

**THE USE OF PLANT LEXICONS AS A METAPHOR  
IN JAVANESE PROVERB**



**A THESIS**

**In Partial Fulfillment of the Requirements  
for Master Degree in Linguistics**

**Muhammad Ivan Fauzi**

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**FACULTY OF HUMANITIES  
DIPONEGORO UNIVERSITY  
SEMARANG**

**2021**

## CERTIFICATION OF ORIGINALITY

I hereby declare that this study is my own work and that, to the best of my knowledge and belief, this study contains no material previously published or written by another or material which to a substantial extent has been accepted for the award of any other degree or diploma of a university or other institute of higher learning, except, where due acknowledgement is made in the text of the thesis.

Pekalongan, 30 July 2021




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**A THESIS APPROVAL**

**THE USE OF PLANT LEXICONS AS A METAPHOR  
IN JAVANESE PROVERB**

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IN JAVANESE PROVERB**

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Pekalongan, July 2021

The Writer

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## ABSTRACT

Language as a communication system is a medium for expressing our thoughts, feelings, and opinions. One of the kinds of Javanese expressions that are used is Proverb. A proverb is an expression that contains a parable, it means, there is a thing being compared, then the use of certain lexicons in the proverb is a metaphor. This research aims to reveal the classification of plant lexicons and the representation of plant lexicons as a metaphor and the local wisdom contained in Javanese proverb through a cognitive linguistic approach. The research method used is the library research method. In addition, the referential equivalent method proposed by (Sudaryanto, 2015) is applied to analyze the data by showing a reference to a concept, specifically the concept of plant. At the data collection stage, the researcher used three parts, namely determining the units to be analyzed, determining the data sample, and recording the data. The inference is used by researchers to find the results of data analysis by existing theories. In the analysis of data techniques, the researcher uses qualitative analysis techniques where the researcher tries to construct an understanding of the meaning of plant lexicons as a metaphors and the local wisdom in Javanese proverb. The results showed that the plant lexicons used in Javanese proverb can be classified into 9 categories namely lexicons of tree, leaves, wood, flower, fruit, seed, fruit-shell, wild-plant, and rhizome. The plant lexicons used are the plant which can be found easily in Java. Besides, the representation of plant lexicons as a metaphor in Javanese proverb are plant as the representation of weakness, strength, badness, kindness, woman, old and young. The plant lexicons used to represent a metaphor was based on similar physical characteristic and conceptual blending. In addition, Javanese proverb which use plant lexicons as basic concept also convey several local wisdoms which are (1) teaching about good deeds, (2) being a consistent person, (3) awareness in life, (4) accepting of God's decree, (5) don't exceed our limit, (6) hardworking, (7) family ethics, (8) be humble and modest, (9) don't prejudge someone by his/her looks, (10) optimism, and (11) being fair and equitable.

***Keywords: Cognitive linguistics, plant lexicons, metaphor, local wisdom, Javanese proverb, conceptual blending.***

# CHAPTER I

## INTRODUCTION

### 1.1. Background of the Study

Language as a communication system is a medium for expressing our thoughts, feelings, and opinions. When talking to someone about our thoughts, our feelings, and our opinions, either as the speaker or the speech partner certainly want to be able to understand what is being communicated even as speakers want to influence attitudes and the behavior of the listener (Wierzbicka, 1992: 3). Therefore, the language has a form or rules for conveying an idea, one of them is through expression. The expression has two meanings, namely statements (feelings, desires) and words or phrases that contain figurative meanings. The figurative meaning is not the actual meaning, the meaning that compares, likens, exemplifies. The figurative meaning is a tool for expanding the meaning of expression to obtain certain effects by comparing or associating two things (Wierzbicka, 1992).

One of the kinds of Javanese expressions that are used is Proverb. The expression is often used by Javanese people to say somethings that can't be said literally. It was done because Javanese people have the basic guidelines in their communication which are harmony and avoid direct conflict (Prihatmi et al, 2003: 10). In addition, a proverb is an expression that contains a parable, it means, there is a thing being compared, then the use of certain lexicons in the proverb is a metaphor. Metaphors is related to human cognitive aspects. Thus,

metaphors are not merely ornamental words but an essential component of human cognition. Hence, metaphors are not only part of literary works like poetry or novels but rather metaphors become important knowledge in the human mind and are used in every communication unconsciously (Lakoff and Johnson, 2003). So, metaphor can exist because there is knowledge in human cognition regarding the correlation of meaning contained between two things so they can be compared.

Besides, the Javanese proverbs is also reflecting local wisdom in the form of advice, orders, prohibition, and reprimand. Javanese proverbs are related to the Javanese people's point of view who observe an event thoroughly because Javanese have a “*titen*” nature (Prihatmi et al, 2003). *Titen* means meticulous in everything including reading the situation and natural signs, so the Javanese, especially the ancient Javanese have a high sensitivity in their life either their relationship with God, human, or with the nature. Because of this sensitivity, Javanese can compare or conceptualize certain things/events with the choice of the plant lexicons from their socio-cultural environment in forming Javanese proverbs. For example, in the expression of *ngelmu pari tumingkul* which means a low profile people. This Javanese proverb shows the sensitivity of the Javanese people in observing the reality of their life when looking at full of knowledge man but still low profile. Based on this situation, the Javanese express it in the form of a proverbial *ngelmu pari tumingkul* according to their experience in the surrounding social and cultural environment. The proverb shows that people are considered as a full of

knowledge man which is conceptualize as plant lexicons "*pari tumingkul*" or a bent-down rice-plant".

Therefore, the effort to compare, conceptualize, or use plant lexicons to express a thing/event in creating proverbs is indicating the form of metaphor (Rahyono in Wulandari, 2017). This means that Javanese proverbs are metaphoric. The metaphor contained in Javanese proverbs was created or formed based on the results of Javanese life experience following the socio-cultural environment. Javanese proverbs meaning process must also be considered both lexically and metaphorically because the lexicons was chosen in Javanese proverb are having a close relationship with Javanese culture also has lexical meaning. Like the plant lexicons in the Javanese proverb described above *pari tumingkul* which has the lexical meaning "a bent-down riceplant" has a metaphorical meaning of a full of knowledge man who still have low profile attitude. Moreover, the comparison lexicons shows Javanese knowledge generally influenced by the nature, such as plant, because Java is dominated by agrarian regions or agricultural areas (Suhandono, 2012)

In other words, this study examines the plant lexicons as a metaphor in Javanese proverbs because of the suspicion of the plant lexicons used in Javanese proverbs as proof that Javanese proverbs are not just a expression without meaning. In addition, Javanese proverbs contain figurative meaning which need a good understanding either lexically and metaphorically, also becomes an interesting problem to be solved so it a need for further study about the plant lexicons as a metaphor in Javanese proverbs. This research assumes

that metaphors are tools to observe the Javanese mindset in describing their view of life through the metaphorical utterances that emerge based on the results of cultural experience. Therefore, conceptual metaphor in the frame of cognitive linguistic is an appropriate instrument for studying the Javanese mind reflected in the Javanese Proverb.

### **1.2. Research Question**

Based on the research background above, the issues that will be discussed in this research are:

1. What are the classifications of the plant lexicons as a metaphor in the Javanese proverb?
2. What are the representations of plant lexicons as a metaphor in the Javanese proverb?
3. What are the local wisdom of the Javanese proverb which uses the plant lexicons as the basic concept?

### **1.3. Research Objectives**

1. to reveal the classification of plant lexicons as a metaphor in Javanese proverb
2. to reveal the representation of plant lexicons as a metaphor in Javanese proverb
3. to reveal the local wisdom in Javanese proverb which uses plant lexicons

#### **1.4. Research Scope**

1. This researcher limits the data only Javanese Proverb written in two books published by Depdikbud Indonesia (1) Peribahasa dalam Bahasa Jawa (Triyono, et al 1988) (2) kamus ungkapan Bahasa Jawa (Adiwimarta, et al 1990). Those two books was choose because of the validity of the publisher and each book contain approximately 200 Javanese proverbs.
2. The researcher limits the research data only the Javanese Proverb which uses plant lexicons as a metaphor.

#### **1.5. Significance of the Research**

This research is expected to provide benefits as follow:

##### **a. Theoretical benefits**

- (1) By understanding the metaphorical meanings of the Javanese proverb, it is hoped that this research will be able to enrich the understanding of linguistic studies. In addition, this research can be useful to add to the treasures in the semantic field regarding metaphorical meaning, as well as an understanding of how the relationship between language and the mindset of native speakers.
- (2) This paper is expected to be useful in terms of the preservation of literature in the form of the *Javanese proverb*.
- (3) In addition, this study is expected as a reference for authors or further researchers who are interested to examine the Javanese proverb.



**b. Practical benefits**

(1) This paper is expected to be of use to the wider society in understanding the literal and metaphorical meanings of the Javanese proverb.

(2) This paper can help society in preserving Javanese oral literary works (proverb).

(3) This study is also expected to be a very meaningful input to the government so that the development, and empowerment are in line with the characteristics of the knowledge system and the mindset of the Javanese people.

**1.6. Definition of Key Terms****1. Metaphor**

A common definition of a metaphor can be described as a comparison that shows how two things that are not alike in most ways are similar in another important way, and metaphor is a simple understanding and experiencing one kind of thing in terms of another.

**2. Javanese Proverb**

Javanese proverb is the combination of words that the meaning is specifically reflecting the background of Javanese cultures. It means that the Javanese proverb is the concrete form of language that contains several values that reflect the cultures of Javanese society. So, it can be inferred that, Javanese proverb is the Javanese expression used to depict their cultures, experiences, and mindsets.

### **3. Local Wisdom**

Danandjaja (1997) states that the local wisdom refers to interests, likes, choices, duties, obligations, religion, needs, security, desires, aversions, attractions, feelings, and orientation of selection. Therefore, everything good and bad can be called a local wisdom.

#### **1.7. Writing Organization**

Writing organization is a way to obtain a clear discussion and interrelationships between all chapters. The systematics of writing in this research is composed of;

- a. Chapter I, contains the background of the study, research question, research objectives, research scope, the significance of the research, operational definitions, and writing systematics.
- b. Chapter II, contains the review of previous research and theoretical framework.
- c. Chapter III, contains research methods.
- d. Chapter IV, contains data analysis.
- e. Chapter V, contains conclusions and suggestions.
- f. The final section consists of bibliography and appendices.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 Review of Previous Research**

Several kinds of research which are concerned with metaphor in a proverb are reviewed in this chapter. First, Widya (2010) in his thesis entitled "Metaphorical Analysis of the Minangkabau-Proverb about the Concept of Leadership: Study of Cultural Wisdom" discovers the ideal leadership characteristics of the Minangkabau represented by the Minangkabau proverb. Then, the metaphorical meaning of data in the form of proverbs are analyzed by referring to Lakoff and Johnson's conceptual metaphorical theory (1980) and Searle's (1991) pragmatic approach metaphor theory. Widya concluded that the concept of the ideal leadership trait in Minangkabau was metaphorically by taking a parable from natural phenomena.

Safitri (2011) in her thesis entitled "The Concept of Democracy in the Proverbial-Petitih: Analysis of Metaphors and Their Application in the Minang Kabau society". The aim is to analyze the metaphorical meaning of the proverb about democracy and find the values of democracy in Minangkabau culture in the present context. The theory used to analyze the data is Lakoff and Johnson's conceptual metaphorical theory. The results of the meaning analysis show that the source domains of the proverbs are concrete and are often found in the daily life of the Minangkabau people, which are related to natural conditions, objects around humans, and human

physical activity. In addition, the results also show that the proverb contains points of wisdom about the values of democracy in Minangkabau culture, and the application of democratic values in Minangkabau culture is currently experiencing a slight shift from the inherited ancestors.

Next is a thesis by Raudloh (2012) of Diponegoro University entitled "*Sesanti Bahasa Bima yang Menggunakan Leksikon Binatang (An Ethnolinguistic study)*". This study discusses *sesanti*; a traditional proverb of Bima West Nusa Tenggara. Raudloh (2012) intends to explore the forming process of *sesanti* related to the daily life of Bima society and to find out the metaphorical meaning of the animal lexicons used in forming *sesanti*. The results were the use of conceptual metaphorical, semiotic change, and componential theory on the lexicons of animal in forming *sesanti* to indicate that it is metaphorical. This previous study is similar to this current study in terms of using the theory of metaphor to analyze the object of the study. Otherwise, this current study focuses on the plant lexicons instead of the animal lexicons.

Next, Ristanti (2016) in his research entitled *Perbandingan Metafora Hewan Dalam Pitutur Luhur Bahasa Jawa Dengan Peribahasa Indonesia Sebagai Bahan Pengembangan Leksikon Bahasa*. The findings showed four things namely: (1) animals metaphor is most often found in the *pitutur luhur* of Javanese language as 17:39% and animals metaphors most often found in the Indonesian is 12:56% as chicken, (2) based on a conceptualization lingual forms, the concept objectives which comes from the

animals itself and the mental concept based on the knowledge, experience, and the outside world, (3) reference at metaphor animal are the habitat, nature, attitude, activity, and existence animal metaphor and negative and positive values mental concept, and the concept of objectives, (4) based on a comparison of metaphor known difference in familiarity with animals, Javanese familiar with the fish.

Based on those previous research, there are no studies that reveal the metaphorical expression in Javanese proverb specifically. Thus, this study (research) still has knowledge space to uncover regarding to the existence of the metaphor in the Javanese proverb.

Besides, there are some research related to the Javanese proverb that has been done by some researchers. First, a study entitled "*Metafora "Tuwuhan" dalam Pernikahan Adat Jawa*" conducted by Arvianti (2010). This study discusses the names of plant that are metaphorical in Javanese traditional wedding ceremony. The result of this study is about the metaphorical interpretations of the plant' names used in Javanese traditional wedding ceremony by figuring out the lexical meaning of the objects of the study that is correlated to the culture and the ideology of Javanese society. This previous and current study has similarities and differences; one of the similarities is both of the studies focuses on the lexicons of plant names as the object of the study and uses the theory of metaphor as the technique of analyzing data. Otherwise, this previous study focuses on the lexicons of the plant' names used in Javanese traditional wedding ceremony while this

current study focuses on the lexicons of the plant' names found in Javanese proverbs.

Mulyani (2013) in her research entitled *Kajian Nilai Pendidikan dalam Kamus Peribahasa Jawa Karya F.S Darmasoetjipta*. Mulyani focuses on the types of proverbs found in the Dictionary of Javanese proverbs and describing them in Islamic education. The method used by Mulyani is observation and literature review. This research's findings are a) there are 318 paribasan, 466 bebasan, 106 saloka, 20 pepindhan, 3 panyandra. ;b) Differentiated based on the educational value contained in the Dictionary Javanese Proverb, includes: religious education values were 19, the value of aesthetic education were 9, the value of economic education were 27, the value of political education was 30, the value of theoretical education was 16, and 827 social values.

Next, Setiyadi and Herawati (2018) examine the *Values of Character Education in The Javanese Local Wisdom Paribasan for The Youth*. This study describes the forms of Javanese proverbs (paribasan) as part of the local wisdom that contains character education values. It deployed a descriptive qualitative method. The study deployed a thematic analysis technique through five stages of primary data analysis. The findings revealed the values contained in the proverbs could develop the Indonesians as the 21st-century competitive golden generation with noble characters. The implication of the study is expected to create a safe, peaceful, friendly, prosperous, trustworthy,

and cooperative social environment as an attempt to establish the identity of Indonesians.

Kurnia (2013) in her paper entitled *Leksem Binatang dalam Peribahasa Jawa* focuses on the use of the animal's lexeme in the Javanese proverb to facilitate the understanding of the symbolic value. It is closely related to the cultural background of the Javanese community. People can determine the relationship between language and society perspective by analyzing the vocabulary, physical, and social environment of speakers. The results of this research were the animal's lexeme in Javanese proverbs classified into five domains of use: family, community, spiritual, work, and satire. Javanese proverbs that use animal's lexeme have several meanings: 1) the laws of nature, 2) hyperbole, 3) parables, 4) a way of life, 5) prohibition, 6) special case.

Furthermore, the writer also reviewed several studies about plant lexicons in several proverbs in different languages. Those are; *Leksikon Nama Tumbuhan Dalam Peribahasa Masyarakat Melayu Sekadau* conducted by Resti Yulyasa, Ahmad Rabi'ul Muzammil, Agus Syahrani (2017). The proverb used is a proverb that uses the lexicons of a name or part of a plant by Malay Sekadau community. Researchers used qualitative methods and used an ethnolinguistic approach in their research. The analysis of the data collected is analyzing the lexical meanings, metaphorical meanings, and the function of the Malay Sekadau community proverb. Based on the research conducted, found 27 lexicons of the name/part of the plant in the proverbs of

the Malay Sekadau based on the classification (1) the name/part of the plant, while the classification (2) based on the topic of the proverb discussion, 4 functions of the proverb in the society of Malay Sekadau. The number of proverbs researchers collect, namely 48 the number of proverbs (maxim:12, parable:32, phrase:4)

Next, Fitriani, et al (2017) investigate *Leksikon Nama Tumbuhan Dalam Peribahasa Melayu Dialek Ketapang*. This research described the types of proverbs, lingual unit forms, and types of meanings. Researchers used proverb theory, types of meanings, lingual, semantic unit types, and types of meanings to uncover the problems. Based on research, the researchers found 46 plant lexicons from 37 proverbs of Ketapang Malay community. The proverb was grouped by type, there was 23 of a parable, the proverb was ten, and the phrase was four. Plant lexicons in Ketapang Malay proverb there were three forms of lingual units, namely monomorphic (single word) 28, polymorphisms (derivative words) the form of affixation of five words, and the form of thirteen phrases.

Next, research entitled *Bentuk dan Makna Peribahasa Bahasa Indonesia yang Terbentuk oleh Unsur Tumbuhan, Jenis-Jenis Tumbuhan, dan Hal-Hal yang Berkaitan dengan Tumbuhan* was conducted by Harja (2017). This research reveals syntactic function contained by parts, types, and things related to plant in Indonesian proverbs. The analysis was done on 126 proverbs and forms those proverbs were found 19 in parts of plant, 8 types of plant, and 7 things related to plant. The dominant syntax function is a subject



that is showing parts, types, and things related to plant that are considered important by Malay people. The statement is based on the function of the subject as the main story or theme that is being told.

Next, *Khazanah Leksikon Tumbuhan Berkhasiat Dalam Bahasa Melayu Dialek Sanggau* was studied by Fahmi (2017). This study examined the form of lingual lexicons units, lexicons meanings, and efficacious lexicons that produce computerized linguistic application and produce learning material supplements in the form of text and text structures for class VII of the 2013 junior high school revised edition 2017. The method used in this study was a descriptive method with qualitative research. Based on the data analysis, 116 collections of plant lexicons in the Malay language Sanggau dialect. Plant lexicons in this study consisted of 62 words and 54 phrases. The overall plant Lexicons can be used as supplementary learning materials in the form of text and text structures namely observation text, exposition text, description text, and procedure text.

Next, Mahayana et al (2019) investigate *Leksikon Flora Dalam Metafora Bahasa Bali: Kajian Ekolinguistik*. The research is firstly aimed at finding and analyzing the lexicons of flora found in Balinese metaphors. Secondly, it is aimed at analyzing and describing cognitive metaphorical meaning between the source and target, and thirdly is aimed at analyzing and describing how the metaphors and metaphorical expressions were constructed. Based on the analysis results, the metaphorical meanings found in this writing mostly showed the similarity, such as body shape,

characteristics, situation, and condition of a human. In other words, the cognitive process occurs by conceptualizing bodily experience by the similarity of the source and target domain in processing metaphorical expressions. It is also found that the Balinese metaphors were constructed by the mapping process through ecolinguistic parameters.

Next, Fadhilah, Rais, & Purnanto (2019) studied *Metaphor Analysis On Color Lexicons With Plant Attributes In the Madurese Language*. They describe the Madurese color lexicons with plant attributes and analyze those lexicons metaphorically. This research engaged 18 informants to denote Madurese color lexicons by showing 139 color cards. The research finds that 53 color lexicons with plant attributes in 8 Madurese color lexicons, Furthermore, these plant attributes can be classified into fruits, flowers, vegetables, seeds, spices, leaves, trees, parts of the tree, and part of the fruit. The domination of plant attributes in Madurese color lexicons emerges due to the sociocultural factors embodied in Madurese ethnic group itself, those are (1) farming is Madurese main way of living, (2) Madurese ethnic group respect nature as the place where they can pray and thank God, and (3) some objects associated with color lexicons are abundantly available at their surroundings, thus they frequently use it in their daily life.

Thamrin and Suhardi (2020) conducted research about Chinese and Indonesian proverbs related to plant metaphors. The purpose of this research is to know the names of what plant are used in mandarin and Indonesian proverbs and interpretation of plant metaphors used in mandarin proverbs and

proverbs Indonesia. The research data was collected from various sources such as the Chinese proverb dictionary and Indonesian proverbs and some literature. The method of analyzing the data is using the equivalence method. Plant metaphor and cognition of the Mandarin and Indonesian proverbs have their characteristic, this is caused by the climate of the two countries which very different. Indonesia often uses plant names that live in the tropics while Mandarin proverb uses a lot of plant names which does not exist in Indonesia. Even though both countries have differences in temperature and weather but there are several types of plant that have the same use and similarity of meaning, such as roses, jasmine, and others.

Based on the explanation in the previous studies above, it can be concluded that this study is a follow-up of those previous studies about metaphor, plant lexicons, and proverb but there are differences in research focus because this study specifically analyzes the use of plant lexicons as a metaphor in Javanese proverbs. So, this research is different from those previous research because there is no research above which analyzes the plant lexicons as a metaphor in Javanese proverb in the frame of cognitive linguistic.

## 2.2 Theoretical Framework

### 1. Metaphor

Lakoff and Johnson (2003) stated that metaphor is typically viewed as characteristic of language, a matter of words rather than thought or action". He also argued that metaphors are pervasive in everyday life, not just in language, but also in thought and action. A common definition of a metaphor can be described as a comparison that shows how two things that are not alike in most ways are similar in another important way, and metaphor is a simple understanding and experiencing one kind of thing in terms of another. Conceptually, metaphor is the development of our language in our daily life. It is closely related to experience. Actually, we often create something strange word in the communication of our life. When a boy rescued a girl, that girl says to that boy "you are my hero". We like to compare something to something else that has equaled characteristics (Kovecses, 2010).

Another expert, Kovecses (2010), defines metaphor as an understanding of a conceptual domain with other conceptual domains. In conceptual metaphors, one domain from human experience is used to understand the domain of another experience. Likewise, Evan and Green (2006) state that metaphor is a (mental) concept reflected in human language which makes the speakers organize and interpret abstract knowledge and experience into more concrete terms. In the conceptual system, systematic correspondence occurred between something named the

source domain with the target domain (Geeraerts in Priambada, 2017). This conceptual correspondence is called mapping.

The source is a basic concept of conceptualization and the target is where the concept of conceptualization was directed. Based on the explanation of Lakoff and Johnson (2003) which is supported by Evans and Green (2006), the domain of sources is a domain that is concrete or physical and the concept is clearer than target domains that tend to be abstract. The choice of a particular source for a target is based on the experience of the body when experiencing certain conditions. According to Kovecses (2010), the similarity is not always the basis to show the relationship between source and target but the existence of a conceptualization corresponds between sources and targets.

Moreover, a systematic correspondence is needed to understand the two concepts (A and B or the source domain and target domain) in a metaphorical process. In this case, the main element of concept B corresponds to the main element of A. Technically, conceptual correspondence is often called mapping/correspondence. Mapping becomes the main step in connecting sources and targets. The purpose is to produce a similarity point between them which is needed conceptualization of experience (Nirmala, 2014). That experience was used to describe events, feelings, and thoughts contained within human life. Technically, it works by activated semantic memory related to body experience,

characteristics, functions, and strengths owned by the source to compare with the target. This strategy is called associative (Nirmala, 2013).

In other words, the metaphor represents a different set of concepts following the source domain. If the concept has several aspects and metaphors focusing on one or several aspects, the other aspects will be disappeared. The highlighting in the concept of metaphor is necessary to highlight an aspect so that humans can focus on other aspects (Lakoff in Nirmala, 2015).

## **2. Embodiment**

The fundamental thing related to metaphors is a cognitive process to conceptualize an abstract entity through the use of other, more concrete entities. The concreteness of an entity is related to the visualization and experience of the world around the human, including the experience of the body. This conceptualization based on bodily experiences is called embodied cognition (Evan and Green, 2006). Lakoff and Johnson (2003) initiated this concept of embodied cognition and declare that the way the human mind works cannot be separated from the experiences of the human body. When the human mind is in the process of producing arguments, there is an interaction between humans and the world around them.

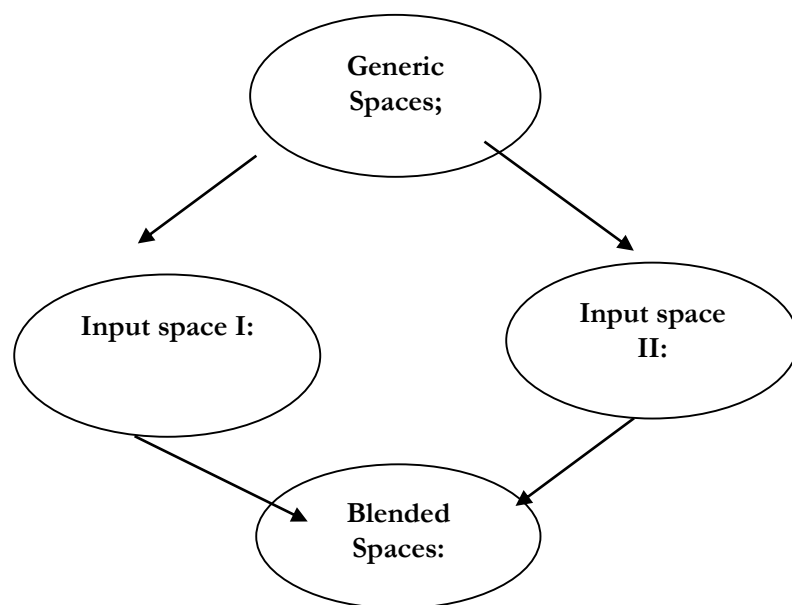
Lakoff and Johnson (2003) gave an example that the human conceptualization of color not only describes the reality but also reflect human mind. Color conceptualization occurs because the human body and

brain create these colors. When humans say that the sky is blue, several things cause that statement to appear, namely the spectrum of light, radiation, and two things in the human body. Two things in the human body are (1) color receptors in the retina that can distinguish colors and (2) complex nerves associated with color receptors. The concept of color arises because of the interaction between the body, brain, objects, and electromagnetic radiation. Humans' minds work based on the experiences felt by the human body. Based on the explanation, it is concluded that the Embodiment theory is a theory of the unification of physical experience with human cognition. Human experience and cognition are united over the role of the schemata structure. The schemata structure is then called the image schema.

### **3. Conceptual blending**

The conceptual blending theory proposed by Tunner & Fauconnier (1997) is a cognitive process. The purpose of this mental process is to construct new meanings from two existing concepts in response to some human needs and emotions. In this process, only attributes that are selected from two or more cognitive domains to form a new space, namely fusion (Evans and Green, 2006). The metaphor of plant is a great example of this blending. The metaphor of plant is a term that is full of culture that is unique to each culture. The same plant lexicons may have different connotations in different cultures and communities. Conceptual blending theory can address these differences by

empowering the reader with an encyclopedic conceptual framework. Fauconnier and Turner (1997) state that in conceptual blending there are two concepts, namely a small conceptual that gets the role of a mental space connected to schema and knowledge of long-term semantic memory called a frame, the picture is provided as follows:



#### 4. Javanese Proverb

##### a. Definition of Javanese Proverb

Danandjaja (1977) stated that a proverb is some phrases extracted based on long experience. Accordingly, Brunvand (in Kurnia, 2013) also explained that a proverb is a traditional expression contains truth and wisdom. In addition, Prihatmi et al, (2003) also explained that the Javanese traditional proverb is the combination of words and the



meaning is specifically reflecting the background of Javanese cultures. It means that the Javanese traditional proverb is the concrete form of language that contains several values that reflect the cultures of Javanese society. So, it can be inferred that the Javanese proverb is the Javanese expression used to depict their cultures, experiences, and mindsets.

Generally, the proverb is a form of literary verbal that needs to be maintained and has a value of literature as a special way to express. The proverb is a formulation of the local wisdom of the people who showed their attitude that relates closely to the moral and virtues of life that is very useful for facing life (Padmosoekotjo in Wakit, 2017).

This study will discuss Javanese proverbs in general and focuses on the plant lexicons used as the metaphor in the Javanese proverb.

#### **b. Local Wisdom in Javanese proverb**

Javanese proverb contain a parable, comparison and conceptualization because there is a concept used as a metaphor in proverbs. Therefore, there is the influence of the background behind the culture of the people to the creation of the proverb. Javanese proverb can be clarified into five groups, those are proverbs about; animals, plant, human beings, relatives, and body (Prihatmi et al 2003). In this study, the researcher merely focuses on the Javanese proverb using plant' lexicons as the basic concept.

Based on Prihatmi et al (2003), the source of reference for Javanese proverbs is the experience and thought-form of the speaker. The value that exists in animals, plant, objects around humans, and humans used as a conceptualization of the characteristic, circumstances, and human activity in the Javanese proverb. Hence, Geertz (1973) states that the local wisdom refers to interests, likes, choices, duties, obligations, religion, needs, security, desires, aversions, attractions, feelings, and orientation of selection. Therefore, everything good and bad can be called a local wisdom. The value system including local wisdom is a guide adopted by every member of the society especially in attitude and behavior and also becomes a benchmark for assessing and observing how individuals and groups act and behave. So, local wisdom can be said to be standard norms in social life. Rahyono (2015) declared that the local wisdom system is so strong, pervasive, and rooted in people's souls that difficult to replace or change in short time.

In addition, Koentjaraningrat (1993), said that the local wisdom consists of living conceptions in the minds of most people society about the things they consider very noble. The value system that exists in a community is used as an orientation and reference in Act. Therefore, the cultural values that owned by someone influences it in determine alternatives, methods, tools, and available goals of action (Koentjaraningrat, 1993). The concept of a wisdom

in the expression serves to describe the culture that bound the society in a unit of activity in the form of advice, prohibitions, guidelines for act that is worth defending because positively charged in determining the attitude of life

Accordingly, with the opinion of Lakoff and Johnson (2003) and (Rahyono, 2009) metaphor reflects the things that happen in the lives of real human beings like what is experienced, perceived, and thought. Then the meaning of the metaphor in the Javanese proverb needs to be studied because of course there is the influence of the background behind the local wisdom of the Javanese people to the formation of Javanese proverb (Mulyani, 2013).

## **5. Plant Lexicons**

The lexicons in Javanese proverb heavily influenced by the javanese natural environment such as plant because plant can be found easily in Javanese area. Plant are one of the living things found in nature. In addition, plant are living things that have leaves, stems, and roots so that they are able to produce their own food by using chlorophyll for photosynthesis (Berlin, 1973 in Nasution, 2015)

Javanese proverbs with plant lexicons are traditional expressions of the Indonesian language Java which uses the names of plant or plant parts as

comparison (Kurnia, 2013). Kurnia mentions that plant lexicons the Javanese proverb means a wisdom that stands to describe the character of a person, a situation or a particular subject. Suhandano (2012) classify the part of plant lexicons in Javanese into 10 categories which are 'wit' tree, 'godhong' leaf, 'pang' branches, 'kembang' flower, 'who' fruit, 'wiji' seed, 'kulit' fruit-shell, 'oyot' root, and rhizome.

## **CHAPTER III**

### **RESEARCH METHOD**

This study uses a qualitative descriptive approach because this research starts with the data and ends with a conclusion. Sudaryanto (2015) states that the data of the qualitative approach are in the form of written or oral words from people and behavior that can be investigated. Qualitative research refers to research where the findings are not obtained through statistical procedures or other quantification tools. In addition, the referential equivalent method proposed by Sudaryanto (2015) was used to analyze data by showing the referent of a concept, particularly the concept of the plant.

#### **3.1. Types of research**

This study used a qualitative descriptive method with a content analysis approach. The qualitative approach in this study is used as a tool to analyze the form of content analysis in understanding the Javanese proverb that contains plant lexicons as a metaphor. According to Krippendorff (2004), the *content analysis* method is a research technique that aims to create replicable inferences and the data used are authentic according to the context. Content analysis methods can be used to analyze all forms of communication, such as radio, advertising, and documentation materials. The content analysis method is used to analyze the metaphors and local wisdom contained in the Javanese proverb. Then, the findings were analyzed with relevant theories to get the correct conclusion. This is in line with the opinion (Krippendorff,

2004) which states that the content analysis method is always related to activities and connects or compares with theory.

### **3.2. Place and time of research**

The research was conducted for six months starting from July – November 2020.

### **3.3. Data and Data Sources**

The data in this study are Javanese proverbs that contained plant lexicons as a metaphor. The sources of data used in this study are two books published by Depdikbud Indonesia. The first book is entitled “*Peribahasa Dalam Bahasa Jawa*” written by Triyono et al in 1988 and the second book is “*Kamus Ungkapan Bahasa Jawa*” written by Adiwarta et al in 1990.

### **3.4. Data Collecting Techniques**

The method of providing data in this research is observe or simak method (Sudaryanto, 2015), or more accurately said with the read method because the source of data in this study is written data. Simak applied to read *Peribahasa dalam Bahasa Jawa* (Triyono et al, 1988) and *Kamus Ungkapan Bahasa Jawa* (Adiwimarta, et al, 1990) as the source of the data. Then, the technique that can be used to provide the data in this study is note-taking (Sudaryanto, 2015). Notetaking means to sort and choose the data contained in the data source according to the researcher's needs. This is done to get the Javanese proverb which uses plant lexicons as the basic concept.

### 3.5. Data Analysis Technique

To achieve this goal, the method used is padan referential method and abductive inferential method. The referential equivalent method is the method of determining the equivalent use of a referent or figure referred by the language unit as a determinant (Sudaryanto, 2015). The referent can be an object, place, work, nature, and circumstances referred to by the linguistic unit be identified. The referential method is applied to analyze the referents of the plant lexicons as a metaphor in the Javanese proverb.

Meanwhile, the abductive inferential technique is used to investigate the local wisdom or values inferred from the proverbs. Investigating the local wisdom requires abductive-inferential method since local wisdom is related with the values owned and experienced by the society. Abductive-inferential method is applied by inferring different facts and information which are not explicitly stated but exist in the human mind. The facts and information may not be found in the proverbs, but the proverbs have association with background knowledge or experience of the society.

The writer conducted the research by doing some steps as follows:

- a) Classifying the Javanese proverb based on the plant lexicons used.
- b) Describing the literal meaning of each proverb using Javanese-English Dictionary

- c) Analyzing the metaphorical formulation of plant lexicons as a metaphor in Javanese proverb.
- d) Explaining the representation of plant lexicons as a metaphor in Javanese proverb.
- e) Explaining the local wisdom in Javanese proverb
- f) Draw the conclusion based on the theory had explained.



## **CHAPTER IV**

### **FINDING AND DISCUSSION**

This study is aim to reveal the representation of the plant lexicons as a metaphor in the Javanese proverb. It is said that a proverb has a metaphorical value when there are elements that are being compared (source) and that which are comparing (target), where the two domains are linked by similarities or explicit comparisons.

Furthermore, the result dealing with the representation of plant lexicons as a metaphor in Javanese proverb are plant as the representation of weakness, representation of strength, representation of kindness, representation of badness, representation of a woman, young and old. Besides, the researcher also found local wisdom in Javanese proverb which uses plant lexicons they are: (1) teaching about good deeds, (2) being consistent person, (3) awareness in life, (4) accepting of God's decree, (5) don't exceed the limit, (6) hardworking, (7) family ethics, (8) be humble and modest, (9) don't prejudge someone by his/her looks, (10) optimism, and (11) being fair and equitable; Therefore, this section will explain the interpretation of the meaning of the plant lexicons and the process of forming the metaphorical Javanese proverb.

#### **4.1. The Classification of Plant Lexicons in Javanese Proverb**

The data analyzed are the proverb using the plant lexicons. The proverbs are classified based on the category of part of plant proposed by

Suhandano (2012). The lexicons were used as the reference for the metaphor. The result shows that the plant lexicons can be classified into 9 classifications, namely the lexicons of the tree, the lexicons of leaf, lexicons of wood/branch, lexicons of seed, the lexicons of fruit, lexicons of flower, lexicons of fruit-shell, lexicons of wild plant, and lexicons of rhizome. The classification of plant lexicons in Javanese proverb can be seen in table 1.

<b>Plant Lexicons</b>	<b>Proverb</b>
<b>tree lexicons</b>	<p>(1) <b>Bung pring petung:</b> a kind of bamboo that grows very fast. a child whose growth very fast</p> <p>(2) <b>Dhadhap</b> ketuwuhan cangkring: Dhadhap tree overgrown by a thorn. the good thing becomes a bad thing because other parties intervened.</p> <p>(3) <b>Gedhang</b> apupus cindhe: banana tree leaved by a scarf impossible luck happens.</p> <p>(4) <b>Idhep-idhep</b> nandur <b>pari</b> jero: plant the old rice plant people who do good to others will one day get a reward for their kindness.</p> <p>(5) <b>Jati</b> ketlusupan ruyung: teakwood blemished by sharpened bamboo a group of good people who are entered by bad people.</p> <p>(6) <b>Kapengkok pager suru:</b> fall into pager suru gets into big trouble</p> <p>(7) <b>Kekrek aren:</b> cut the aren tree people who do dangerous thing must be careful,</p> <p>(8) <b>Ngaub awar-awar:</b> take shelter under awar awar tree. Take a protection from a weak person.</p> <p>(9) <b>Ngelmu pari tumingkul:</b> learn from the bend rice plant</p>

	<p>a human being a lot of knowledge, his heart will be more modest</p> <p>(10) <b>Pandhan</b> isi pandhoga: pandanus tree which contained its fruit. a nobleman's daughter who's pregnant.</p> <p>(11) Rubuh rubuh <b>gedhang</b>: Crumple like banana tree people who just follow the other, do not have standpoint.</p> <p>(12) Sanggar <b>waringin</b>: a place with banyan-tree. people who are often used as a shelter.</p> <p>(13) <b>Tebu</b> tumbuh socane: a cane outgrowth its eyes something well and smoothly suddenly messed up because there was something intentionally damage it.</p> <p>(14) <b>Widara</b> uleren: widara tree undermined by a worm. a person who looks very good, but has a bad heart.</p>
Leaf lexicons	<p>(1) Aji <b>godhong</b> garing: the reputation like a dry leaf someone who loses his pride.</p> <p>(2) Enggak enggok <b>lumbu</b>: shaky like lumbu people who do not have principles and convictions, so in their actions just following someone else up.</p> <p>(3) Nguyuh alingan <b>sada</b>: urinated covered by the main rib of a palm leaf. want to hide bad habits but still being seen.</p> <p>(4) <b>Njanur</b> gunung: a pale green young coconut leaf on the mountain. people who do things that are not usually done.</p> <p>(5) Pager <b>klaras</b>: a gate made from corn leaf. people who are couldn't give protection.</p> <p>(6) <b>Tunggak jarak</b> mrajak, <b>tunggak jati</b> mati: the jarak bud became lush and the teakwood bud become fall Low born rise and high born fall.</p>
Wood / branch lexicons	<p>(1) <b>Gedebog</b> bosok: rotted banana branch An ugly person with bad attitude</p> <p>(2) Anggenteni <b>watang putung</b>: replaces the broken branch replaces the position of someone who has died.</p> <p>(3) Atos <b>gedebog</b> balunge: the bone is as hard as banana branch a very weak person (not healthy).</p> <p>(4) Cacah <b>eri</b>: calculating the thorns Calculating something complicated</p>

	<p>(6) Gajah ngidak <b>rapah</b>: an elephant stepped dry branch a strong person who hurt a weak person.</p> <p>(7) <b>Glugu</b> katlusuban ruyung: coconut branch conceded by sharpened bamboo a group of good people who secretly concede bad people)</p> <p>(8) Kacocog ing <b>carang landhep</b>: injured by sharp prick A person who experiencing very deep hurt.</p> <p>(9) Lendhean <b>kayu aking</b>: lean on dry wood depends on others who are very weak.</p> <p>(10) Ngandel tali <b>gedebog</b>: hang on banana branch rope</p> <p>(11) <b>Nglugut</b> atine: the heart is full of bamboo sliver one who is always jealous of seeing other people's success.</p> <p>(12) Sagluguting <b>kolang kaling</b>: as small as the itchy particles of kolang kaling branch Very small thing/problem</p> <p>(13) Wastra bedhah <b>kayu pokah</b>: torn cloth and broken wood an injured or weak person.</p>
Flower lexicons	<p>(1) Andaka anglukar <b>sari</b> tan wrin baya: a bull which undresses a flower without considering the danger. A man who flirt someone's wife, without realizing the danger.</p> <p>(2) Bramara amrih <b>sari</b>: a bee which persuades a flower A man who put down interest in women to have sex with or marry.</p> <p>(3) Dadi <b>kembang</b> lambe: being lips flower becomes people talk about.</p> <p>(4) Dhudha <b>kembang</b>: a man left without a wife- flower A man left by wife and be an idol of women</p> <p>(5) Katon <b>cempaka</b> sewakul: look a rice-basket of flower someone who respected and loved by people because of good personality</p> <p>(6) Pandhita amreksa <b>cendhana</b>: a high-knowledge man who protects a cendhana flower. A good man who protects a nice woman.</p> <p>(7) <b>Simbar</b> tumrap ing sela:</p>

	<p>orchid locate on the stone.          people who sue for unreasonable reasons and with false witnesses</p> <p>(8) <b>Tunjung</b> tumbuh ing sela:          a lotus growth in a stone          everything impossible.</p>
Fruit lexicons	<p>(1) Anak anakan <b>Timun</b>:          cucumber doll.          A child who married by his/her step-parents.</p> <p>(2) <b>Cengkir</b> ketindhihan <b>kiring</b>:          young coconut suppressed by the old coconut          younger brother who lose the reputation because of the age.</p> <p>(3) <b>Cikal</b> apupus limar:          a small piece of coconut has a leaf of a scarf.          Impossible luck.</p> <p>(4) Cocak nguntal <b>Elo</b>:          cocak bird eat elo          a person who has an impossible dream can be achieved</p> <p>(5) Esuk <b>dhele</b> sore tempe:          soybean in the morning, however tempeh in the afternoon          the person whose words are often changing, could not be held.</p> <p>(6) Gupak pulute ora mangan <b>nangkane</b>:          affected by the sap but he didn't eat the jackfruit.          a person who participated in trying something hard, but not enjoying the results.</p> <p>(7) <b>Kacang</b> ora ninggal lanjaran:          a nut will never leave the vine place/stick.          usually, a child imitates his parents/character (face)          children are not much different from their parents).</p> <p>(8) Kapok <b>Lombok</b>:          a wary condition like a chili.          the person who had promised not will repeat the action, but in the future, it will be repeated).</p> <p>(9) Kawak <b>uwi</b>:          old like cassava          people who cannot do anything because very old.</p> <p>(10) <b>Katepang</b> ngrangsang gunung:          a vines plant that hopes the mountain.          someone who have impossible dreams.</p> <p>(11) <b>Kopyor</b> uteke:          the brain is shaken like shaken coconut          the person whose mind is very confused so that he could not think anything else.</p> <p>(12) Nyawat ambalang <b>wohe</b>:</p>

	<p>hit a fruit by other fruit. people want to marry a woman by asking for help from the other woman.</p> <p>(13) <b>Sigar jambe:</b> cutting the jambe tree one who has the upper lip and the lower lip is the same thickness, it is very sweet.</p> <p>(14) <b>Sigar semangka:</b> cutting the watermelon a way of sharing things, each gets the same portion (goods, possessions, money, etc).</p> <p>(15) <b>sak wohing ranti:</b> as small as small fruit. A small thing.</p> <p>(16) <b>Timun mungsuh duren:</b> cucumber against durian. small and weak people against strong or honorable people.</p> <p>(17) <b>Timun wungkuk jaga imbu:</b> bent down cucumber which uses as a reserve. people who are prepared, used only as needed.</p>
Seed lexicons	<p>(1) <b>Kapedhotan wiji:</b> people who do not have children so no one continues the descent.</p> <p>(2) <b>Kariya pelok diamuti:</b> although only left a pelok (mango seed) but still licking. A poor person who is still begged by other.</p> <p>(3) <b>Kecik-kecik yen udhu:</b> as small as sawo seed when contributes. you should also contribute suggestions or opinions though a little.</p> <p>(4) <b>Klungsu-klungsu waton wudu:</b> although a klungsu, it better to contribute. it is best to contribute suggestions or opinions although a little.</p> <p>(5) <b>Nandur wiji keli:</b> plant a seed and then the seed float off people who care for children of royal bloodline or good people whose lives suffer.</p>
Fruit shell lexicons	<p>(1) <b>Bathok bolu isi madu:</b> a coconut shell filled with honey. a person who looked stupid or low-profile but very knowledgeable.</p> <p>(2) <b>Jaka Jebug:</b></p>

	<p>a not-married man- old palm old men who are not married/married.</p> <p>(3) Sasiliring <b>bawang</b>: as thin as cloves of garlic shell. just a little more.</p> <p>(4) Lambe satumang kari <b>samerang</b>: initially thick lips like a supporting piece at the edge of a cooking pit, but now only left as thin as rice stalk. Less and less advice</p> <p>(5) Sinawur <b>Gabah</b>: scattered like gabah (rice-grain) people who do not have permanent residence, always moving from place to place others.</p>
Wild plant lexicons	<p>(1) Arep <b>Jamure</b> emoh watange: wants the mushroom but didn't want the branch. people who want to accepts the results but don't want the process.</p> <p>(2) Drajat <b>krokot</b> dideleha pot tetep mlorot: even though a krokot place in a pot, it still has a low level. people which is low profile, although it is position raised is still modest.</p> <p>(3) <b>Jamur</b> tuwuh ing sela: a mushroom growth on stone something that is difficult to realize.</p> <p>(4) <b>Kemladheyen</b> ngejak sempal: a parasite who persuades to wrecked. a brother who disturb the harmony of the other sibling life.</p> <p>(5) <b>Krokot</b> ing galengan: a krokot in pathway in rice-paddy. a very poor person.</p> <p>(6) Lanang <b>kemangi</b>: basil-leaf man. weak and cowardly man.</p>
Rhizome lexicons	<p>(1) Durung ilang pupuk lempuyange Yet lost the powder of lempuyang Someone who likened to a chid</p> <p>(2) Jaka <b>kencur</b>: a boy who is not yet an adult</p> <p>(3) Prawan <b>kencur</b>: a very young girl.</p> <p>(4) Prawan <b>sunthi</b>: a very young girl</p>

According to table 1, it can be concluded that the tree lexicons consisting of wringin 'banyan', pring 'bamboo', dhadhap' large trees which has many thorns and red flowers, sugar cane, riceplant, peanuts, awar-awar awar-awar tree, cethet 'kecipir'. The findings of the second categories of plant lexicons are leaves consisting of godhong 'leaves', godhong kelor' kelor leaves', godhong randhu 'randu leaves', godhong lumbu' leaves of tubers', klaras' dried banana leaves', kemangi 'basil'. Furthermore, the third reference of plant lexicons is branch consisting of 'banana tree trunk' debog, 'dry wood' kayu aking, and glugu 'coconut tree '. Whereas, flowers lexicons consisting of the tunjung "lotus flower", sari "flower", cendhana, and cempaka "cempaka". Fruit lexicons consisting of timun 'cucumber', gedhang 'banana', nangka 'jackfruit', duren 'durian', cengkir 'young coconut', kiring 'old coconut', 'semangka', 'watermelon', jambe ' areca '. Thus, seeds lexicons consisting of 'tamarind seeds' klungsu. The part of the fruitshell which consists of a 'coconut shell' bathok, and an onion stripe 'sliring'. Wild plant which consist of, kemladheyan 'parasite', 'jamur' mushrooms, and 'krokot'. Rhizome plant consisting of kencur 'kencur' jahe, and sunti.

It can be seen that the plant lexicons uses as a references of metaphor in Javanese proverbs are agricultural plant that relate to Javanese culture. In ancient times, most of the Javanese people are work as a farmer because java is an agrarian region. Several plant lexicons are not only used in one proverb, for example, tebu 'sugar cane', jamur



'mushroom', jati 'teak', and cucumber 'ketimun'. This means that the name of the plant is commonly found or known by Javanese people and the plant is close to the life of the Javanese community. This result reminds Lakoff and Johnson (2003) who state that metaphor is constructed by long experience in human cognition influenced by the cultural environment.

#### **4.2. The Representation of Plant Lexicons as a Metaphor in Javanese Proverb**

Based on the research, the researcher reveals 7 representations of plant lexicons as metaphor in Javanese proverb namely; plant as the representation of weakness, representation of strength, representation of kindness, representation of badness, representation of a woman, representation of young and representation of old.

##### **4.2.1. Plant Lexicons as Representation of Weakness**

After analyzing the data, the researcher found Javanese proverb which uses plant lexicons as a metaphor to represent the weakness. The representation of the plant lexicons as a metaphor to represent the weakness can be seen in the following proverb

- (1) *Lanang kemangi*  
Man basil-leaf  
A fragile or weak man
- (2) *Atos gedebog balunge*  
The bone is as hard as a banana tree  
A very weak person

- (3) Ngaub **awar awar**  
take shelter under awar awar tree  
Take a protection from weak person.
- (4) Pager **klaras**  
a gate made from corn leaf.  
people who are not can be choose as protector
- (5) Lendhean **kayu aking**  
lean on dry wood  
depends on others who are very weak
- (6) Ngandel **tali gedebog**  
hang on banana branch rope  
trust in people who are not strong.
- (7) Wastra bedah **kayu pokah**  
torn cloth and broken wood  
an injured or weak person

Source domain	Target domain	Grounds
Kemangi	Weak and coward	Plant lexicons represent the concept of weakness and fragility
Gedebog	Weak	
Awar-awar	Fragile	
Klaras	Fragile	
Kayu aking	Weak, fragile	
Kayu pokah	Fragile, weak	

The proverb (1) can be classified as metaphorical due to the use of *kemangi* as the conceptualization of a weak entity. The proverb *lanang kemangi* describes the behavior of weak men who are likened to women. This proverb uses basil as the source domain,

and weak as the target domain. The proverb *lanang kemangi* indicates metaphor (+ BASIL IS A FRAGILE OR WEAK MAN). There is a conceptualization that weak men are represented by basil leaf '*kemangi*', this is because in Javanese people cognition *kemangi* is a fragile plant that can be blown by wind easily. Besides, *kemangi* has its fragrance which is generally intended as a characteristic of women.

Evans and Green (2006) argues that conceptual metaphor is used to reflect something to do based on a lot of human rethinking, and human experience. Everything that is done, thought, and felt is embedded in Javanese semantic memory and can be used at any time. The domain of KEMANGI is used as a source of conceptualization and is concrete. Meanwhile, the WEAK OR FRAGILE is a concept where conceptualization is directed and is more abstract in nature. This is in accordance with the opinion of Kovecses (2010) which states that the target domain is abstract, while the source domain is concrete.

The proverb (2) has a literal meaning in represent weaknesses of someone's side. The word '*gedebog*' means a banana branch that represents the human body. The human conception of this proverb can be interpreted as the use of metaphoric of a banana branch, caused of the prototype of a banana branch that not really too hard, easy to punch, thus easy to do something conquered by

hands. The conceptual metaphor formed in the proverb (2) is (+GEDEBOG IS WEAKNESS). This characteristic is a banana branch that not strong enough to be stand. When viewing the Javanese proverb equivalent, the representation of the human body as a banana branch that easy to punch or destroy and showing how the weakness of human is. The body of weak humans represents by banana branch as weaknesses of someone's health having conceptualization in the same perception with human condition through the plant. It shows similarities between human unhealthy conditions and characteristics of the banana branch, so this proverb was formed.

The choice of GEDEBOG to represent WEAKNESS is based on the physical aspect of the banana tree which is not too hard, easy to punch, thus easy to do something conquered by hands. The conceptualization between gedebog and weakness represents an additional meaning, namely cognitive meaning. Metaphorical expressions resulting from conceptual metaphors that are formed in the proverb (2) represent the process of *embodiment*.

#### **4.2.2. Plant Lexicons as the Representation of Strength**

Besides representing the weakness, the use of the plant lexicons as a metaphor in the Javanese proverb also represents the strength. The representation of strength can be seen in the proverb below.

(8) *timun mungsuh duren*

*Cucumber against durian*

*A poor person against a strong/honorable person*

Source domain	Target domain	Ground
Duren	Strong, hard, honourable	Plant lexicons represents the concept of strength

The proverb (8) used a combination of cucumber and durian to indicate the metaphor (+ DURIAN IS STRONG PERSON). The cognitive process that occurs is the conceptualization of strong people are associated with durian. The contradiction between cucumber and durian is used in the proverb because of the different physical appearance already inherent in the cognition of Javanese society. Physically durian has the characteristics of hard and prickly skin. Cucumber and durian have opposing characteristics, that's why they use as weak and strong.

Furthermore, in Javanese cultural environment, durian consider as an expensive fruit which usually consumes by rich people. The relevance meaning is there would be unbalanced conditions if the weaker/poorer people oppose the stronger/more honorable people. This is in line with the opinion

of Kovecses (2010) which states that the target domain is abstract, while the source domain is concrete.

#### 4.2.3. Plant Lexicons as the Representation of Kindness

Based on the research, in the Javanese proverb, kindness is represented by *dhadap*, *glugu*, *pari jero*, *jati*, etc. The following are the representation of the plant lexicons as a metaphor for kindness or goodness

- (9) *Dhadap ketuwuhan cangkring*  
*Dhadap* tree overgrown by thorn  
 The good things become a bad thing because other parties intervened
- (10) *Glugu ketlusupan ruyung*  
 Coconut branch conceded by sharpened bamboo  
 A group of good people who secretly concede bad people
- (11) *Gupak pulute, ora mangan nangkane*  
 affected by the sap but he didn't eat the jackfruit.  
 a person who participated, but not enjoying the results.
- (12) *Idhep-idhep nandur pari jero*  
 Plant the old rice plant  
 People who do good to others will get a reward for their kindness
- (13) *Jati ketlusupan ruyung*  
 Teakwood blemished by sharpened bamboo  
 A group of good people who are entered by bad people
- (14) *Katon cempaka sewakul*  
 look a rice-basket of cempaka flower  
 someone who is loved by people because of a good personality.
- (15) *Tebu tuwuh socane*  
 A cane outgrowth its thorn

The good things become a bad thing because other parties intervened

- (16) **Tunggak jarak mrajak, tunggak **jati** mati**  
 the jarak bud became lush and the teakwood bud become fall  
 Low born rise and high born fall.

- (17) **Widara uleren**  
 widara tree undermined by a worm.  
 a person who looks very good, but has a bad heart.

Source Domain	Target Domain	Ground
Dhadap	Kindness, goodness	Plant lexicons represents the concept of kindness and goodness
Glugu		
Nangka		
Pari jero		
Jati		
Cempaka		
Tebu		
Widara		

Based on the table above, the Javanese people use *dhadap* tree, good quality rice, teakwood, sugar cane, and coconut branch as sources to express kindness. In the proverb (9), *dhadap* tree represents goodness because plant are useful for human's life. This is a type of plant that is often used as living fence, shade, and windbreak. The conceptual metaphor in the proverb (9) is

(+DHADAP IS KINDNESS OR GOODNESS+) it constructed by the Javanese because the light wood that *dhadap* tree produced is also valuable for making packing crates, frames, and children's toy. In fact, other parts of this tree, that is leaves, also have an important role to play in treating various diseases such as dysentery and intestinal worms that attack humans. Of course, the dosage of leaves to be used for treatment must be a certain dose so that it can provide good health benefits. Dhadap is a conceptualization of a human who provides goodness and values for humans and even other living things. Then, the phrase '*ketuwuhan cangkring*' has a literal meaning as overgrown by a little sharp-pointed tip that bear a resemblance to a thorn that can grow on a stem or leaf, thus will raise irritation and annoyance.

Then, the proverb (10) can be classified in the name of tree or plant lexicons that is rice plant. The words of '*nandur pari jero*' have the meaning of planting good quality rice anywhere like the soil or land may be fertile or even infertile. The metaphoric meaning found that somebody who planting the rice is like planting a kindness to others and will get a reward for their kindness. If they plant good things, they will get a worthy impact. It is known that the meaning is someone who spread kindness to others maybe get reward and blessing prosperity in the future. This is what should human to do in good things to others properly. The proverb shows



the metaphorical formulation (+RICE PLANT IS KINDNESS+). These metaphors refer to Javanese culture that conceptualizes rice as kindness because rice is the main food for Javanese people.

#### 4.2.4. Plant Lexicons as the Representation of Badness

Based on the research, the researcher found the use of plant lexicons as a metaphor in Javanese proverb to represent badness. The representation of plant lexicons as a badness can be seen in the following proverb;

- (18) *Gedebog bosok*  
Rotted banana branch  
An ugly person with bad attitude
- (19) *Meneng meneng ngandhut godhong randhu*  
Contained the *randhu* leaf secretly  
A person who appears as quiet and good, but his heart is envious and evil.
- (20) *Nglugut atine*  
the heart is full of bamboo sliver  
a person who is always jealous of seeing other people's success

Source domain	Target domain	Ground
Gedebog bosok	Badness or evil attitude	Plant lexicons use as a metaphor to represent badness
Godhong randhu		
Nglugut		

The word '*gedebog bosok*' in proverb (18) means as a rotten banana branch with metaphorical meaning as an ugly person and

having a terrible attitude. It represents the badness of someone's characteristic that difficult to be changed.

The Javanese uses the lexicons "gedebog bosok " likened to " ugly person and having a terrible attitude". The conceptual metaphor formed in the proverb (18) is [+ GEDEBOG BOSOK IS UGLY PERSON WITH BAD ATTITUDE +]. The Javanese people use the rotten banana tree (gedebog bosok) as a source target which can be interpreted as something that has a bad appearance and destroyed. The Javanese use gedebog banana tree because banana can be seen in most of Java. It was proven that conceptual metaphors are constructed by Javanese society based on the cultural environment (Lakoff, 2003)

#### **4.2.5. Plant Lexicons as the Representation of a Woman**

In the Javanese proverb, the plant lexicons is also used as a metaphor to represent a woman. Based on the research, the researcher revealed the Javanese proverb which uses the plant lexicons as a metaphor to represent a woman, girl, or daughter. The following are the example of the Javanese proverb which used plant lexicons as a metaphor to represent the concept of woman.

- (21) *Andaka anglukar sari tan wrin baya*  
 A bull that undresses a flower without considering the danger  
 A man who flirt someone's wife, without realizing the danger

- (22) Gambret **singgang** mrekatok ora ana sing ngundhuh  
rice seeds after the clumps are harvested yellowing, no one  
is harvesting.
- (23) **Pandan** isi pandhoga  
pandanus tree which contained its fruit.  
a nobleman's daughter is pregnant.
- (24) Pandhita amreksa cendhana:  
a high-knowledge man who protects a cendhana flower.  
A good man who protects a nice woman.
- (25) kembang ketiban panas  
flower hit by sun light  
a woman who lose her beauty
- (26) Tunggak **kemadhu**  
A bud of kemadhu  
A woman who can't be touch again by her ex husband

Source domain	Target domain	Ground
<b>Sari</b>	<b>Woman, girl, daughter</b>	Plant lexicons use as a metaphor to represent the concept of a woman
<b>Singgang</b>		
<b>Pandan</b>		
<b>Kembang</b>		
<b>Kemadhu</b>		

The proverb (22) *Gambret singgang merkatak, ora ana sing ngundhui* describes the character of a woman who is conceptualized as *singgang*. The proverb (22) uses *singgang* as the source domain and flirtatious women as the target domain. The proverb *Gambret*

*singgang merkatak, ora ana sing ngundhui* indicates metaphor (+ *SINGGANG IS THE CHARACTERISTIC OF A WOMAN WITH FLIRTATIOUS ATTITUDE* +). The word flirtatious is usually reserved for a woman who has a lot of styles. There is a conceptualization of the *singgang ora ana sing ngundhui*, associate with the character of a flirtatious woman, so there will be no man who likes her, yellow rice grains should be ready to be harvested, but no one picks or *ngundhui*. This proverb describes the situation or fate of a widow. Although she has been widowed for a long time, she has yet to find her soul mate. No man approached or intends to propose to her because of the nature or temperament of the widow who is considered as bad thing by many people, especially men. For example, his lifestyle seems wild, grumpy, rough and emotional speaking, dressed sloppily, and arrogant. Thus, it is natural for men to always think more or choose to retreat if they want to marry her.

The proverb (23) *pandan isi pandhoga* describes the condition of a daughter who is conceptualized as pandan. The choice of pandan in the proverb (23) was created because in Javanese embodied experience, Pandan has a characteristic smell of fragrance so it is associate with a woman or daughter. This proverb uses the lexicons *pandan* as a metaphor to represent a woman because generally, women like the smell of fragrance and beauty. The conceptual metaphor formed in the proverb (23) is (+*PANDAN IS*

A WOMAN+). The word *pandhoga* means the fruit of the pandanus plant associate with a child in the womb. The proverb *pandan isi pandhoga is* described as a pregnant woman's beauty like a noble princess.

Whereas, the lexicons *sari* and *kembang* in the proverb (21) and (25) which means flower uses the *flower* as a representation of a woman, the reference to this concept is the characteristic of *flowers* that represent the beauty of the color and the smell. The conceptual metaphor in the proverb (21) and (25) is (+SARI OR KEMBANG IS A WOMAN+). The choice of KEMBANG to represent a WOMAN was based on the similarity between a flower and a woman, which is beautiful and has a good smell. The characteristic similarity was embodied in Javanese semantic memory. The conceptual correspondence between the source and target domains is quite different but it is following the Kovecses (2010) which states that the similarity between the source domain and target domains is not always the basis for conceptualization. However, the corresponding conceptualization process is used between the target and source domains. The conceptualization between flower and woman represents an additional meaning, namely cognitive meaning. Metaphorical expressions produced by conceptual metaphors that are formed represent the process of *embodiment*.

Whereupon, in the proverb (25), the lexicons *kemadhu* uses as a metaphor to represent a woman. A wife who has separated from her husband is conceptualized as *kemadhu*, the metaphor referred to the *kemandhu* plant which is a type of plant when it is touched will make our skin itch. A woman who has separated from her husband because of a divorce cannot be touched again like before. The formula for the conceptual metaphor in the proverb (25) is (+KEMADHU IS A WIDOW+). Accordingly, it is like someone who forbids to touch the *kemandhu* plant because it will make our skin itch. Touching an ex-wife either together or playing the role of husband and wife is not justified by Javanese society because when they separate, so their status and roles of her ex-wife have changed to become widow, so it is not justified for a man to touch his ex-wife because they are not as a couple anymore.

#### **4.2.6. Plant Lexicons as the Representation of Young**

Based on the data, there are several Javanese proverb which use to represent the concept of young. Those proverb are presented as follows;

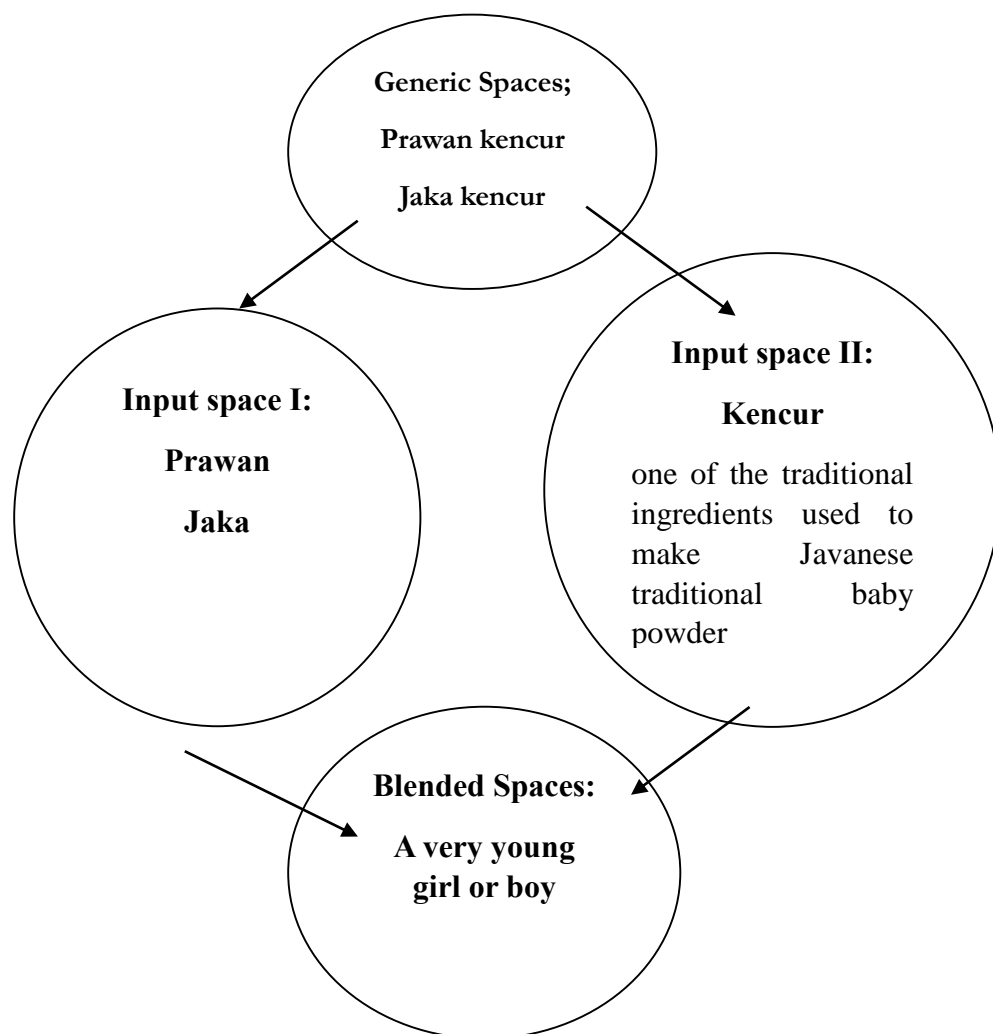
- (27) Durung ilang pupuk lempuyange  
Yet lost the powder of lempuyang  
Someone who likened to a child
- (28) Jaka kencur:  
An unmarried man galangal  
a boy who is not yet an adult

- (29) Prawan kencur:  
An unmarried woman galangal  
a very young girl.
- (30) Prawan sunthi:  
A young woman sunthi  
a very young girl

Source domain	Target domain	Ground
Lempuyang	Young, child	Plant lexicons use as a metaphor to represent the young person or a child
Kencur		
Sunthi		

The Javanese proverb (27) *Durung Ilang Pupuk Lempuyang* describes the character of someone who is compared to something related to children. This proverb uses *lempuyang* as the source domain and children as the target domain. The proverb of *durung ilang Lempuyang* indicates that the metaphor for (+LEMPUYANG IS A MAN LIKE A CHILD+), there is a conceptualization that the *durung ilang pupuk lempuyang* is imagined as a man who cannot do adult work properly. A powder (such as slurry) from the collision of *lempuyang* (a traditional medicinal plant) is used for the forehead of Javanese children. So, for Javanese men being equated as a child is an insult. In accordance, the proverb (28) and (29) *kencur* use as a metaphor to represent the young age of a person because *kencur* is also one kin of ingredients

use to make Javanese traditional medicine for baby or child. Therefore, the proverb (28) and (29) indicate the metaphor (+KENCUR IS YOUNG PERSON). The conceptual blending process can be seen in the diagram below.



From the diagram above, it can be concluded that blending is something that is not fixed, a small conceptual illustrates how important a mental space is in a metaphor. Therefore, the proverb cannot be interpreted directly because it is necessary to know the use of these plant or the



traditions used by the Javanese people. It can be concluded that the metaphorical process in the proverb (27) (28) and (29) strengthen Turner and Fauconnier (1997) who state that two concepts can be blend as a new concept and produce new meaning.

#### 4.2.7. Plant Lexicons as the Representation of Old

- (31) *Cengkir ketindhihan kiring*  
 young coconut suppressed by the old coconut  
 a young person who loses the reputation because of the age
- (32) *Jaka Jebug*  
 a not-married man- old palm  
 an old men who are not married.
- (33) *Kawak uwi*  
 old like cassava  
 people who cannot do anything because very old.

Source domain	Target domain	Ground
Kiring	Old man	Plant lexicons uses as a metaphor to represent an old man
Jebug		
Uwi		

The lexicons cengkir in proverb (31) means young coconuts use as a metaphor to represent the young person. The conceptual metaphor formed in the proverb (31) is (+CENKIR IS YOUNG MAN+). The metaphorical expression was constructed by Javanese because Cengkir is the conceptualization of a younger brother

because at a young age a man has a good physical appearance, strength, agility, and is productive like a young coconut which contains lots of water, delicious fruit, so it is widely used. Furthermore, the word *kiring* indicates a metaphor (+KIRING IS OLDER BROTHERS+). The conceptualization is based on the similar characteristic between *kiring* and an old man. An older brother has an older age than a younger sibling, in terms of strength, and agility, unlike when he was young, it conceptualizes as an old coconut with an ugly physical appearance, less water, and harder fruit. The proverb (31) Cengkir ketindhian *kiring* is the conceptualization of a man who wants to get married but is hindered because his brother is not married. Javanese society views someone who has to respect others who are older, as when a younger brother wants to get married but his older brother is not married yet is an obstacle. Therefore, in Javanese culture sometimes there are 'langkahhan' events before the siraman as a form of respect for older siblings.

Accordingly, the proverb (32) *jaka jebug* describes the situation of an old unmarried man who has a similar characteristic with other creatures in nature. This proverb uses *jebug* as the source domain to conceptualize an old unmarried man as the target domain. The proverb *jaka jebug* indicates a condition of someone who is old, there is a conceptualization that *jaka jebug* is a

conceptualization of an unmarried man like a fruit that is too ripe. The proverb (32) uses the jebug lexicons to represent the condition of someone who is old. The proverb (32) describes the condition of an old man who is not married. The relevant meaning of the proverb is a condition of two things which is old or too ripe.

It can be seen that the plant lexicons uses as a references of metaphor in Javanese proverbs are agricultural plant that relate to Javanese culture. In ancient times, most of the Javanese people are work as a farmer because java is an agrarian region. Several plant lexicons are not only used in one proverb, for example, tebu 'sugar cane', jamur 'mushroom', jati 'teak', and cucumber 'ketimun'. This means that the name of the plant is commonly found or known by Javanese people and the plant is close to the life of the Javanese community. This result reminds Lakoff and Johnson (2003) who state that metaphor is constructed by long experience in human cognition influenced by the cultural environment.

Research on the plant lexicons and the topic of metaphor in a proverbs has been carried out by several previous researchers, but those research has been studied differently. Several previous studies, namely the study of plant lexicons in a proverb were studied by an ethnolinguistic, anthropolinguistic, and ecolinguistic approach and not investigating the metaphor. Meanwhile, the topic of plant lexicons as a metaphor that has been studied by previous researchers

is not in the Javanese proverb but Indonesian proverb and mandarin proverb.

Arvianti (2010) investigate the use of plant names in Javanese wedding speech by anthropolinguistic approach in his paper entitled 'Metafora tuwuhan dalam budaya pernikahan adat jawa'. Arvianti's research limits the data on Javanese wedding speech. Therefore, the difference is the limitation of the data because this research uses Javanese proverb as the data. Arvianti (2010) only examine types of plant name and their metaphorical meaning. In contrast to this study, this study examines the types of plant lexicons in Javanese proverb with a cognitive approach. The results of the analysis have some of the same types of plant, namely cengkir, godhong and gedhang. The difference lies in the findings of other types of plant lexicons, the object studied, and the theory of analysis.

Research on plant metaphor in the proverb has been conducted by Thamrin and Suhardi (2020) in an article entitled 'Perbandingan makna metafora tumbuhan dalam peribahasa mandarin dan Indonesia'. This study examines the representation of plant lexicons in mandarin and indonesian proverbs. The results of the analysis show that plant lexicons in mandarin and Indonesian proverb use to represent brave, plant as the representation of good attitude, fortune, simple life. On contrary, this research found the representation of plant lexicons as a metaphor in Javanese proverb

namely, plant as the representation of strength and weakness, representation of a woman, and representation of old and young. The difference lies in the findings, the language studied, and the theory of analysis. The previous article does not explain the classification of plant lexicons in mandarin and Indonesian proverbs and does not reveal the local wisdom contained in the plant lexicons in those proverbs. However, this study also discusses the local wisdom in Javanese proverbs which use plant lexicons as the basic concept.

#### **4.3 The Local Wisdom in Javanese Proverbs Which Use Plant Lexicons**

Based on the research, there are many local wisdoms revealed in Javanese proverb using plant lexicons. The researcher successfully reveals 11 local wisdoms in Javanese proverb there are (1) teaching about good deeds, (2) being consistent person, (3) awareness in life, (4) accepting God's decree, (5) don't exceed the limit, (6) hardworking, (7) family ethics, (8) be humble and modest, (9) don't prejudge someone by his/her looks, (10) optimism, and (11) being fair and equitable;

##### **1. Good deeds.**

Nothing to lose for doing kindness to others. It is like saving goodness for our own life. Not only bring goodness, it automatically avoids us from person who intends to do bad things to us. Basically, good deeds are a form of love and care for others and the environment. If this is done regularly, then you can feel

various benefits that are good for comforting the body, soul and mind. Based on the data, there are 3 Javanese proverbs that represent good deeds will automatically bring goodness in life.

- (1) *Idhep-idhep nandur pari jero.*  
plant the old rice plant  
people who do good to others will get a reward for their kindness.
- (2) *Katon cempaka sewakul.*  
look a rice-basket of cempaka flower  
someone who is loved by people because of a good personality.
- (3) *Kacang ora ninggal lanjaran.*  
a nut will never leave the vine place/stick.  
a child imitates his parents character

Literally, the proverb (1) means ‘it’s like planting *jero* rice’. *Jero* rice is a kind of rice which is very sweet-smelling and tasty, but it can only be harvested twice a year. It is as if we choose to wait a bit longer to get better rice. In line with this, the proverb shows us patience, people who do good deeds will get the reward for their kindness someday. Sometimes, it feels really hard to do kindness to others, because we think that we waste our time, energy even our money for helping others. However, helping other is like investment for ourselves. We will get kindness as well in return, but we have to wait. Nevertheless, this does not mean we do kindness without sincerity. We do the kindness sincerely, let God do the rest.

The proverb (2) literally means ‘looks like a big basket full of flowers’. *Cempaka* is *Magnolia Champaca* which is fragrant and pretty. Therefore, this proverb reflects to someone who is respected and loved by people because of his/her good personality. This proverb seems to be aimed for people who want to be respected but never do good deeds. Respect is earned by doing kindness to others, not just easily given.

Plainly, the proverb (3) means ‘a nut will never leave the vine place/stick.’ However, the metaphor in this proverb implies a child usually imitates his parents’ character. Hence, we should be careful to act, so children don’t imitate our bad habits. Give them a good example, and teach them how to be good person.

## **2. Being a consistent person**

Strong self-principles seems like very hard for us to have. For instance, how well we resist many resentments, how strong we are against lust of many things, or or are we able to get used to good things in life. All of these examples will go through the process before it is labeled as ‘strong self-principle’. Sometimes, we do things better than others is only on behalf of ‘credits’, we just want others to see us as a good person, then it ends with self-pride. After the self-pride arises, we usually make excuses to feel satisfied, and don’t do that kindness anymore. this kind of self-

principle can be broken down easily because it is not based on our intrinsic motivation. In Javanese culture, it is told to have strong self-principle by these proverbs;

- (4) *Rubuh rubuh gedhang*.  
 a crumple banana tree  
 people who just follow the other, do not have stand point.
- (5) *Enggak enggok lumbu*.  
 shaky like lumbu  
 people who do not have principles and convictions, so in their actions just following someone else up.
- (6) *Kapok lombok*.  
 a wary condition like a chili.  
 the person who had promised not will repeat the action, but in the future, it will be repeated.
- (7) *Esuk dhele sore tempe*.  
 soybean in the morning, however tempeh in the afternoon  
 the person whose words are often changing, could not be held

Literally, the proverb (4) means ‘a rotten banana tree’. The rotten banana tree is weak, they can not stand firmly. In Javanese semantic memory, a banana tree will be fall down if the banana have been riped Thus, the proverb use to convey the message about a person who just follow the other, do not have strong self self-principles. Having strong self-principle is very important to build who we are. It also prevents us from being dependent to others.

Meanwhile, the proverb (5) literally means ‘shaky like taro leaves.’ Thus taro leaves in this proverb represents a person



who's weak. Like *rubuh rubuh gedhang* above, this proverb describes a person who does not have strong self-principle and he just can follow others. Being dependent to others makes them think we can not do anything without them and think that we are troublesome for them. People probably will do anything unpleasant on behalf of our dependence, or perhaps fooling us so they will get anything they want, in contrast, we fail because of them. If we have strong self-principle, it is hard for people to fool us. We can also choose our own way to get success.

Whereas, in the proverb (6) *kapok* means 'feeling to quit from doing something' and *lombok* means 'chili'. Chili is very close to Javanese life. Most of Javanese can not enjoy their food without chili. This proverb describes people who do their sin again after promising not to do it anymore. It is like those people are inconsistent and break their own self-rule. In line, chili is used as the metaphor because according to them, they can not enjoy their food without it, they also think chili can enhance the food's taste so they will eat more and more.

Meanwhile, the proverb (7) literally means 'saying soybean in the morning, but at the evening it's changed into tempeh' which actually means 'a person who always changes what he said or promised'. This proverb is aimed for someone who can not be trusted. If we always change what we say, other

people will hardly believe us. The worst part is they will not believe us even we tell them the truth, we will lose their trust.

### 3. Awareness in life

God gives human lots of gifts comparing to animals, such as minds and instinct for us to think and be responsive to what will happen in their life. People who are successful and happy are integrated in two ways; fear and hope. The combination of these two feelings will create awareness. This is needed to prevent us from troubles and dangers. Hence, Javanese have local wisdom of awareness in life conducted in some proverbs below.

(8) *Kekrek aren.*

*cut the aren tree*

*people who do dangerous thing must be careful*

(9) *Ngaub awar-awar.*

take shelter under awar awar tree.

Take a protection from weak person

(10) *Ngandel tali gedebog.*

hang on banana branch rope

trust in people who are not strong

In Javanese, kekrek means ‘to cut something like tree’ and aren is a species of tree named *Arenga Pinnata*. It is literally meant ‘cutting the aren tree’. In Javanese cognitive memory aren known as a tree which is very tall, about 20 meters in height. Therefore, cutting this type of tree should be careful. In line with

the metaphor used, this proverb is aimed to describe people who do dangerous thing must be careful. We must be careful of things that will happen next.

Meanwhile in the proverb (9) lexicons *awar-awar* is a shrub from species *Ficus Septica*. Because this plant is shrub, it does not have strong stem. This proverb literally means ‘taking shelter under *awar-awar*’. Figuratively, this proverb means taking a protection from weak person. The proverb created by Javanese to tells us to stay alert and decide carefully anything we want to do. Do not let yourself fall as a result of careless decision. For an example, you face a group of bullies that want to hit you and you ask help from a person who can not fight. As a result, you and that person will be black and blue hit by the group.

Whereupon the proverb (10) is freely translated as ‘hanging on rope made from banana stalk.’ Banana-stalk rope is undoubtedly not as strong as other types of rope. It figuratively means ‘trusting in people who are not strong’. The proverb tells us to be careful in trusting people. Before we trust others, we need to know well whether someone we trust is truthful or otherwise, untrustworthy. For instance, before diving into investation, we have to know how the profit will be given, how well the business is, can we predict the investmen will give us

profit, and is the business owner trustworthy. Do not let your levity make you lose, so be careful to trust people.

#### 4. Accepting God's decree

Accepting God's decree is one of many local wisdom Javanese have. They believe God has given them the best according to Him. The belief that everything is impossible except by the will of God makes them to make efforts in every aspect of their life, and surrender of whatever the result will be. According to the data, there is one proverb about accepting God's decree as explained below.

- (12) *Gupak pulute ora mangan nangkane.*  
 Affected by the sap but he didn't eat the jackfruit.  
 A person who participated in trying something hard, but not enjoying the results.

The proverb (12) literally means 'affected by the jackfruit sap without eating the fruit.' Along with that, the proverb metaphorically represents 'a person who participated in trying something hard, but not enjoying the results.' It surely tells us to do something hardly and sincerely even though we don't enjoy the result. The proverb (12) teaches us a local wisdom to accept everything as God designed fate for each of us. From this belief, our life will be peaceful as it prevents us from dissatisfaction of ourselves and being envy of other's success that lead us to be stressed or depressed.

## 5. Do not exceed your limit

Realistic can be defined as ‘having or showing a practical awareness of things as they are,’ or ‘seeming to exist or be happening in fact.’ Basically, every human being has personal ambitions and will continually make them happen. However, these ambitions sometimes make us forget ourselves by having too high expectations. Also sometimes this makes human unable to accept the truth if they are failed because of inability of measuring what we can do and the expected result. In line with this, Javanese also have some proverbs showing us about being realistic, as mentioned below.

(13) *Cocak nguntal Elo.*

cocak bird eat elo

a person who has an impossible dream can be achieved

(14) *Katepang ngrangsang gunung.*

a vines plant that hopes the mountain.

someone who have impossible dreams.

(15) *Njanur gunung*

a pale green young coconut leaf on the mountain.

people who do things that are not usually done

(16) *Gedhang apupus cindhe*

banana tree leaved by a scarf

impossible luck happens.

(17) *Cethetet woh kudhu*

a leaf of kecipir bear fruit pace

strange or not make sense.

(18) *Tunjung tuwuh ing sela*

a lotus growth in a stone

everything impossible.

(19) Simbar tumrap ing sela  
orchid locate on the stone.  
Impossible condition

In the proverb (13) Cocak is ‘straw-headed bulbul bird’, nguntal means ‘to eat’ and elo is a kind of vines plant. This proverb implies ‘a person who has an impossible dream that cant be achieved.’ If we look at the metaphor used in this proverb, the straw-headed bulbul are small beaked birds that mostly eat seeds and small insects. Elo is too hard for them to eat so it seems impossible for a cocak to eat the elo. Having big dream is important to make our life meaningful, but it must be accompanied by effort and logic. Thus, this proverb teaches us to be introspective to measure our ambitions based on our ability so we can do other things which don’t waste our time.

In, addition Lexicons *Katepang* in the proverb (14) is known as ‘a rhizome plant’, *ngrangsang* means ‘to grow through something’ and *gunung* means ‘mountain’ which plainly means ‘a rhizome plant that grows taller than mountain’. The proverb (14) tell us a local wisdom to measure how high our dream should be. If our dream is too high which unable to be achieved, we might be stressed because of it. To this extent, self-assessment is important before achieving ambitions.

## 6. Hardworking

Laziness seems like one of our ‘diseases’ which might not have the antidote. The thought of ‘there is still tomorrow or other time’ makes us often postpone work. Lazy is a feeling where someone will be reluctant to do something because in his mind he already has a negative judgment or there is no desire to do it. Lazy people will certainly get lateness in every aspect, such as lateness of coming to school, submitting assignments, even lateness in gaining their dreams. Therefore, anyone who is still lazy, anyone who has no motivation, from this moment on, don't be late in pursuing your dreams by fighting your laziness. Make laziness as your enemy, do not make it your company.. This is an example of Javanese proverb which teaches us to avoid laziness and to be hardworkers instead.

- (20)        *Arep Jamure emoh watange.*  
               wants the mushroom but didn't want the branch.  
               people who want to accepts the results but don't want  
               the process

The proverb (20) literally means ‘wanting the mushroom but not the stem/stalk’. The proverb describes people who want to enjoy the results without doing the process. Being hardworker is undoubtedly hard. Therefore, we want to get anything we want instantly without making every efforts of it. In fact, gaining something through efforts will feel different rather than getting

it instantly. There is sort of satisfaction in itself. We will be the ones who will be so satisfied and be in our glory.

## 7. Family ethics

For Javanese, manner is one of the most important things in life. They assume that other people especially the elders have to be respected. This is because they think by respecting other people, their life will be in tune and accepted by others. These are examples of proverb used to teach us manners towards older people.

- (21) ***Cengkir ketindhihan kiring.***  
 young coconut suppressed by the old coconut  
 Lose the reputation because of the age.

In the proverb (21), *cengkir* means ‘young coconut’, *ketindhihan* means ‘being suppressed’ and *kiring* means ‘old coconut’. It is freely translated as ‘young coconuts are suppressed by the old ones’. Coconut is commonly used by Javanese people, considering Indonesia is tropical country which has so many coconut trees. Thus, this is how coconut can be a metaphor of this proverb in Javanese’s background knowledge.

Cognitively, the proverb (21) means ‘It is taboo to be married before older sister/brother.’ It shows disrespect towards the older sister or brother. In Javanese culture, people



should wait the older ones in their family. Not only about marriage, even the most simple one as eating, they have to wait the old ones first, than the younger ones follow after them. As in Javanese proverb *dunyo ora mung segodhong kelor*, means ‘this world is not as narrow as moringa leaf’, there are still thousand of men and women in the world, it should not have to be the older brother’s widow for that person to marry.

## 8. Be humble and modest

There are a lot of people in this world with different personality. Few of human’s personality which is hard to find is being humble and modest. As an example, sometimes we see a person with ordinary career but he brag about his big career. In contrast, sometimes a very wealthy person will just be silent, not showing off his wealth. However, Javanese implement humility and modesty in order to gain respect from others. Based on data, it is found a proverb about being humble and modest as mentioned below.

(23) *Ngelmu pari tumingkul.*  
learn from the bend rice plant

a human a lot of knowledge, his heart will be more modest

In the proverb (23), *ngelmu* means ‘learn’, *pari* means ‘rice plant’ and *tumingkul* means ‘bend position (bow)’. By the literal meaning, this proverb means ‘learn from the bend rice plant’. figuratively, it teaches us humility and modesty. In other words, the more educated we are, we should be more humble and modest. Using rice as metaphor of this proverb is because of Javanese embodied experience. Javanese eat rice as their staple food so they see its nature, and think the connection, the equivalence between rice and being humble or modest.

As a human, sometimes we have desire to show others how smart, how rich we are. Actually, it is not necessary. People will automatically know who we are as time goes by. If we brag about ourselves, people will think we are ostentatious instead, and it can be boomerang to ourselves. In contrast, humility and modesty give us many benefits to our life. First, our heart will be at ease because we don’t have to look for something which is greater than someone else’s. Also, we also get more friend and more people will respect us.

## **9. Do not prejudge something by its look.**

In this life, of course we often meet people with different way of speaking, appearance in phisically or fashionably. Seeing those differences, we are supposed to

respond it well and wisely. Do not easily judge people based on what they look like without knowing their true personalities. These are two proverbs based on the data, telling us to not easily prejudge people by its look, as mentioned below.

- (24) ***Widara uleren.***  
 widara tree undermined by a worm.  
 a person who looks very good, but has a bad heart.
- (25) ***Bathok bolu isi madu.***  
 a coconut shell filled with honey.  
 a person who looked stupid or low-profile but very knowledgeable.

In the proverb (24) Javanese call ‘Indian Jujube’ as *widara*, while *uleren* means ‘ruined by worms/caterpillars’. Javanese use this plant as metaphor for ‘something good’ because it has many benefits, such as cure for stomachache, as mixture of water to clean/ bathe corpse, to cast out genie until to dispel magic, while *uleren* describes something damaged. It represent something that looks good but damaged. In line with this, this proverb tells us about a person who looks very good, but actually has a bad heart.

Besides of teaching us to not prejudge something by its look, it also tells us to be careful to trust other people. A good looking person or someone who looks kind might have bad attitude inside which we never thought. Beside, the proverb (25)

literally means ‘a coconut shell filled with honey.’ It describes a person who looked stupid or low-profile but very knowledgeable. Like the previous proverb, this proverb also teaches us to not judge a person as he looks like. In other words, do not judge people by a person’s appearance, if we see someone with tattered appearance does not mean that person is poor. If we judge people only by their appearance, we will miss many opportunities to meet great people because may be we guessed wrong.

## **10. Optimism**

Optimism is positive attitude that someone has by thinking positively, having strong thoughts, feeling happy with the current situation, feeling confident, believing that there is always hope in life, and feeling confident that one day he will achieve the desired goal. Many advantages we can get from being optimistic, such as we can overcome stressed and worry mind.

In addition, people who have an optimistic attitude will usually not run away from problems. Instead, they tend to try to find solutions to solve problems and make it a place for learning. Therefore, many successful people are born from an optimistic

attitude. Javanese tell the local wisdom about optimism by using proverb (26) below.

(26) *Dunyo ora mung sagodhong kelor.*

The world is not as wide as kelor leaf

The proverb (26) literally means ‘the world is not as narrow as a moringa leaf’. Moringa is also known as drumstick tree which has small oval leaves. The leaf’s shape is in line with the proverb’s figurative meaning which implies that this world is extremely wide. Moringa leaves are close to Javanese’s life. The leaves are usually used by them as soup and medical treatment. The correlation between moringa leaf and ‘world’ is on size to show this world is not that narrow as a moringa leaf.

The proverb (26) teaches us about having positive thoughts in our life with hope and optimism. Hope and optimism are important aspects in determining how we survive. Hope can determine the next step in our life, and optimism can guide us to do something better. Losing hope or feeling pessimistic can prove sad for someone. Hence, if we failed on something, do not lose hope to try other things we can do. There is still other parts of world we can explore in order to gain success.

## 11. Being fair and equitable

Equitable is from a word ‘equity’, fairness; just and right; fair; reasonable: an attitude of impartiality or equality, nothing more and nothing less. Being equitable sometimes can be easy, but also hard. It will be easy if what we should divide does not take our advantages. In The contrary, it will be very hard if it takes our advantage, or perhaps if we have to divide something for two people, one person is who we love, and the other one is someone we hate whereas they have to get the thing evenly. That condition must be hard so we must have courage and awareness of how much power we have to put something in a place where it deserves to be. Based on the data, there is a Javanese proverb which contained the local wisdom about being fair as explained below.

- (27) *Sigar semangka.*  
 cutting the watermelon  
 a way of sharing things to gets the same portion  
 (goods, possessions, money, etc).

In Javanese, *sigar* means ‘to cut’ and *semangka* means ‘watermelon’. Plainly, the proverb (27) means ‘cutting a watermelon’, while the real meaning is a way of sharing things, each gets the same portion (goods, possessions, money, etc.). The watermelon is used as metaphor of something which

can be divided evenly because the round shape of watermelon has been embodied in Javanese semantic memory.

Not only about fairness of dividing good things, it is also about justice. Justice is essentially treating someone or other parties according to their rights. What is the right of every person is to be recognized and treated according to his dignity and being equal.

In conclusion, Javanese local wisdom that can be inferred from the proverbs shows the values the society have related to their life. The values can be grouped into those related with how people live with other people and those related with how people live as the creature of the God. In other words, the values of Javanese local wisdom are related with how they behave with other people and how they have to realize the existence of the God (Geertz, 1973 and Koentjraning, 1993). When observed deeply, the values related with human relations are more dominant than those related with the relation between human and the God. It can be inferred that human relation is public relation, while relation with God is more individual and personal.

From the analysis, it can be concluded that Javanese proverbs conveying local wisdom can be uncovered from the meanings which can be derived not only from the words but also the

referents, conceptualization, and experiences implied in the words (Rahyono, 2009). There are four layers of meanings namely literal, cognitive, literary, and cultural. The plant lexicons used for the conceptualization can be easily found in the Javanese environment.



## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1. Conclusion

Based on the research that has been done, it can be concluded that many plant lexicons are used in Javanese proverbs. A variety of plant found on Javanese land inspired the creator of the proverb to use plant as metaphor to represent something and tell the wisdom or certain values to the public. So, Javanese proverb uses the domain of plant to conceptualize something abstract in order to become more concrete. Javanese experiences related to the nature, characteristics, and physical forms of plant gave inspiration to raise figurative language, specifically a metaphor to describe certain things.

Based on the results of the research, the classification of the plant lexicons that are used in the Javanese proverbs consists of The tree lexicons consisting of wringin 'banyan', pring 'bamboo', dhadhap' large trees with many thorns and red flowers, sugar cane, rice, peanuts, awar-awar, cethet 'kecipir'. The second categories of plant lexicons are leaves lexicons consisting of godhong 'leaves', godhong kelor' kelor leaves', godhong randhu 'randu leaves', godhong lumbu' leaves of tubers', klaras' dried banana leaves', kemangi 'basil'. Furthermore, the third reference of plant lexicons is branch consisting of 'banana tree trunk' debog, 'dry wood' kayu aking, and glugu 'coconut tree'. Whereas, flowers lexicons consisting of the tunjung "lotus flower", sari "flower", cendhana and "cempaka". Fruit lexicons consisting of timun

'cucumber', gedhang 'banana', nangka 'jackfruit', duren 'durian', cengkir 'young coconut', kiring 'old coconut', 'semangka', 'watermelon', jambe 'areca'. Thus, seeds lexicons consisting of 'tamarind seeds' klungsu. The part of the fruitshell which consists of a 'coconut shell' bathok, and an onion stripe 'sliring'. Wild plant which consist of 'nut grass', kemladheyan 'parasite', 'jamur' mushrooms, and 'krokot'. Rhizome plant consisting of kencur 'kencur' jahe, and sunti.

In addition, cognitive semantic mechanisms occurred in plant metaphors in Javanese proverbs. The interpretation of the plant lexicons as a metaphor in the Javanese proverbs is that plant can represent strength and weakness, kindness, badness, woman, old, and young. This research reveal that the metaphor of strength in Javanese proverb are represent by durian. The metaphor of weakness represents by kemangi, klaras, gedebog. Thus, the metaphor of kindness represents by dhadap, pari jero, jati. Whereas, the concept of badness represents by gedebog bosok. Besides, the metaphor of a woman represents by sari, kembang, pandhan, and cendhana. In addition, the concept of old is represent by kiring, jebug and uwi while the concept of young represent by lempuyang, kencur and sunthi.

In addition, the local wisdom revealed in the Javanese proverb using plant lexicons are (1) teaching about good deeds, (2) being consistent person, (3) awareness in life, (4) accepting of God's decree, (5) don't exceed the limit, (6) hardworking, (7) family ethics, (8) be humble and modest, (9) don't prejudge someone by his/her looks, (10) optimism, and (11) being fair and equitable.

## 5.2. Suggestions

As the final section in this research, the researcher realized that the studies on the lexicons of plant in the Javanese proverb is still can be investigate in other perspective so it should be continued and developed further to be more specific and detailed about the explanation of the significance of the use of the lexicons of plant in Javanese proverb.

Furthermore, this research can be use as one of the references in the study dealing with another kind of lexicons are used in the Javanese proverb and another proverb. Besides, the further researcher can investigate the use of plant lexicons in Javanese proverb by applying other frame such as morphology and syntax.

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## APPENDIX

### Research Data in the form of Javanese Proverb which use plant lexicons

- (1) Bung **pring petung**: a strongest kind of bamboo.  
a man who have strong physical.
- (2) **Dhadhap** ketuwuhan cangkring: Dhadhap tree overgrown by thorn.  
the good thing suddenly becomes a bad thing because other parties intervened.
- (3) Donya ora mung sagodhong kelor
- (4) Durung ilang pupuk lempuyange
- (5) Emban cindhe emban siladan
- (6) **Gedhang** apupus cindhe: banana tree leaved by a scarf  
impossible luck happens.
- (7) Gambret singgang mrekatok ora ono sing ngunduhi
- (8) Idhep-idhep nandur **pari** jero: plant the old rice plant  
people who do good to others will one day get a reward for their kindness.
- (9) **Jati** ketlusupan ruyung: teakwood blemished by sharpened bamboo  
a group of good people who are entered by bad people.
- (10) Kembang ketiban panas
- (11) Kapengkok **pager suru**: fall into pager suru  
gets into big trouble
- (12) Kekrek **aren**: cut the aren tree

people who do dangerous thing must be careful,

- (13)        **Tunggak kemadhu**
- (14)        Ngaub **awar-awar**: take shelter under awar awar tree (a tree whose ground-up leaves are mixed with opium for smoking).  
Take a protection from weak person.
- (15)        Ngelmu **pari** tumingkul: learn from the bend rice plant  
a human being a lot of knowledge, his heart will be more modest
- (16)        **Pandhan** isi pandhoga: pandanus tree which contained its fruit.  
a nobleman's daughter is pregnant.
- (17)        Pandhita amreksa **cendhana**: a high-knowledge man who protects a cendhana flower.  
A good man who protects a nice woman.
- (18)        Rubuh rubuh **gedhang**: a crumple banana tree  
people who just follow the other, do not have stand point.
- (19)        Sanggar **waringin**: a place with banyan-tree.  
people who are often used as a shelter.
- (20)        **Tebu** tuwuh socane: a cane outgrowth its eyes  
something well and smoothly suddenly messed up because there was something intentionally damage it.
- (21)        **Widara** uleren: widara tree undermined by a worm.  
a person who looks very good, but has a bad heart.
- (22)        Aji **godhong** garing: the reputation like a dry leaf



someone who loses his pride.

- (23) Asu mungguh **papahan**: a dog which goes up to the banana-tree branch

a man married to the widow of his elder brother

- (24) **Cethethet** woh kudhu: a leaf of kecipir bear fruit pace  
strange or not make sense.

- (25) Enggak enggok **lumbu**: shaky like lumbu  
people who do not have principles and convictions, so in their actions just following someone else up.

- (26) Meneng meneng ngandhut **godhong randhu**: contained the randhu leaf secretly.

A person who appears as quiet and good, but in his heart is envious and evil.

- (27) Nguyuh alingan **sada**: urinated covered by the main rib of a palm leaf.  
want to hide bad habits but still being seen.

- (28) **Njanur** gunung: a pale green young coconut leaf on the mountain.  
people who do things that are not usually done.

- (29) Pager **klaras**: a gate made from corn leaf.  
people who are not can be choose as protector.

- (32) **Gedebog** bosok: rotted banana branch  
An ugly person with bad attitude

- (33) Anggenteni **watang putung**: replaces the broken branch  
replaces the position of someone who has died.

- (34) Anggugat **kayu aking**: accuse the dry wood

people who accuse someone who died.

(35) Atos **gedebog** balunge: the bone is as hard as banana branch

a very weak person (not healthy).

(37) Gajah ngidak **rapah**: an elephant stepped dry branch

A strong person who hurt a weak person.

(38) **Glugu** katlusuban ruyung: coconut branch conceded by sharpened

bamboo

a group of good people who secretly concede bad people)

(39) Kacocog ing **carang landhep**: injured by sharp prick

A person who experiencing very deep hurt.

(40) Lendhean **kayu aking**: lean on dry wood

depends on others who are very weak.

(41) Ngandel tali **gedebog**: hang on banana branch rope

(trust in people who are not strong / trust in irresponsible person).

(42) **Nglugut** atine: the heart is full of bamboo sliver

one who is always jealous of seeing other people's success.

(43) Ngoyag-oyag **turus ijo**: shaking a green/new cutting of a new plant

is raised.

a person who has sex with a girl or another person's wife.

(44) Sagluguting **kolang kaling**: as small as the itchy particles of kolang

kaling branch

Very small thing/problem

(45) Wastra bedhah **kayu pokah**: torn cloth and broken wood

An injured or weak person.

(46) Andaka anglukar **sari** tan wrin baya: a bull which undresses a flower without considering the danger.

A proud man who flirt someone's wife, without realizing the danger.

(47) Bramara amrih **sari**: a bee which persuades a flower men who put down interest in women to have sex with or marry.

(48) Dadi **kembang** lambe: being lips flower becomes people talk about.

(49) Dhudha **kembang**: a man left without a wife- flower A man left by wife and be an idol of women

(50) Katon **cempaka** sewakul: look a rice-basket of cempaka flower someone who respected and loved by people because of good personality

(51) **Tunjung** tuwuh ing sela: a lotus growth in a stone everything impossible.

(52) Anak anakan **Timun**: cucumber child. A child who married by his/her step-parents.

(53) **Cengkir** ketindhihan **kiring**: young coconut suppressed by the old coconut

Lose the reputation because of the age.

(54) **Cikal** apupus limar: a small piece of coconut has a leaf of a scarf. Impossible luck.

(55) Cocak nguntal **Elo**: cocak bird eat elo a person who has an impossible dream can be achieved

(56) Disuguh **gedhang** bongko: serve by a rotted banana.

Get a bad thing.

(57) Esuk **dhele** sore tempe: soybean in the morning, however tempeh in the afternoon

the person whose words are often changing, could not be held.

(58) Sinawur **Gabah**: scattered like gabah (rice-grain)

people who do not have permanent residence, always moving from place to place others.

(59) Gupak pulute ora mangan **nangkane**: affected by the sap but he didn't eat the jackfruit.

a person who participated in trying something hard, but not enjoying the results.

(60) **Kacang** ora ninggal lanjaran: a nut will never leave the vine

place/stick. usually, a child imitates his parents/character (face) children are not much different from their parents).

(61) Kapok **Lombok**: a wary condition like a chili.

the person who had promised not will repeat the action, but in the future, it will be repeated).

(62) Kawak **uwi**: old like cassava

people who cannot do anything because very old.

(63) **Katepang** ngrangsang gunung: a vines plant that hopes the mountain.

someone who have impossible dreams.

- (64) **Kopyor** uteke: the brain is shaken like shaken coconut  
the person whose mind is very confused so that he could not think anything else.
- (65) Ngrebut **kemiri kopong**: seize the empty turmeric.  
one who seizes something worthless.
- (66) Nyawat ambalang **wohe**: hit a fruit by other fruit.  
people want to marry a woman by asking for help from the other woman.
- (67) Pupuk bawang:  
still consider as a child or reserve person
- (68) Sigar **jambe**: cutting the jambe tree  
one who has the upper lip and the lower lip is the same thickness, it is very sweet.
- (69) Sigar **semangka**: cutting the watermelon  
a way of sharing things, each gets the same portion (goods, possessions, money, etc).
- (70) sak **wohing ranti**: as small as a small fruit.  
A small thing.
- (71) **Timun mungsuh duren**: cucumber against durian.  
small and weak people hostile to powerful rulers.
- (72) **Timun wungkuk** jaga imbuh: bent down cucumber which uses as a reserve.  
people who are prepared, used only as needed.
- (73) Kapedhotan **wiji**:

people who do not have children so no one continues the descent.

(74) Kariya **pelok** diamuti: although only left a pelok (mango seed) but still licking.

A poor person who is still begged by other.

(75) **Kecik-kecik** yen udhu: as small as sawo seed when contributes.

you should also contribute suggestions or opinions though a little.

(76) **Klungsu-klungsu** waton wudu: although a klungsu, it better to contribute.

it is best to contribute suggestions or opinions although a little.

(77) Nandur **wiji** keli: plant a seed and then the seed float off

people who care for children of royal bloodline or good people whose lives suffer.

(78) **Bathok bolu** isi madu: a coconut shell filled with honey.

a person who looked stupid or low-profile but very knowledgeable.

(79) Jaka **Jebug**: a not-married man- old palm

old men who are not married/married.

(80) Sasiliring **bawang**: as thin as cloves of garlic shell.

just a little more.

(81) Lambe satumang kari **samerang**: initially thick lips like a supporting piece at the edge of a cooking pit, but now only left as thin as rice stalk.

Less and less advice

(82) Nglangkahi **oyod mimang**: stepped the banyan root

a confused person.

(83) **Tunggak jarak** mrajak, **tunggak jati** mati: the jarak bud became lush and the teakwood bud become fall

Low born rise and high born fall.

(84) Arep **Jamure** emoh watange: wants the mushroom but didn't want the branch.

people who want to accepts the results but don't want the process.

(85) **Drajat krokot** dideleha pot tetep mlorot: even though a krokot place in a pot, it still has a low level.

people which is low profile, although it is position raised is still modest.

(86) **Jamur** tuwuh ing sela: a mushroom growth on stone something that is difficult to realize.

(87) **Kemladheyen** ngejak sempal: a parasite who persuades to wrecked. a brother who disturb the harmony of the other sibling life.

(88) **Krokot** ing galengan: a krokot in pathway in rice-paddy. a very poor person.

(89) Lanang **kemangi**: basil-leaf man. weak and cowardly man.

(90) **Simbar** tumrap ing sela: orchid locate on the stone. people who sue for unreasonable reasons and with false witnesses.