their culture.

Since several meanings have uncovered expression material in communication, it can be as one of the reasons in using metaphorical expression in communication. The similarities of experience about uncover meaning will be as a conditioned in expressing it [6,7]. It shows that the meaning of metaphor can be the result of an implicit comparison between two ideas such as similarity of characteristics, qualities, attributes can be used as the comparison [8]. It means that there are some elements that covered in using metaphorical expression, vehicle, tenor and ground are three elements in constituting a metaphor [9-10]. Vehicle is the item(s) used metaphorically, tenor is the metaphorical meaning of vehicle and the basis for the metaphorical extension, essentially the common elements of meaning, which is license the metaphor is called as ground. For example; ‘polak senduk’ as literal meaning ‘broken spoon’ while non-literally, the metaphor ‘polak senduk’ means that ‘there is no more meal to serve to the guests’.

Such metaphorical expression above is intended to avoid the directness of saying ‘bis kandāq’ (in Sasak language) ‘the meal is empty’ to the guests instead. In addition, using metaphor is the right choice and seems more polite in such situation for Ganti people in wedding festivity (acare begawe). This language competency, however, is not owned by all speakers of Ganti people, especially for the younger generation. In other word, only experienced and talented people are able to use these utterances in the wedding festivity.

Ideally, the normal language or daily language must be spoken in this occasion, however, Ganti people tend to use this expression to show their respectful to others in which the metaphor expression is preferred to avoid directness. Furthermore, the conversation during the wedding among them is set to create the conducivity of the event. This is because of the cultural awareness of Ganti people that they propose in such cultural event.

The use of metaphorical expressions in wedding festivity in Ganti becomes the leading issue in which the writer interested in investigating the types and the reason why it is used in that event. Such reason challenged the writer to conduct the research to find out the factors that preserve the metaphor expressions in wedding festivity. Such kind of research in metaphor is probably not only one, but many researchers do the same thing in different perspectives. Thus, as the one of those, the writer will focus on the wedding festivity and the
population and sample of this research will be mentioned in the
particular sub-topic of this study.

II. METHODS

A. Design

The type of research that was used in this was qualitative
descriptive research. Qualitative research aims to gather an in-
depth understanding of human behavior and the reasons that
govern such behavior. The discipline investigates the "why"
and "how" of decision making.

B. Setting

This research paper has taken the setting in Ganti, Nuse
village, where the wedding festivity was conducted. The writer
intentionally took this place because of his hometown and
knew much about the language and the culture of the community.

C. Sample of the study

The research sampling method used in this study was
random sampling to obtain a more scientific result that could
be used to represent the entirety of the population.

D. Data Collection

This paper has taken the data from the Note-taking, Tape-
Recording, Focus-Group Discussion as well as Interview. The
data have been gathered randomly from the speakers of Ganti
community during the wedding festivity was conducted and the
after. To get the valid data, the writer asked some people of
Ganti community, especially who live in Dusun Nuse as the
representation of this paper accordance with the use of
metaphorical expressions in wedding festivity.

E. Data Analysis

The data gathered have been analyzed by using the
qualitative descriptive method. This method was suitable as the
phenomenon in Ganti community in such language and cultural
expression in the daily life.

III. FINDINGS

This study has found that many metaphorical expressions
used in wedding festivity of Ganti Community. During the
event of the wedding, the people of Ganti, especially in Nuse
village, where the data are gathered that use of metaphors in
their communication among others to avoid direct meaning of
what is being uttered. Table 1 contains the lists of metaphors
that are commonly expressed during the wedding festivities of
Ganti community.

<table>
<thead>
<tr>
<th>Metaphors</th>
<th>Literal meanings</th>
<th>Cultural meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘belabur’</td>
<td>flowing</td>
<td>too many guest</td>
</tr>
<tr>
<td>‘ngóroŋ’</td>
<td>row</td>
<td>Come altogether</td>
</tr>
<tr>
<td>‘ngalahan’</td>
<td>being loose</td>
<td>unserviceable</td>
</tr>
<tr>
<td>‘polak senduk’</td>
<td>broken spoon</td>
<td>no food left</td>
</tr>
<tr>
<td>‘tiké-tiké’</td>
<td>guessing</td>
<td>manage the food/meal</td>
</tr>
<tr>
<td>‘beluhu’</td>
<td>outside</td>
<td>invite guest from outside</td>
</tr>
<tr>
<td>‘bejaòq’an’</td>
<td>far away</td>
<td>invite guest from far away</td>
</tr>
<tr>
<td>‘berapetan’</td>
<td>closely</td>
<td>invite guest around the village</td>
</tr>
<tr>
<td>‘terin’</td>
<td>accompany</td>
<td>sitting with the guest</td>
</tr>
<tr>
<td>‘daòs’</td>
<td>discussing</td>
<td>deliberaton for preparing event</td>
</tr>
<tr>
<td>‘pengimbuh’</td>
<td>additional</td>
<td>add some food/meal</td>
</tr>
<tr>
<td>‘lapak’</td>
<td>ready</td>
<td>ready to begin</td>
</tr>
<tr>
<td>‘wayon’</td>
<td>end</td>
<td>end of the even</td>
</tr>
<tr>
<td>‘rëmë’</td>
<td>almost all</td>
<td>showingsolidarity</td>
</tr>
<tr>
<td>‘ramës’</td>
<td>busy hour</td>
<td>come at the same time</td>
</tr>
<tr>
<td>‘taji mandi’</td>
<td>sharp spurs</td>
<td>only once service</td>
</tr>
<tr>
<td>‘penggòtòk’</td>
<td>adding</td>
<td>additional mea</td>
</tr>
<tr>
<td>‘salag nan tan selengak lawang’</td>
<td>wrong</td>
<td>way</td>
</tr>
<tr>
<td>‘tebar dulang’</td>
<td>meal preparation</td>
<td>preparing meal for the guest</td>
</tr>
<tr>
<td>‘talò/talòan’</td>
<td>lost</td>
<td>finish (meal)</td>
</tr>
</tbody>
</table>

A. Discussion

The data collected will be discussed further in this part of
the paper. Some metaphorical expressions used in wedding
festivity will also be explained based on the data given and the
setting of the conversations.

1) Analysis of Conversation 1: The setting of the
conversation was at the preparation time when the family of
festivity owner (épéng gawé) were discussing about how the
wedding will be organized like. They talked at the preparation
time of the ‘begawé nyòngkòlan’. They mostly belong to the
relatives of the owner (épéng gawé) of the festivity. The
conversation took place at HA’s house who was the owner of
the begawé nyòngkòlan (at his daughter’s wedding). This is
also the way of Ganti community to communicate with the
close relatives in preparing the main meal of the wedding.
Meal or food preparation is one of the crucial issue in
wedding festivity of Ganti community.

The following setting of the conversation was at the malem
daös ‘night deliberation’ of the wedding festivity.

Conversation 1:

AE : ‘Lamun’te éaq kadu nganjéng jaq mangkin mélëtë aruan
lalo boyaq adité aru siep’.  
HA : ‘Nggeh lamun sampun tapak ruén pengeraösté jaq silaq
baé Sabtu lemaq taòq boyaq’.  
AW : ‘Saq brémbe wayen laguq Kak Tuan’
The conversation 1 shows that, metaphorical expression occurred during the conversation which is showed in the word ‘nganjèng’ which literally means ‘standing’. However, the cultural meaning of this word in the wedding festivity refers to ‘live cow’ which is bought at the animal market. This metaphor expression commonly used by the people of Ganti, especially in Nuse village when they discuss about the meal/food preparation for the menu in the wedding festivity.

The Ganti people usually discuss the meal/food first before the wedding begin, and meat is one of the main issues in this case. Before inviting the guests from outside village to the wedding festivity, they considered the ability (economically) of ‘épéng gawé’ to serve the food or meal instead of being ashamed. Whereas, the other speaker, HS used the word ‘kilóan’ (in kilogram of meat sold at the market). It also indicated that the metaphor expression was used in the conversation. The word ‘kilóan’ occurred to express indirectly to mean that the meat is bought at the market or to the butcher.

By looking at the conversation 1 above, the setting of the conversation determine the meaning of the metaphor. Therefore, ‘nganjèng’ and ‘kilóan’ in this case are clearly understood by the people of Ganti because they are from the same cultural background without being upset or asking the meaning of that words.

2) Analysis of Conversation 2: The following setting of the conversation was during the wedding festivity event, where the people were talking (bekeci in Sasak language) about the serving of the guests ‘satú témoè or ‘besatu’ from many places. The close relatives and the local communities of the épéng gawé becoming the servants of the visiting guests to deliver meal i.e, a portion of meal (dulang in Sasak language) and some metaphorical expressions occurred in that situation.

Speaker 1 : ‘...åneh pade pinaan due sèlè témoè saq téq balen Amaq War, kengonèq’ng mòmòt dengan nu...’
Speaker 2 : ‘nggih...laguq nunggal atawè nyubuh ntanté aturin’
Speaker 1 : ‘Èéé...tèmoè jaoq tiye, nunggal bae’
Speaker 3 : ‘Aneh menu kanak padé jaoq dulang tiye!’

Conversation 2 shows that, the metaphor expression occurred in the word ‘nunggal’ and ‘nyubuh’ expressed by speaker 2 (unidentified name). These metaphors are expressed to mean that the guests would be served of meal (dulang) either one-on-one (nunggal) or two in one (nyubuh). Literally, however, ‘nunggal’ means self and ‘nyubuh’ means pray subuh (at early morning time to pray).

Among the speakers in this situation are understanding one another. It is indicating that, the community of the same cultural background will unconsciously understand what the other says about something indirectly. Metaphor in this case is one of the common language use by Ganti community to mean that, metaphor is chosen to avoid saying something directly. With the reason of being respect to the guests.

The following explanation of metaphor expression is different from what have been discussed above. The setting of the following metaphor expression was happened at the time when the meal especially meat dishes was running out. The interview was done to ask deeply and comprehensively digging the information about the use of metaphorical expressions in wedding festivity of Ganti community. The writer interviewed some of the tókoh adat ‘customary leaders’ namely MW, HA, and AH. The interview took place in their own house in Ganti village.

As it is shown in the findings above, the metaphor ‘pòlak sendák’ which literally means broken spoon is used to express the running out of meat dishes. This metaphor is only found in wedding festivity of Ganti community. ‘Pòlak sendák’ might also be found in the daily life of Ganti community which literally means broken spoon, however, this word cannot be matched as it is happened in the wedding festivity. Thus, metaphor expression would be easily understood by the community member of the same cultural background.

Unlike ‘pòlak sendák’ the other metaphor expression based on my interview with the three customary figures (tókoh adat) i.e, ‘pengimbih’ which literally means additional, is used to express the additional meal/food for the guests. It is used in the festivity event when serve the ‘dulang’ and then the ancangin ‘porter of meal’ add some meal for the guests when it is nearly run out. Traditionally, the dulang is served on the big tray with some dishes on it, including rice, meat, water, and some other meals.

As it has been told by the interviewee, HA another metaphor which is commonly used in the wedding festivity i.e ‘talò’ or ‘taloan’ which literally means ‘lost’. Culturally context of Ganti community, ‘talò’ or ‘taloan’ is used to ask the guest to finish ‘sembisan’ (in Sasak language) the meal which is being served. The owner ‘épéng gawé’ pretended to offer his/her kindness to his/her guest. This metaphor linguistic is of course understood what the speaker’s intention in that situation. The metaphor linguistic of ‘talò’ literally means ‘loose’ and there is no relationship between loose and eating instead of this wedding festivity. The Ganti community in such setting of conversation is familiar with this expression. As it is shown on the example of expression: ‘Sìlaq talòan nike, nnggag’ng laguq rueng nike, ampurè!’ (Please, finish all (the meal), that is the only we have, sorry!).

Furthermore, HA said that, the reason why this word occurred in this situation is to avoid the directness of saying sembisan ‘finish the meal’. This metaphor expression also requires the interpretation from the others who are from the cultural diversity background. Thus, it is culturally accepted and understood by those with the same cultural background.

The question might arise to this paper, such what this paper mainly investigated, and how it distinguished itself to the word diction or Sasak alûs and Sasak jamaq. It is not about the word diction, however, this symbolizes the word that needs cultural context and understanding of the same language and cultural
background. Metaphor which means to say something beyond the real meaning of the speaker’s intention. Whereas, word diction or Sasak alüs and Sasak jamaq refers to polite or impolite of to whom we talk with, without requiring any interpretation of the interlocutor. It is also happened at any time of the conversation. Therefore, metaphor in this paper as the examples given above is analyzing the word used by the speaker in wedding festivity of Ganti communities to communicate to others from the same language and cultural background without being polite or impolite of the speaker. Such metaphors also need interpretation and understanding for those who are not from the same cultural background. It is also happened especially in the wedding festivity context.

IV. CONCLUSION

From the mentioned points and discussion, it can be concluded that metaphorical expressions in the wedding festivities in Ganti community is one of the language used which is meant to avoid directness of saying the sasak language that seems impolite manner than those of metaphors as the right choice in that event instead. Metaphor expressions are relatively more respectfully awarded by the other people that understood the language and it is culturally accepted.

REFERENCES