CHAPTER V

CONCLUSION

5.1 Summary

Studying metaphorical expressions in Javanese *Pucung* is conducted in term of assigning the perfect types of metaphors as found in *Pucung*. Through the Wahab's stages of analysis, it is found that *Pucung* is rich in metaphor. Beyond the lyrics of *Pucung*, there is a metaphorical process whereas Javanese conceive and understand things in term of the other. To arrive at such conception, wide varieties of socio-cultural values that tell much about Javanese fundamental philosophy of life are involved.

Equipped with theories and triangulation, the metaphors found were interpreted into Lakoff's three types of metaphors, i.e., structural metaphor, orientational metaphor, and ontological metaphor. Metaphorical expressions in *Pucung* are found to be the first type, i.e., structural metaphor, when the concept of the lyrics is structured metaphorically in terms of the other. *Pucung* that explores guessing game as the means of entertainment commonly belongs to this type.

The second type, the orientational one, is signaled when the metaphors lie on the concept that organizes the whole lyrics of the *Pucung*. The metaphors relate to the spatial orientation, e.g., up and down things based on the physical and social values of Javanese society. This is much a matter of norms that rules the

society, i.e., things that are accepted, and in contrary, things that are being disdained.

Ontological metaphor, the third type, is found among the *Pucung* as the metaphors represent the common models of thought of Javanese people. Javanese metaphorically view the concept as a container, for an entity or substance possesses certain boundaries. This type of metaphor can, as Lakoff explains, be extended to the present of personification that means for seeing the concept in terms of human motivation and characteristics. This study conceals that the metaphors in *Pucung* serve as personification, too.

5.2 Conclusion

Arriving at the conclusion, this study comprises three points. They concern with Wahab's method in analyzing metaphor, Lakoff's theory on types of metaphor, and the role of metaphor in Javanese's life.

To identify the present of metaphors in *Pucung*, Wahab's method is very useful. The metaphors can be identified by searching the shared predication, experiential gestalt, and the semantic and pragmatic approach. The final result, in line with Lakoff's account, too, derives the metaphor as something conceived, understood, and experienced in terms of the other.

Lakoff analyzed metaphor phenomenon in English that involved western eye. However, Javanese metaphors, as found in the *Pucung*, successfully meet Lakoff's categorization. Javanese metaphors, therefore, can also be classified into structural metaphor, orientational metaphor, and ontological metaphor. There is

universal basis of thought that frames people's mind, i.e., conceiving, understanding, and experiencing something in terms of the others.

Metaphorical expressions in Javanese gending are not mere art of singing, yet involve cultural values that are packed in critical way of thinking and uttering. The metaphors are basically indirections that conceal typical Javanese life philosophy. Javanese say things indirectly due to the principle of *"Mamayu Hayuning Jagad Bawana"*-the duty to keep the word in peace and harmony. Using the indirection, especially in delivering certain criticism or educational perspective, people are avoided from being offended or embarrassed.

Javanese metaphors signify the importance smooth utterance that urges the listener to freely have his own interpretation, judgment, and reaction. It suggests that Javanese are open to any change, yet not leaving the basic principles of life, such as love, respect for others, serving others, modesty, and tolerance. Therefore, the metaphors in *Pucung*, as the richness beyond the language, bring an insight to live today's modern society.

5.3 Suggestion

Gaining the richness of the Javanese metaphorical forms urges other studies in Javanese metaphor in different point of view. Ngadiman views Javanese as being focused on form rather than the reasons, therefore, in western eye, the language lacks of sound argumentative aspect. The comparison between the Javanese metaphorical forms with other language metaphorical forms, especially

the languages of western society, would be advantageous in searching for the aspect over the metaphors of different languages.

Metaphor, as an indirection phenomenon, suggests some efforts to make a better world in modern life, i.e., peace and harmony. Language, however, sometimes suggests polemic and "war". Still in the frame of Javanese society, observing the language used in politics, then, can be an interesting study to trace the role of the principle of peace and harmony.

Studying the metaphors in *Pucung* is a way to relearn Javanese old tradition. It is found that the language, that may be strange and old fashioned in the eyes of young generation, is not only a matter of handed down artificial asset, but must be viewed as an important perspective, which possesses a deep and important lesson to live today's world.

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