

## Meaning Used By Pranatacara in Javanese Wedding Ceremony “Panggih Manten”

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### **Abstract:**

*This study used the descriptive qualitative method. The qualitative method was a research procedure which results in descriptive data, including written and oral word from the research objectives. The data used in this study were taken from the speech utterances by Pranatacara in "Panggih Manten" wedding ceremony in the Aeksongsongan. The researcher took the data from two Pranatacara and two Panggih Manten which taken from the speech utterances. The researcher used a source of theories about the semantic field by Knowles and Moon to support the thesis. Some steps were undertaken during the data collection: the process of selecting, focusing on the important things, simplifying, abstracting and transforming the data that appear in transcription. The results showed that the data into 23 metaphorical meanings from total two pranatacara of Javanese Wedding Ceremony or Panggih Manten. The dominant of metaphorical meaning was creative metaphor which had the highest percentage. The other result showed the least of metaphorical meaning was conventional meaning which had the lowest percentage. We took to identify and consider three things : metaphor, meaning, and connection by analysing and discussing metaphors in any depth. The percentage of the sequences Panggih Manten consisted of the opening, balangan gantal, injak telur, sinduran, dulangan, kacar kucur, sungkeman and the closing.*

### **Keywords:**

*metaphorical meaning; pranatacara; panggih manten; Javanese wedding ceremony*

## **I. Introduction**

In order to build a good communication, it is needed an understanding, between the speaker and the listener. The objective of the understanding is to encourage the indication of something that is known as meaning. Meaning is very important to understand. The listener has to comprehend the meaning the speaker says in order to avoid misunderstanding of the word.

The study of meaning in linguistics is known as semantics. (Yule, 2006) stated that semantic is the study of the meaning of words, phrases, and sentences. Moreover, semantics are concerned with the meaning of syntactic units larger than the words. Geeraerts (2010) stated that lexical semantics as an academic discipline in its own right originated in the early nineteenth century, but that does not mean that matters of word meaning had not been discussed earlier. The meaning can be interpreted literally and to get knowledge of it.

Meanwhile, there is a metaphor in the term of semantics. In literature, metaphor as one of stylistic elements does not convey merely ideas. According to Simpson (2004) said, a metaphor is a process of mapping between two different conceptual domains. The different domains are known as the target domain and the source domain. The target domain is the topic or concept that you want to describe through the metaphor while the source domain

refers to the concept that you draw upon in order to create the metaphorical construction. So the metaphors can describe a source domain while the meaning is truth. When she draws a thing there are two meaning different on it, the first meaning is original of the sentence and the second is meaning of mapping of the metaphors or only to the imaginations.

As we all know that each region has different customs and cultures. Wedding ceremony is one of the traditional ceremonies which until now the wedding ceremony is implemented and continued in the society. The implementation of traditional ceremonies, such as ceremonies of birth, marriage, pregnancy and death, will not be separated from the role of language as the introduction. In Javanese ethnic marriages, ritually used in nine Javanese weddings that is responsive discourse in the event of surrender to hands or handover of candidates groom, marriage contract, "*panggih manten*", performing Javanese traditional ceremonies, ceremonies of respect, carnival, giving advice to the bride and groom, cover. "*panggih manten*" is a traditional ceremony of meeting between brides man and woman.

Other than that, from this traditional Javanese marriage we can learn a lot of cultural values that are owned by the Javanese. Not only to know *panggih manten* or the ceremony, but must understand the meaning spoken by *pranatacara*. Considering the statement above, the researcher was interested in doing this research with the entitled "Metaphorical Meaning Used by *Pranatacara* in Javanese Wedding Ceremony "*Panggih Manten*".

## II. Review of Literature

### 2.1 Semantics

In brief, semantics means the study of meaning. However, the word meaning have the wide perceptions and there are no general agreements among experts about the way in which it should be described. Chaer (2009) thought that the study of semantics means of the words or sentence. He said that semantics is derived from Greek *sema* noun is meaning "sign" or "symbol" *semaino* verb is meaning "mark" or "symbolize".

### 2.2 Metaphor

The metaphor is a kind of figurative language which uses connotative meaning through the comparison without using the word "like" or "as". The metaphor is considered difficult especially in understanding the meaning. It depends on the background knowledge of the readers. It needs a deeper attention since the comparison is conveyed implicitly. According to Lakoff and Johnson (2003), Metaphor for most people is a device of the poetic imagination and the rhetorical flourish a matter of extraordinary rather than ordinary language.

### 2.3 Conceptual Metaphor

It is the way we understand metaphor through the concept of mapping. The mapping processes of two domains that participle in conceptual metaphor has special names. Kovecses (2002) adds that "the conceptual domain from which we draw metaphorical expressions that to understand another conceptual domain is called source domain, while the conceptual domain that understands this way is the target domain". By this condition, these domains will bring us into the comprehension of the concept of the metaphor and map each other. Source domains consist of common entities, attributes, processes and relationships, such as "The human body, Health and Illness, Animal, Plants, Building and Construction, Movement and Direction" Kovecses (2002).

## 2.4 Metaphor Based on Semantic Field of Knowles and Moon (2006)

According to Knowles and Moon in his book introducing metaphors. Metaphor is the use of language to refer to something other than what is originally applied to, or what it 'literally' means, in order to suggest some resemblance or make a connection between the two things. The conventionality of metaphor, but with more general classification, is also adopted by Knowles and Moon (2006) who distinguish between Creative/Novel and Conventional metaphors. In addition, according to Knowles and Moon, related to this research, the metaphor can also communicate what the *pranatacara* think and feel about something, be able to explain and articulate an idea or ideas that are special in a way that more attractive so easily understood by the audiences.

### a. Creative Metaphor

Metaphorical ground in these metaphors is associated with specific connotations that are specifically employed by the writer for certain purposes. Creative metaphors, according to Knowles and Moon, can be shown in many types of texts, but literary metaphors are the most prominent ones.

### b. Conventional Metaphor

Conventional metaphors, according to Knowles and Moon, are often associated with the cultural values of a certain community as they exemplify its "ideas, assumptions, and beliefs".

### c. Elements

Elements are made about more general patterns of metaphor in literature, which act as a background against which the metaphors under analysis are assumed to function and sometimes even stand out. According to Knowles and to analyse and discuss metaphors in any depth, we need to identify and consider three things: the metaphor (a word, phrase, or longer stretch of language); its meaning (what it refers to metaphorically); and the similarity or connection between the two. In traditional approaches to metaphor, including literary metaphor, these three elements have been referred to as, respectively, vehicle, topic, and grounds.

## 2.5 Panggih Manten

Wedding ceremony is the important event in every human life. Basically, a wedding is a rite of passage, an event that marks a person's transition from one life status (single) to another (married). (Purba, N and Mulyadi, 2020). Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. (Purba, N. 2020).

Murtiadji (1993) says *panggih manten* wedding ceremony is a meeting between the groom and the bride. This ceremony means that the effort to find the most perfect level of life is very many obstacles and obstruction. There are several steps of *panggih manten's* sequences : (*Balangan Gantal Ngidak Tigan (Treading Eggs)*, *Sinduran / Disingepi sindur*, *Bobot Timbang*, *Ngombe rujak degan*, *Kacar Kucur*, *Dulangan*, and *Sungkeman*)

## 2.6 Pranatacara

One of the activities that really need expertise in using rhetoric is the speech system, especially in guiding Javanese traditional wedding events. *Pranata adicara* is an event guide for the Javanese indigenous community. In Indonesia, the speech institution can be called the MC (Master of Ceremony). Javanese traditional program guides and national events certainly have their own characteristics. Each host of course must be able to concoct the words that were spoken so as to give a beautiful impression and be able to attract the attention of the speech partners.

### III. Research Method

The researcher used the descriptive qualitative method. The qualitative method was a research procedure which results in descriptive data, including written and oral word from the research objectives whether it is from society or books. Miles Huberman (2014), qualitative research provides ways of discerning, examining, comparing, contrasting and interpreting meaningful patterns or themes. The research used descriptive qualitative methods because the data is the form of words or qualitative. The researcher's data sources were taken from the speech utterances by *Pranatacara* in "*Panggih Manten*" wedding ceremony in the Aeksongsongan. The researcher need the data from two *Pranatacara* and two *Panggih Manten*. The researcher used a source of theories about the semantic field by Knowles and Moon to support the thesis.

### IV. Result and Discussion

#### 4.1 Metaphorical Meaning Used By *Pranatacara* In Javanese Wedding Ceremony "*Panggih Manten*"

From the analysis of metaphorical used by *Pranatacara* in two of Javanese Wedding Ceremony "*Panggih Manten*". According to Knowles and Moon in his book *Introducing Metaphor* (2006) there are creative and conventional metaphor. Metaphor is the use of language to refer to something other than what is originally applied to, or what it 'literally' means, in order to suggest some resemblance or make a connection between the two things. The frequency of those metaphors found in the texts can be seen in Table 4.1 below.

**Table 1.** The Frequency of Types of Metaphor

No.	Types of Metaphor	Frequency	Percentage
1.	Creative Metaphor	15/23	65.21%
2.	Conventional Metaphor	8/23	34.79%
<b>Total</b>			<b>100%</b>

Types of metaphorical meanings found in the two of Javanese Wedding Ceremony of *Panggih Manten* ceremony in the Aeksongsongan sub-district are described in this part by providing the examples from the data. . The researcher used a source of theories about the semantic field by Knowles and Moon to support the thesis.

#### 4.2 The Elements in Metaphorical Meaning Used By *Prantacara* in "*Panggih Manten*" Wedding Ceremony

According to Knowles and Moon (2006) which was to analyze and discuss metaphors in any depth by identifying and considering three things: the metaphor (a word, phrase, or longer stretch of language); its meaning (what it refers to metaphorically); and the similarity or connection between the two. In traditional approaches to metaphor, including literary metaphor, these three elements have been referred to as, respectively, metaphor, meaning, and connection. By analyzing each sentence, the elements are presented in explanation as follows:

Based on the picture in one of the sequences's *Panggih Manten*, the *pranatacara* said that *Penganten jaler nuangken was jane kalih telapak tangan penganten setri.*

Pengantin pria menuangkan beras kuning ke telapak pengantin wanita.

The groom pours yellow rice into the bride's hand.

From the example above there is something to do for the bride and groom. can be seen in the metaphor of *jane kalih* "yellow rice" which shows how providing a marriage's needs or a living.

Applying the metaphor-meaning-connection model, we can identify that the metaphor : Yellow rice.

the meaning : Providing a marriage's needs or a living

the connection: The groom is providing a living fir the bride as his responsible to fulfill the marriage's needs.

### 4.3 The realization Of the Metaphorical Meaning by *Pranatacara* in "*Panggih Manten*" Wedding Ceremony

*Panggih manten* or *wedding* ceremony is a meeting between the groom and the bride. This ceremony means that the effort to find the most perfect level of life is very many obstacles and obstruction. Regarding offerings or behavior and equipment can described as follows the opening, *balangan gantal*, *injak telur*, *sinduran*, *dulangan*, *kacar kucur* and *sungkeman*.

#### a. The Opening

In this sequence, A symbol or proposition to redeem a bride, so it is usually called a bride's ransom.

#### b. *Balangan Gantal*/ Betel Leaves

In this sequence, the procedure is that the groom takes the heart or love of his lover. Instead of the woman shows her devotion to the husband. This procession also means an event that is fleeting but cannot be repeated

#### c. *Injak Telur*/ Step on The Egg

In this sequence, with bare feet the groom stepped on a egg placed on a tray until the yellow and white parts were crushed and became one. Next the bride washed the groom's showed how devoted her to express how wisely her husband

#### d. *Sindur*/ Sindur Cloth

In this sequence, the shoulders of both brides are covered with a *sindur* cloth by the bride's mother. Walking slowly towards the '*kerobongan*' followed by the father from behind.

#### e. *Dulangan* / Feeding

In this sequence, feeding each other from parents to the bride to make the fortune. It was a symbol from the parents to the bride for getting the fortune in this marriage.

#### f. *Kacar-Kucur*/ Showing Responsibility

In this sequence, the groom pours yellow rice into the brides's hand. The groom is providing a living for the bride as his responsible to fulfill the marriage's need.

#### g. *Sungkeman*/ Asking for Blessing

In this sequence, the procession to show the devotion of the bride and groom to both parents. Apologizing at the wedding to both parents is for asking their prayers and congratulations, hopefully he can be a responsible husband

#### b. The Closing or Praying

In this sequence, a pair of brides who have officially become a husband and a wife in their own family need to end with prayer.

### 4.4 Discussion

The data were taken from from two *Pranatacara* and two *Panggih Manten*. The researcher used a source of theories about the semantic field by Knowles and Moon to support the thesis. The frequency is 23 metaphorical meanings from total two metaphorical meanings. The percentage of creative metaphor in *Panggih Manten* was highest. The percentage of conventional metaphor in *Panggih Manten* was lowest. The reason why the creative metaphor was the dominant, *Prantacara* assumed that creative metaphor are new and unique metaphors which used to express their ideas into piece of written/spoken so that the utterances becomes easily understood by the reader.

According to Knowles and Moon (2006), elements are made about more general patterns of metaphor in literature, which act as a background against which the metaphors under analysis are assumed to function and sometimes even stand out. We need to identify and consider three things: the metaphor (a word, phrase, or longer stretch of language); its meaning (what it refers to metaphorically); and the similarity or connection between the two.

In traditional approaches to metaphor, including literary metaphor. In the sequence of *balangan gantal* which contained metaphorical meaning, *sipengantin nyerawat balangan gantal sageto sipenganten melempar kasih ing ikatan suci*, in English has the meaning; the bride are throwing betel leaves each other. The metaphor explained by throwing betel leaves, its meaning refers to betel leaves shows the love in a sacred bond, and the connection conducted that the brode are showing how the sacred of their love or relationship in the marriage.

*Panggih Manten* or wedding ceremony is a meeting between the groom and the bride. This ceremony means that the effort to find the most perfect level of life is very many obstacles and obstruction. The sequences consists of the opening which presented proposition to redeem a bride , *balangan gantal* which presented the bride's devotion to the husband , *injak telur* which presented how wisely her husband/the groom, *sinduran* which presented the parents will always encourage the brides , *dulangan* which presented feeding each other from parents to the brides to make the fortune, *kacar kucur* which presented the groom's responsibility to fulfill the marriage's needs, *sungkeman* which presented the asking of parent's prayers and congratulations and the closing or praying, with the opening and *balangan gantal* are dominant.

## V. Conclusion

The frequency are 23 metaphorical meanings from two types metaphorical meanings used in the two of Javanese Wedding Ceremony or *Panggih Manten* in the Aeksongsongan sub-district. The percentage of creative metaphor in *Panggih Manten* was 65.21 %. The percentage of conventional metaphor in *Panggih Manten* was 34.79 %. The elements or metaphorical meaning used by *Pranatacara* In Javanese Wedding Ceremony "*Panggih Manten*" have been analysed by the researcher.

According to Knowles and to analyse and discuss metaphors in any depth, we need to identify and consider three things : metaphor which are a word or pharse that has a metaphorical meaning, topic or meaning is the metaphorical meaning intended by the writer, not the literal meaning, and connection is the relationship between literal meaning and metaphorical meaning. Through the connection or grounds can be seen the meaning of what sentence want delivered

and what kind of prototype want to be transferred. One of the examples, from the utterance “Its forehead is like marble” in the sequence of the opening. The metaphor is marble, the meaning is smooth and the connection is how smooth the forehead and bride are.

The realization from the two of Javanese Wedding Ceremony or *Panggih Manten* in the Aeksongsongan sub-district are consisted of the opening, *balangan gantal*, *injak telur*, *sinduran*, *dulangan*, *kacar kecur*, *sungkeman* and the closing or praying, with the opening and *balangan gantal* are dominant.

### Suggestion

By considering the conclusion mentioned above, the writer formulized some suggestions as follows. After analyzing the data and summarizing the conclusion, researcher suggests to linguistics students who want to do a research in semantics approach, to deeply explore about conceptual Metaphor theory, for instance, observing other media or clues such as event or ceremony to find the types of metaphor.

In the wedding ceremony or *Panggih Manten*, theory of conceptual metaphor used to convey the concept of metaphor that leads to understand the meaning of metaphor. Meanwhile, in the sequences of *Panggih Manten* we can also use this theory in order to know what the metaphor meaning is actually talking about. Therefore, the writer hopes that there will be other researchers who will conduct the research using conceptual metaphor as a theory.

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