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Sources Domains Of Indonesian Slangy Metaphorical Expressions

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ABSTRACT

This paper aims to describes sources domains used by the slang speakers to produce metaphorical expressions in Indonesian intimate speech. By using data extracted from three slang dictionaries, the investigation finds that there are various source domains which are used as the vehicle of Indonesian slangy expressions which have similarity and association in typical way to the intended meanings. Those are state, animal and plant, food and drink, modern technology, personal figures, film character, shadow puppet, game, action, and others. The use of them are essentially a reflection of social change occurs in Indonesia.

*Keywords***:** slang, source domain, and intended meaning

Introduction

Even though slangy expressions in any language are considered less prestigious and their speakers are usually associated with uneducated people, the use of them can not be easily replaced by their standard or more formal equivalents. This phenomenon is due to various superiorities possessed by the slangy expressions compared to their standard counterparts. Patridge (1954, 6) has listed at least 15 reasons why the speakers prefer to use slangs than more formal expressions. Among those reasons that seem most important are: Slang expressions can differentiate their group of speakers and the others; Slang expressions can avoid the speakers from the use of clichés; The use of slangy expressions is attractive, arresting, even startling; Slang can enrich the language; The use of slang can ease the social intercourse and to induce friendliness and intimacy; Slangy expressions can keep something secret not to be understood by those around the speakers, etc. Meanwhile, from linguistic view point, the existence of slangy expressions in any language plays very important role because it is rich of linguistic phenomena, and can be very unique from one language to another. The phenomena involve the slang forms and the formation processes, various types of semantic relations between forms and their intention, and a number of communicative functions the slang expressions can deliver (Wijana, 2010, 11-71). As far as the semantic relations are concerned, although most of slangy expressions still maintain their synonymic relations with their intentions, such as *abah* 'father', *hepeng* 'money', *kudu* 'must', *ekskul* ' extra curricular', etc., there are a lot of slangs which are intentionally created to have totally or slightly different meanings from their more common or conventional senses. As a consequence, various types of semantic relations, such as metaphor, homonym, euphemism, hyponym, etc. are shaped between the slangy expressions and their usual meanings (Wijana, 2010, 49-71). This paper is designed to deepen the metaphorical relation of Indonesian slang expressions that has not been so far noticed by any linguists and experts which pay attention to the Indonesian slang such as Lestari (2005), Wanter (1998), and Torchia & Djuhari (2011) or Indonesian Metaphor such as Pasaribu (2013) and Prayogi (2013). This study will focus on the varieties of metaphorical source domains used as the

vehicle for expressing speaker's intentions (tenor, target domain). This study will also show the central role played by human activities or behaviors in increasing the number of borrowing words and extending the scope of their use and meanings.

Conceptual Frame Work

Human being actually can express unlimited concepts about everything of the surrounding world. However, the number of words available to express is very limited. In other words, language provide very limited vocabularies to enable the speakers to say everything they want to word by word (See Ulmann, 1970, 168). Accordingly, speakers of any language use various ways every time they face with this problem. One of such ways is the creation of metaphorical expressions. Metaphorical expression is any expression whose meaning can not be directly reached by the symbol, but by the interpretation of such a symbol on the basis of certain kinds of similarity or association (Wahab. 1995, 5). Interpretation of symbol based on similarity yields metaphors, while one based on association results metonyms, and metonyms are generally regarded as a part of metaphor (Lakoff &Johnson, 1980, 35-41). In language, metaphors are important tolls by which the speaker can express their abstract experiences about the world in a more concrete way. For this purpose, the speakers must choose various source domains that have certain similarities and associations with the target domain they want to express. For creating slangy words, the speakers must select the source domains in very specific way that the created expressions can appropriately meet the communicative functions intended by the speakers. As the result, numerous slangy words of various source domains will exist in the use of language especially in very colloquial and intimate speech situations.

Methods of Investigation

The investigation begins with data collection which primarily comes from three sources, i.e.*Kamus Istilah Gaul SMS* (Dictionary of Intimate and SMS Terms), *Bahasa Baku VS Bahasa Gaul* (Standard Language Versus Intimate Language), and *Kamus Gaul Bow* (Slang Dictionary, Friend). The collected data are then classified on the basis of their referential domains, and analyzed cognitively with regard to the similarities and associations with the intended meanings. All data presented in this paper are listed in alphabetical order and used as supplement. The data presentation will start with most general source domain and followed by the less general one.

Results

After having examined the data carefully, there are various source domains which are commonly used by the speakers to create their slangy expressions. Those domains, from the most common to the least one are: state, animal and plant, food and drink, modern technology, personal figures, film character**,** shadow puppet, game, action, and others**.** The use of these source domains for forming slangy expressions will be respectively presented, as follows:

A. State

Most of slangy words are used to express various kinds of state, such as emotional state, physical state, mental state, attitudinal state, and other kinds of state. The informal Indonesian word taken from Jakarta Dialect *keder* that literally means 'tremble' is often used to mean 'scare or afraid' and the word *klemer* that literally means 'weak in relation with substance or unstable' in slang is used to refer to a person who does not have strong or strict opinion'. Bad facial conditions in conventional interaction is commonly said *jelek* 'bad,

ugly', but in colloquial communication is replaced by *abstrak* 'abstract' that refers to one of painting styles. *Keok* that literally denotes 'imitative sound of a beaten rooster', in very informal occasions this expression is used to mean 'lose or defeated'. The Jakarta Dialect lend the word *belagu* which literally means 'melodious or rich of rhythm' to Indonesian, but in slangy expressions based oncertain similarities this word is used to attribute an arrogant person or one that has many whims'. Finally, the reduplicative *klepek-klepek* which usually exploits to refer to 'be in faint or powerless in relation with animal', in a colloquial speech can also mean 'to be powerless because of wondering of someone's beauty or handsomeness'.

B. Animal and Plant

Animals and plants used in colloquial speech among the intimates can refer to both someone or a profession and state or someone's character as long as there are some resemblances or associations exist between the slang forms and their intended meanings. For examples *badak* 'rhinoceros', *batang* 'stalk, shaft', *laler ijo* 'green fly', and *semprul* 'low quality tobacco' on the basis of its thick skin, shape, annoying characteristics, and bad quality, these words are respectively often to use to refer to 'people who never feel ashamed', 'man genital', 'soldier or state apparatus wearing green uniform', and 'action with no basis'. However, it is worth to note that not all slangs can be easily identified their similarity basis. Therefore it is hard to find the reason why a beautiful sexual girl is resembled with *bebek* 'duck'. Meanwhile, *ayam* 'chicken' and *kelinci* 'rabbit' is used to express state or character instead of referring to someone or something. These slangs consecutively mean 'coward' and 'small'.

C. Food and Drink

Most of slangs which refer to food and drink are associated with human of young and old age as well. *Berondong manis* 'sweet pop corn' and its motivated acronym *brownies* 'a thick chocolate cake' is used to refer to 'a young male with sweet face'. This relation is made possible by the similarity of the male good facial condition and the delicious taste of the chocolate cookies. In contrast the traditional food *dodol* 'taffy made of sticky rice' which mean 'stupid' is used to express of the low intelligence of the target person'. More interestingly, the less prestigious of either in quality or in price, *sarden* 'sardencis' for building intimacy between the speakers is used to secretly denote 'the old or first wife', while the more prestigious and expensive food *barbeque* is used to refer to its counterpart 'mistress'. This relation might be due to the fact that a mistress is commonly younger and more beautiful. Different from *sarden* and *barbeque, cem-ceman* 'herb or meat submerged in drink for energy' can be used to mean both 'secret wife, mistress', 'secret boy or girl friend', and 'target boy or girl'. The similarity is on the secret keeping. The English idiomatic expression *Chicken soup* arises the use of Indonesian idiom *ayam sayur* which literally means 'vegetable chicken' for referring the looser , and this phenomenon cause the slangy words *sayur* and *chicken* both to mean 'coward'. Finally the slangy word *cookies* is used to refer to 'a group of young man' or 'young executives'.

D. Modern Technology

The advancement of modern technology, such as computer, cellular phone, banking system, as well as automotive technology gives its strong influence on the increase of slang vocabularies. These vocabularies are exploited to describe state or or person together with his or her personality. For instances *hang, lemot* from Indonesian acronym *lemah otak* 'low intelligence', *lola* from *loading lama* 'long loading', and *down load* are computer

registers used for describingthe respective mental states 'very stupid', 'slow to response ', and 'like very much'. Other slangs such as *cewek linux* 'girl with complicated personality', *ATM woman* 'materialistic woman', and *Miss Ring-ring* 'girl who likes to phone with full of manner' are used to express a person and his/her personality. *Casing* which is literally used to mean 'everything that concerns with cellular phone case' in slang expression refers to the 'physic or physical condition of someone' which is opposed to his or her 'internal organ condition or mental state'. Finally, Cadilac 'a car brand' is used to refer to 'heroin, cocaine, or other kinds of drug' without very clear similarity basis.

E. Personal Figure

Personal figures used as the source domains of slang vocabulary are taken from various Professions, such as singer, scientist, witch doctor, etc. *Alam*, an Indonesian young "dangdut" (popular music with strong beat of Arabic and Hindi) singer is used to mean 'witch doctor' because of his famous hit entitled *Mbah Dukun* 'witch doctor'. *Ki Djoko Bodo*, one of Indonesian most famous paranormal figures, based on the physical appearance, is used to refer to 'powerful person' or 'male with long hair'. *Mbah Dupa* 'an old male person with incense' isanother expression used to refer to the same meaning. Einstein, the founder of relativity theory, in intimate communication, can be used to mean 'any clever or genius person'.

F. Film Character

Film characters, home as well as foreign, also constitute an important source of metaphorical slangy expressions in Indonesian. *Onenk* is a slight spelling modification of *Oneng,* a central character in *Bajuri's Bajaj*, an Indonesian popular electronic comedy cinema. This slangy expression mean 'very stupid' in accordance with her character. *Pak Ogah* 'Mr. Ogah' and *Unyil* 'personal name' are both characters in 'clay doll Indonesian film'. They respectively are used to mean 'parking man in road bend' and 'small' based on the habit and the physical appearance of those characters. Finally , based on the physical description, *Popeye,* a character of foreign cartoon film, refers to 'small boy with big muscles'.

G. Shadow Puppet

Traditional shadow puppet performance gives little contribution to the slang inventory. This investigation finds three words belong to this category. *Bagong* is son of Semar who has big body, and by this physical characteristics this word is used to mean 'big'. *Gonjang, ganjing, ganjeng* is a part of song formula sung by the puppeteer to sign the beginning of disorder situation in the story. Therefore it is used to mean 'disorder situation' in slangy expression. *Baratayudha* is an important part of Mahabarata which tells the fight between Pandawa and Kurawa. This word is used to mean 'fighting, quarreling' in slangs.

H. Game

Jack pot is a game played by modern people. The large amount of money used as the prize seems to be the basis of similarity for its intended meaning 'vomit'. Meanwhile gacoan which is derived from *gaco* that literally means 'means of winning' in children traditional game, gets their similarity from its function to be associated with the intended meaning 'target person', 'a reliable thing', 'the seeded person', etc. This expression is equivalent with *gebetan* 'target person'.

I. Action

There are only two words found in data collection that refer to action or activity. Those are *ngelaba* which is derived from *laba-laba* 'spider'. So, ngelaba means 'to behave like a spider'. The enchantment spread by the young boys is conceived to be similar to the web spread by the spider in trapping the victim. This slang is used to describe the youngster's behavior in their effort of attracting girls. *Midodareni* is a Javanese traditional ceremony held in the eve of a wedding event in which the bride is bathed and beautifully attired like an angel. By part whole association, this slang word get its meaning 'to take a bath'.

J. Others

Slang words that belong to this category are varied from the perspective of source domain, and they are relatively small in number compared to the other sources domains that has been described in section **A** to **I** above. The source domains of those expressions are ethnic name *dayak ,* tool or ustensil *ember,* astronomy *gerhana bulan,* organization *dharma wanita,* organ of body *cocote ,* geographical place *padang sahara,* etc. More clearly, see the following list:

dayak : 'countrified, rowdy'
ember: 'cheat person', 'person who often tells lie'
gerhana bulan: 'menstruation', 'haids'
dharmawanita: 'go in together'
cocote: 'the talk'
padang sahara: 'very hot'

Concluding Remarks

Slang words is considered to have a lot of superiorities compared to their standard equivalents especially for conducting colloquial speech to enable the speakers developing friendly relations to the intimates. To meet the need of various communicative functions of the slangy expressions, the speakers must create various forms and a variety of semantic relations. With regard to semantic relations, Metaphors are one of the most important semantic relations that can not be neglected for the existence of slang vocabulary. For this intention, a number of sources domains which has similarity and association in very specific way with the intended meaning must be created. In some cases the similarity and the association are not always clear. With regard to Indonesian slang the source domains mostly come from the expression describing state, animal and plant, food and drink, modern technology, personal figures, film character**,** shadow puppet, game, action, and others. These quantity seems closely related to the speakers behavior in exploiting slang, and more importantly the emergence of various source domains is essentially a reflection of language about the changes occur in the society.

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List of Indonesian Metaphorical Slangy Expression Source Domains in Alpabhetical Order

Action

Midodareni 'woman's wedding eve ceremony': 'take a bath'

Ngelaba 'behaving like a spider': 'enchantment spreading'

Animal and Plant

Badak 'rhinoceros' : 'people who never feel ashamed'

Batang 'trunk, stalk': 'male genital'

Bebek 'duck': 'sexual girl'

Chiken: 'coward'

Kelinci 'rabbit': 'small'

Kupret 'lice': swearing word

laler ijo 'green fly': 'army, mariner, or state apparatus wearing green uniform'

Semprul 'low quality tobacco': 'without basis'

Personal Figure

Alam 'personal name': 'witch doctor',

Einstein 'personal name, the founder of relativity theory'': ' genius person'

Ki Joko Bodo 'name of Indonesian famous witch doctor' : 'powerful person'; 'males with long hair'

Mbah Dupa ' incense uncle'; 'magical grandpa', 'witch doctor'

Film Character

Horor 'horror': 'being stimulated'

Onenk 'Indonesian comedy film character': 'stupid'

Pak ogah 'Mr. Ogah, doll film character':   'parking man in the road bend'

Popeye 'cartoon film character': 'small boy with big muscles'

Unyil 'doll film character': 'small'

SOURCES DOMAIN OF INDONESIAN SLANGY METAPHORICAL

Food And Drink
Barbeque: 'mistress'
Berondong 'pop corn': 'a young male', 'a teenager boy'
Brondong manis 'sweet pop corn': 'a young boy with sweet face'
Bronies 'brownies': 'sweet pop corn', 'a young male with sweet face'
Cem-ceman: 'mistress', 'secret boy or girl friend', 'target boy or girl'
Cookies: ' a group of young man', 'young executive'
Dodol 'taffy made of sticky rice': 'stupid'
Sarden 'sardencis': 'older wife', 'first wife'
Sayur 'vegetable': 'coward'

Game
Gacoan 'means of winning': ' champion', 'the seeded person', 'a reliable thing', 'target person'
Gebetan: 'target person'
Jackpot: muntah 'vomit'

Shadow Puppet
Bagong: 'big'
Baratayudha: 'fighting'
Gonjang, ganjing, ganjeng: 'disorder situation'

Modern Technology
ATM Woman: 'materialistic woman'
Cadilac 'car brand': 'heroin', 'drugs'
Casing: 'physic or physical condition'
Cewek linux 'linux girl': 'girl with complicated personality, and difficult to predict'
Down load: 'like very much'
Hang: 'very stupid'
Lemot 'low intelligence': 'slow to response'
Lola 'Loading lama, long loading': 'slow to response'
Miss ring-ring 'phone woman': ' a girl who likes to phone with full of manner'

State
Abstrak 'abstract': 'very ugly'
Ancur Minah 'Broken Minah': Oh my god
Belagu 'melodious': 'arogant', 'person who has many whims'
Beser 'leaking': 'continuously want to urinate'
Crunchy: 'joking but not funny'
Garing 'dried': 'not funny', 'rotten'
Hiatus : 'disappear for a moment'
Jreng 'has just paid in cash': 'still new'
Kecantol ' get hooked': 'be attracted', 'fall in love'
Keder 'trembling': 'worried''
Keok 'the sound of beaten rooster' : 'lose'
Klemer: 'weak', 'has no opinion, unstable'
Klepek-lepek 'in a faint': 'to be wondered of someone beauty or handsomeness'.
Kemaruk 'want to eat much': 'greedy'
Morotin 'to full down': 'materialistic woman'

Nendang 'kicking': 'strongly felt'
Ngebet ' to want something very much': 'strongly eager'
Nyelekit 'tending to hurt': ' offensive talk'.
Sengak 'piercing smell': 'arrogant', 'unpleasant behavior'
Serong 'bending': 'dishonest'
Suntuk: 'lazy', 'get bored', 'not enthusiastic',
Udik 'Up stream': 'countrified, boorish'

Others
Affair : 'illegal relation', 'dishonest'
Alay : 'bad girl'
Bulan gerhana 'lunar eclipse': 'menstruation'
Cocote 'the mouth': 'the talk'
Dapur 'kitchen': 'buttock, bottom'
Darmawanita 'civil servant wife association' : 'go in together'
Dayak 'ethnic name': 'countrified', 'rowdy'
Ember 'pail, bucket': 'cheat person' or 'a person who likes telling lie'
Hegemoni 'hegemony': 'group'
Metro 'metro' : 'car'
Padang Sahara 'the Sahara desert': 'very hot'
Palang Merah 'red cross': 'menstruation'
Permak 'altered, changed, restyled': 'to be beaten up'
Stargaz : 'coffee shop'
Toko besi 'iron shop, building material shop': 'strong'
Vis 'indeks and middle finger position': 'cigaret' or 'smoking'