

**HUMAN ORGAN-BASED INDONESIAN METAPHORICAL LINGUISTIC
EXPRESSIONS: A COGNITIVE SEMANTICS PERSPECTIVE**

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ABSTRACT

Metaphor, for most people, seems a linguistic device to express poetic imaginations and to make conversations more flowery. In this assumption, metaphor is considered as a language form used outside of its ordinary function. Such an assumption has been taken for granted and accordingly it has been considered something conclusive. Assuming such an understanding on metaphor drives people think that it is only in the literary texts metaphor exists. Lakoff and Johnson (1980) pointed out that it has been something deeply rooted that metaphor is assumed as something merely linguistic, not something conceptual related to the way human conceptualizes the world. Empirically speaking, metaphorical linguistic expressions exist overwhelmingly in our everyday lives. It demonstrates that metaphor relates to the way of humans to perceive and conceptualize their worldview. Evans (2006) pointed out that metaphor represents the way humans perceive their experience. Jaber (2016) argued that not only is it addressed to literary text; but also become a commonality among all sciences addressing issues related to language and mind. The very basic idea in metaphor concerning the meaning is that meaning is embodied. The structure of human body inspires the meaningfulness of linguistic units (Evans, 2006, p. 44). Forceville (2010) stated that 'metaphor is a cognitive tool that operates in both verbal and non-verbal communication or in various modes simultaneously.' This paper addresses human organ as the basis for metaphorizing intention of language speaker. Conceptual Metaphor Theory pioneered by Lakoff and Johnson is used to discuss the research problem formulated. Linguistic introspection is applied as the method to analyze the research data. Referring to the research finding, the characteristics of human organs being employed metaphorically in the Indonesian language can be classified into: (1) functionally motivated, and (2) formally motivated. It means that there is a purposive intention for Indonesians to empower human organs as the way they communicate. The Conceptual Metaphor Theory claims that the relationships between body and mind and their interaction with the environment are builders of unconscious mind (Jaber, 2016, p. 143). The empowerment of human organs metaphorically is basically inspired by their understanding on the nature of each human organ itself. It shows that human organs can semantically be extended their primordial meanings to construct other meanings by relying on to the characteristics of their inherent nature.

Keywords: human organ, embodied meaning, conceptual metaphor, functional motivation, formal motivation.

Introduction

Theoretically speaking, there are two knowledge source-related school of thought with which human beings can acquire knowledge: rationalism and empiricism. Any scientific discipline can be attributed to either one as the philosophical assumption. In linguistics each of which has its own supporters. Evans (2006) pointed out that formal linguistics, for example, as the manifestation of generative grammar pioneered by Chomsky belongs to the supporter of rationalism (p. 44). Accordingly it is philosophically classified as neo-rationalism. It focuses on the formal dimension of any given human language. Hence it tends to focus on the syntax rather than the semantics of the language. As the name implies, it does not necessitate the presence of logical meaningfulness of any string of words. As long as the string of words is formally

possible by relying on to some language system, the string of words is formally true. The very classic and frequently quoted example of it is the Chomsky's example: "Colorless green sleeps furiously." Formally, this string of words fulfills the basic pattern of sentential structure, in this case is English. There is a subject, predicate, and complement in it and each of which agrees each other. It means that this is a well-formed string of words. Yet, semantically, hardly can it be possible to understand. There is semantic contradiction in each constituent constructing the string of words.

On the other hand, there is an empiricism-based linguistics school of thought. It relies on to the experience of any language speaker to the world and the way they conceptualize and percept the world (Evans, 2006, p. 44). Such an empiricism-based linguistics school of thought is called cognitive linguistics. Ungerer and Smith (1996, p. xi) pointed out that cognitive linguistics is a language speaker-based approach in linguistics to the world and the way the language speakers percept and conceptualize their world. In line with it, Gibbs (2005, p. 225) elaborated that cognitive linguistics is

a special discipline within the cognitive science because it explicitly seeks explanations of linguistic structure and behavior not as if these were distinct from cognition, but as if they arise from, and continue to be part of, human cognition and experience.

Riejos and Cuadrado (2015) stated that there is a claim in cognitive linguistics that "human thought and language are grounded in world experience and world interaction, accordingly discourse is a product of cognition and of social interaction (p. 271). Because of emphasizing the language speakers' experience in interaction to the world, the way the language speakers to understand the nature of their physical structures, for example, brings about their understanding to internalize the nature of something visually perceived. The very closed example of visual objects influencing the language speakers to analogically understand the primordial nature of visual objects is the human organs. It has been very frequent for language speakers to empower their human organs as the way to communicate their messages in a communication process.

The empowerment of human organs as media to make the language speakers' messages transferable communicatively brings about the presence of linguistic metaphors. These refer to "the surface realization of such a cross-domain mapping which is virtually what the term metaphor used to refer to" (Lakoff, 1993, p. 203; 2006, p. 186). Empirically speaking, the application of human organs metaphorically is frequently used by Indonesian language speakers. The way to interpret what the human organs mean metaphorically agrees with the primordial nature of the human organs themselves.

The present paper aims at discussing the semantic motivations of empowering the human organs with which the Indonesian speakers communicate their messages that the communication process runs properly. To make the discussion zoom into a more specific and detail elaboration, the Conceptual Metaphor Theory (CMT) is applied. Evan (2007) stated that "the very basic premise of the CMT is that metaphor is not simply a stylistic feature of language but that thought itself is fundamentally metaphorical in nature (pp. 34-35).

Theoretical Framework and Method

Lakoff and Johnson (1980, 199) as cited in Evans (2006) proposed that "the way in which we think and act are fundamentally metaphorical in nature." This notion inspires the idea in cognitive linguistics and cognitive semantics that "metaphor is a conceptual rather than a purely linguistic phenomenon" (pp. 43-44). Considering that it is something conceptual the empowerment of metaphorical linguistic expressions, hence there must be logical reasoning

processes behind the choice of any visual object with which the intentions of Indonesian language speakers are represented.

When a language speaker employs a visual object serving as the representation of her/his intention, the logical story behind this purposive choice is that it is the nature of our physical body that inspires to extend the meaning of it. Interpreting the meaning of such a metaphorical linguistic expression deriving from human organ can logically be traced from the primordial nature of the human organ itself. The better the understanding of the language speaker to the nature of the human organ, the better the interpretation of the metaphorical linguistic expression would be. To instantiate this notion, consider these examples.

(1) *Lubangbesartiba-tibamuncul di jalanraya di jantung Ottawa, ibukotaKanada. Sebuahmobilterseidotlubangbesaritu, namuntakadalaporankorbanluka-luka.*

(<http://news.detik.com/internasional/3229227/lubang-besar-tiba-tiba-muncul-di-jalanan-kanada-1-mobil-terseidot>, Thursday, June 09, 2016).

(2) *Di tubuh Tentara Nasional Indonesia, ujar Hendardi, terdapat satuan-satuan intelijen yang bisadidayagunakan oleh Kemhan. Jikadirasakurang, Kemhandapat berkoordinasi dengan Badan Intelijen Negara sebagaipusat informasi intelijen negara.*

(<http://www.cnnindonesia.com/nasional/20160610173403-20-137294/setara-tuding-badan-intelijen-baru-tanda-lemah-koordinasi/>, Friday, June 10, 2016).

The two sentences (1) and (2) empower 'jantung' and 'tubuh' as the metaphorical linguistic expressions. These are extended their meanings because of the fact that they can communicatively represent the intentions of the Indonesian language speakers. It happens due to the understanding of the Indonesian speakers to the very nature of the human organs. The way the Indonesian speakers interpret human organs instead of their primordial nature is, to some extent, bridged by the nature of the structural body. Such a fact, in cognitive linguistics, is called embodied experience. Evans (2006) stated further that "our construal of reality is likely to be mediated in large measure by the nature of our bodies" (p. 45). These show that the experience of language speakers to the nature visual objects plays significant role to construct extended meaning. Jalaluddin (2012) argued that cognitive semantics is based on experientialist approach (p. 460).

The rational basis of metaphor can vary. Miller (1993) classified the metaphorical basis into: similarity, comparison, and analogy (p. 384). Kovecses proposed it into: similarity and motivatedness toward bodily experience/embodied experience (p. 117). Subroto (2011) pointed out that the metaphorical basis is based on similarity between two terms (p. 116-119). In short it is concluded that the rational basis of metaphor is principally based on to what extent the degree of meaningfulness of some dimension of visual object to convey intention of a language speaker. Consider this example to make easier to understand.

(3) *Untuk mencegah pemanfaatan Banggar sebagai ladang korupsi, Forum Indonesia untuk Transparansi Anggaran menilainya anggota Banggar harus dirombak setiap tahun.*

(<http://news.detik.com/berita/2219983/cegah-jadi-ladang-korupsi-banggar-diusulkan-dirombak-tiap-tahun>, Monday, April 15, 2013).

The visual object to empower communicatively in the sentence (3) is 'ladang'. The logical motivation of choosing this visual object refers to the function of it. It can be justified by trying to define it descriptively. By descriptive definition, it means a piece of land that is planted trees or something else in order to produce (usually) something to eat or to consume. Paying attention to this descriptive definition attentively, it is likely to get insight that the dominant dimension of the visual object is its function. Therefore, the logical motivation of empowering the visual object is the functional motivation, not any other motivation.

The metaphorical linguistic expressions containing visual objects as the source domain available in the Indonesian mass media, especially the online, belong to the source of the data to

research. Linguistic introspection method is applied as the way to discuss the research data. Talmy (as quoted in Marquez, 2006) explained that this method has central position in the development of cognitive linguistics. It refers to a conscious attention directed by a language speaker toward a certain aspect of a language manifested in the cognition of the language speaker (p. xii). In order to be able to do it, the linguistic intuition of the researcher plays significant role.

Analysis and Discussion

Based on the data available, the empowerment of visual objects as the media to convey messages performed by the Indonesian language speakers can be classified into two broad categories. This classification is based on the nature of the visual objects for the context of the Indonesian speakers. The nature of visual objects refers to the dominant dimension of visual objects from which the descriptive definition of the visual object can logically be made. The following is the elaboration of the two categories.

1. Functionally-motivated visual object empowerment

This logical motivation of empowering visual object metaphorically refers to the functional dimension. It is the function of the visual object that inspires the Indonesian language speaker to extend the meaning the visual object. Visual object can empirically and logically have some dimensions: formal, function, size, characteristics, etc. Indeed a visual object can inherently embed some dimensions, yet there must be the more dominant dimension. Logically it is arguable that a visual object that has some dimensions, the dimensions cannot be discretely separated from each other. Indeed, it, to some extent, is true. The focus in the dominant dimension that empirically inspires the Indonesian language speaker to the visual objects empowered. Human organs that are functionally motivated as the way to convey the intention of the Indonesia language speaker can be exemplified as follow:

(4) *Pilihankini adadi **tangan** Anda, butuh mobil dengan beberapa fitur baru dan desain bodi segaratautetap membeli model lama dengan harga yang lebih murah.*
([http://test.autobild.co.id/read/2015/08/05/13953/46/14/Mencoba-Suzuki-Swift-GS-
Terbaru-di-Indonesia](http://test.autobild.co.id/read/2015/08/05/13953/46/14/Mencoba-Suzuki-Swift-GS-Terbaru-di-Indonesia), Wednesday, August 5, 2015).

(5) *Mempercayakan Harum Nama Bangsa di **Pundak** Atlet Olimpiade.*
([http://www.cnnindonesia.com/olahraga/20160621214038-180-
139914/mempercayakan-harum-nama-bangsa-di-pundak-atlet-olimpiade/](http://www.cnnindonesia.com/olahraga/20160621214038-180-139914/mempercayakan-harum-nama-bangsa-di-pundak-atlet-olimpiade/),
Tuesday, June 21, 2016).

Sentences (4) and (5) consist of '*tangan*' and '*pundak*' as the linguistic metaphor to empower. The two refer to the function of them that the Indonesian speakers make them empowered. It is the function of '*tangan*' and '*pundak*' which inspire the Indonesians to extend the meaning.

2. Formally-motivated visual object empowerment

The logical motivation of it is the form of the visual object. It refers to the structural body of a visual object. To determine whether or not it is the form of a visual object that dominantly inspires the Indonesian speakers, it is the linguistic intuition of the speakers that leads to it. Human organs which can serve as this motivation are exemplified as in the following sentences.

(6) *Pihak Mubes Polri membenarkan dilakukannya mutasi di **tubuh** Polri. "Betul baruhari ini, baru setengah jam yang lalu," ujar Kadiv Humas Polri Irjen Anton Charliyan saat dikonfirmasi detikcom.*
([http://news.detik.com/berita/3188375/mutasi-polri-posisi-juru-bicara-polri-kini-dijabat-
brigjen-boy-rafli](http://news.detik.com/berita/3188375/mutasi-polri-posisi-juru-bicara-polri-kini-dijabat-brigjen-boy-rafli), Thursday, April 14, 2016).

(7) *Hanya, setelah mengumpulkan data, CSR tersebut tak memperlihatkan **batang hidungnya**. "Ternyata mereka cuma ingin jiplak konsep saja karena tak sanggup buat proposal bisnis. Sudah lebih dari tiga lembagaseperti itu," jelasnya.*
([http://www.republika.co.id/berita/ekonomi/mikro/13/06/23/motvwv-kisah-inovator-
tegal-waru-ditipu-csr-sampai-melahirkan-muzakki](http://www.republika.co.id/berita/ekonomi/mikro/13/06/23/motvwv-kisah-inovator-tegal-waru-ditipu-csr-sampai-melahirkan-muzakki), Sunday, June 23, 2013).

Both 'tubuh' and 'batanghidung' as the metaphorical linguistic expressions refer to the formal motivation.

Conclusion

Empowering visual object metaphorically necessitates the logical reason behind it. Hence the mutual understanding between the communicator and the communicant can properly be obtained. Human organs as they are metaphorically empowered zoom into two logical motivations: formally motivated; and functionally motivated. The Indonesian language speakers can make the human organs empowered communicatively when they have good understanding on the nature of the human organs. It means that the linguistic intuition of the language speaker to the primordial nature of the human organ is a necessary condition to have.

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