

## The Expressions on "Ngalem" in The Javanese Society in Kebumen Regency

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**Abstrak** – Kajian ini diawali dengan masih lazimnya penggunaan tuturan “ngalem” atau pujian lisan dalam kehidupan sehari-hari. “Ngalem” atau pujian merupakan ungkapan yang sering diucapkan seseorang kepada orang lain untuk mengungkapkan rasa kagum. Tujuan dari penelitian ini adalah untuk mendeskripsikan dan menjelaskan jenis-jenis metafora yang terdapat dalam tuturan bahasa Jawa, terutama ketika seseorang “menghela nafas” atau memuji orang lain. Saat ini penggunaan istilah tersebut sudah jarang terdengar di masyarakat. Dalam penelitian ini penyediaan data dilakukan dengan metode visual dan pencatatan. Hasil dari penelitian ini adalah “ngalem” atau pujian seringkali ditujukan untuk memuji keindahan bagian tubuh laki-laki dan perempuan, antara lain kepala, badan, lengan, dan kaki. Penemuan berikutnya dalam genre metafora adalah metafora antropomorfik, wacana “ngalem” yang cenderung membandingkan bagian tubuh manusia dengan benda mati. Selanjutnya, metafora hewan digunakan untuk menggambarkan leher indah yang meringkuk seperti ular, sedangkan metafora sintetik digunakan untuk “tersenyum” pada keindahan bibir. Beberapa informan masih mengingat ungkapan tersebut namun cenderung belum memahami maknanya. Beberapa informan juga sudah tidak lagi mengungkapkan ungkapan tersebut kepada anak dan cucunya.

**Kata kunci:** Bahasa Jawa, tradisi lisan, “ngalem” atau memuji

**Abstract** - This research is based on using "ngalem" or praising oral speech in daily communication. "Ngalem" is an expression to show admiration for other people. Nowadays, the use of this term is rarely used in Javanese society. This research aims to describe and explain the metaphors found in Javanese speech when someone "ngalem" or praises another person. Next, provide data using the listen and note method. There are several findings, first, "ngalem" or praise is usually intended to praise the beauty of male and female body parts including the head, body, hands, and feet. Second, the type of metaphor that dominates is anthropomorphic metaphor. "ngalem" tends to match parts of the human body with inanimate objects. Third, the animal metaphor type is used to describe a beautiful neck as coiled like a snake, while the synesthetic metaphor is used to "smile" at the beauty of the lips. Some informants still remember this expression but tend not to understand its meaning. Some informants also no longer introduce these expressions to their children or grandchildren. This research illustrates the Javanese community's declining interest in maintaining and passing on the language to the generations below.

Keywords: Javanese language, oral tradition, "ngalem" or praise

### INTRODUCTION

Javanese, one of the regional languages in Indonesia, is currently experiencing a shift in usage even from the smallest sphere, namely the family (Bhakti, 2020). This is in line with findings from Suharyo (2018), which states that Javanese tends to be abandoned by the current younger generation, who prefer to use Indonesian or code-mixing in communication. Javanese has unique characteristics. One of them is having strata or levels of politeness. This level is aimed at politeness towards older people who have a higher level, such as superiors or people who are just getting to know others. These levels are ngoko, madya, and Kromo or karma. Kromo inggil is worn on the speaker and attached to the speech to respect the speaker's partner (Suryadi, 2014). The next unique feature of the Javanese language is that there is a field of meaning for body parts, which is used to praise other people in Javanese society.

Research on pangalem or praise using certain expressions in the Madurese language to praise human traits and attitudes and human body parts, has also been conducted previously (Hasanah et al., 2017). The results of this



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research state that in Madura, beautiful eyebrows are likened to "neem leaves" or in Madurese "Alèssa andhâun mèmhbâ" meaning very beautiful eyebrows. Neem leaves are dark green, which, if you look at the tip, looks increasingly tapered and is considered by Madurese people to be thin, like eyebrows (Hasanah et al., 2017). Meanwhile, in Java, people consider good and ideal eyebrows by using the term "nanggal septisan" namely "first date" which means that if on the calendar the first day or the first of the month, the moon will appear thinly curved like an eyebrow. It can be concluded that in Madura, beautiful eyebrows are seen as like "neem leaves", but in Java, they are described as being like a crescent moon on the first, curved, thin and beautiful. This is what makes the expressions unique in regional languages in Indonesia. However, nowadays, these expressions have almost been forgotten.

"Ngalem" or praise is conveyed by comparing things with objects with no similarities. This comparison is expressed through a metaphorical language style: comparing something with another object without using comparative words but by making an analogy. Metaphor is a sub-science of Semantics that analyzes linguistics about the meanings humans express in writing (Nafsika & Razan, 2021). Much research on using metaphors in song lyrics (Astuti, 2019) (Supiarza & Sarbeni, 2012) concluded that metaphors disguise the message conveyed in a song. Other research states that metaphors facilitate understanding, strengthen meaning and conceptualise something abstract to be more real and closer to the reader's report (Zaman, 2020).

Meanwhile, in this research, the researcher wants to see the use of metaphor in the term "ngalem" or praise often used by Javanese people. This research aims to describe the types of metaphors found in the speech "ngalem" or praising someone's body parts by comparing them with a different object. The types of expression "ngalem" in Javanese are very diverse. In this way, it will be seen how the expression "Salem" or praise is currently understood by the people in Sempor District, Kebumen Regency, who already use Indonesian a lot.

To explore the types of metaphors, this research relies on the ideas of (Ullmann, 2007: 270), who divides metaphors into four types, namely (1) Anthropomorphic metaphors, referring to parts of the human body as inanimate objects. (2) Synesthetic metaphor, the transfer or diversion from one experience to another or from one response to another (3) concrete to abstract metaphor, describing something vague that is treated like something animate so it can act concretely; real things to abstract metaphors are to compare or to translate real things to abstract things and (4) animal metaphors, namely using animals or animal body parts to image something another. This type of metaphor uses animal characteristics to describe human characteristics.

## RESEARCH METHODOLOGY

According to (Sudaryanto, 2015), in social research, the listening method is aligned with the observation method. In the context of this research, the listening method can be used to re-examine the use of language acquired through the proficient method. It often happens in language research that informants feel embarrassed because they think their isolect is less valuable, so they report a more prestigious form (standard dialect), even though it is not in accordance with their isolect (Mahsun, 2005); it can be said that the informant is not natural in providing information. (Sudaryanto, 2015) stated that the skill method is aligned with the interview method in social research. In the context of this research, the researcher conducted interviews with respondents and recorded every utterance conveyed by the respondent regarding spontaneous conversations that suddenly emerged using the fishing technique to repeat questions.

Before conducting the interview, the researcher prepared several questions to provoke respondents so that the information obtained from them was natural. The fishing technique with a directed aim makes it easier for researchers to repeat words or utterances that have never been heard or studied before and present descriptions that contain a large collection of facts needed in research (Samarin, 1988). During the interview process, the researcher must be able to show an enthusiastic attitude so that the respondent can act otherwise, so that information will flow naturally from the respondent. For example, researchers can use the following speech: "You can repeat that, sir!" "Oh, like that", and other utterances or using Javanese such as "pripun bu?", "oh kados meniko?", "njih (nodding)". This speech hopes to build emotions and closeness between researchers and respondents. In qualitative research, several things must be considered regarding data, data sources, and informants, which are explained as follows:

### a. Data

This research data takes the form of oral and written data. Data includes research objects and several other elements in the form of context. This research data consists of several expressions of "ngalem" or praise used by Javanese people. "Ngalem" is intended to praise the beauty of the meaning of body parts considered beautiful,

attractive and ideal. The parts of the body that will be examined for the expression "ngalem" are the eyebrows, eyes, lips or *lambe*, nose or *irung*, teeth or *untu*, eyelashes or *idep*, cheeks, chin or *uwange*, neck or *gulu*, fingers or *driji*, hair, hands or *lengen*, shoulder or *pundhak*, foot or *sikil*, moustache or *brengos*, skin, nose or *irung*, calf or *wetis*. The context of this expression is the cultural and situational context. The context of the situation includes (1) the speaker "ngalem" and (2) the purpose of the utterance "ngalem" This is usually related to the speaker's habits, especially in looking at objects that are used as comparisons in the field of meaning of the body parts.

b. Data Source

The data source is the initial place where research data is found. Oral data sources were obtained from the Sempor District, Kebumen Regency community. Data collection was carried out from November to December 2023 on 10 informants. The locus of this research is limited to Sempor District in Kebumen Regency for several reasons. Firstly, Sempor District is known for its strong adherence to Javanese cultural traditions, making it a representative area for studying the expression of "Ngalem" within the Javanese community. Secondly, the specific socio-cultural dynamics of Sempor provide a unique context critical for understanding the nuances of "Ngalem" expressions, which may vary significantly in different regions. Additionally, logistical considerations, such as accessibility and the availability of willing informants, also played a role in selecting this location. By focusing on Sempor District, the research can provide a detailed and context-specific analysis of "Ngalem" expressions, contributing valuable insights to the broader understanding of Javanese cultural practices.

c. Informant

This research used informants whose gender criteria were male or female, aged between 30-65 years, and middle social status, who have an open and proud attitude towards the language, and who are physically and mentally healthy.

**RESULTS AND DISCUSSION**

After all the data was collected and observed, the author found that the expression "ngalem" or praising the beauty of body shape, often uses metaphorical language. When using this language style, it is not shown through comparative words but directly shows the two things being compared by using other objects that have very distant or different meanings (Keraf, 2009). Some body parts are compared to plants, fruit, animals, and other objects.

Based on the results of observations and interviews in the field, precisely in Kebumen Regency, Sempor District, with 10 informants, the author found several data, including the expression "ngalem" or praising the condition of body parts considered good and ideal. The findings are presented in table 1 below:

Table 1. "Ngalem" in Javanese

No	Parts of Body	The Praised Part	Javanese Expression "Ngalem"	Meaning	Type of Metaphor
1.		Eyebrow	<i>Alise Nanggal sepisan</i>	Praising good or beautiful eyebrows like a crescent moon on the first, namely curved or curved neatly and thinly	Anthropomorphic metaphor
2.		Eyes or <i>mripat</i>	<i>Mripate ndamar kanginen</i>	Praising beautiful eyes, compared to resin or traditional lighting tools using wicks and kerosene. Luminous and medium in shape (not narrow and not narrow or wide)	Anthropomorphic metaphor
3.		Lips or <i>lambe</i>	<i>Lambene nggula satemlik</i>	Complimenting the beauty of the lips by pairing them with a piece of palm sugar, so that it is understood that	Synthesis metaphor

No	Parts of Body	The Praised Part	Javanese Expression "Ngalem"	Meaning	Type of Metaphor	
				the lips are reddish, thin and beautiful		
4.		Nose or <i>irung</i>	<i>Irunge ngudep mlati</i>	Complimenting the beauty of the nose by pairing it with jasmine flower buds that have a sharp tip. So, it is understood that the nose is pointed or sharp or <i>mbangir</i> , and beautiful.	Anthropomorphic metaphor	
5.		Tooth or <i>untu</i>	<i>Untune miji timun</i>	Praising the beauty of teeth by pairing them with cucumber seeds which are small, even and neatly arranged. So, it is understood that the teeth are neat.	Anthropomorphic metaphor	
6.	Head	Cheek	<i>Pipine nduren sajuring</i>	Complimenting the beauty of the cheeks by juxtaposing them with chunks of durian with the skin still on. So, it is understood that the cheeks are smooth, soft, plump, or often called chubby.	Anthropomorphic metaphor	
7.		Moustache or <i>bregos</i>	<i>Bregose nguler keket</i>	Praising the beauty of the moustache, comparing it to the <i>keket</i> caterpillar. So, it is understood that the moustache is thick black and neat.		
8.		Hair or <i>rekmo</i>	<i>Rambute ngandan-ngandan</i>	Compliment the beauty of the hair by juxtaposing it with the shape of a ladder that is stepped, and long or high. So it is understood that the hair is long and loose with slight steps or waves.	Anthropomorphic metaphor	
9.		<i>Sinom</i>	<i>Sinome micis wutah</i>	Praising the beauty of <i>sinom</i> juxtaposing it with a neat spill of coins. So it is understood that the <i>sinom</i> is neatly arranged at the tip of the forehead and beautifies the appearance of the forehead.	Anthropomorphic metaphor	
10.		Eyelashes or <i>idep</i>	<i>Idepe tumenga ing tawang</i>	Complimenting the beauty of eyelashes describes them as if they are facing upwards or at the clouds or sky. So it is understood that the eyelashes are curled or in Javanese it is called <i>ndeplik</i> .	Anthropomorphic metaphor	
11.		Neck or <i>gulu</i>	<i>Gulune ngolan-olan</i>	Praising the beauty of the neck, describing the neck as being coiled like a snake. So it is understood that the neck is long or level.	Animal metaphor	
12.			Waist or <i>bangkekan</i>	<i>Bangkekan nawon kemit</i>	Complimenting the beauty of the waist by comparing it	Animal metaphor

No	Parts of Body	The Praised Part	Javanese Expression "Ngalem"	Meaning	Type of Metaphor
	Body			with the wasp <i>kemit</i> which is characterized by small hips and a big butt. So, it is understood that the waist is small, slim, and ideal for women.	
13.		Skin	<i>Pakulitane ngulit langsep</i>	Compliment the beauty of the skin by pairing it with the bright yellow skin color of the langsung fruit. So, it is understood that the skin is smooth, bright, yellow, bright, and ideal for women.	Anthropomorphic metaphor
14.		Physique or <i>dedege</i>	<i>Dedege sedheng nenggih waringin sungsang</i>	Praising the beauty of the posture by juxtaposing it with a tall banyan tree, its leaves are dense but upside down. So, it is understood that this posture is good and ideal.	Anthropomorphic metaphor
15.	Hand	Hand or <i>lengen</i>	<i>Lengene nggendewo pinenthang</i>	Complimenting the beauty of the hand by comparing it with a bow which bends when drawn. So, it is understood that the hand looks curved when stretched out. This shape is ideal for a hand.	Anthropomorphic metaphor
16.		Shoulder or <i>pundhak</i>	<i>Pundake nraju mas</i>	Complimenting the beauty of the shoulders juxtaposes them with scales used to weigh gold. So, it is understood that the shoulders are balanced, not biased, good and ideal.	Anthropomorphic metaphor
17.		Fingers or <i>driji</i>	<i>Drijine mucuk eri</i>	Compliment the beauty of the fingers by juxtaposing them with the sharp shape of the spines. So, it is understood that the finger is pointed, tapered and ideal.	Anthropomorphic metaphor
18.		Swinging arms while walking or <i>lambeyan</i>	<i>Lambeyane mblarak sempal</i>	Praising the beauty of the swing of the hand, juxtaposing it with the trunk of a coconut leaf that is almost falling apart and being blown by the wind. So it is understood that the swing of the hand is waving, beautiful, good and ideal.	Anthropomorphic metaphor
19.		The way he/she walks or <i>lakukne</i>	<i>Lakune kaya macan luwe</i>	Praising the beauty of the road likens it to a hungry tiger or leopard. So, it is understood that his path is firm, brave, fierce, like a	Animal metaphor

No	Parts of Body	The Praised Part	Javanese Expression "Ngalem"	Meaning	Type of Metaphor
20.	Foot	Calf or <i>wentis</i>	<i>Wentise ndamen meteng</i>	hungry tiger. Praising the beauty of the calf by juxtaposing it with a rice stalk that is already bearing fruit. So, it is understood that the calves are ideal, not fat but medium.	Metafora antropomorfik

This section describes the findings regarding the term "ngalem" or praising. Based on the data above, "ngalem" about a person's body shape which is considered ideal is compared with referring to other objects to describe it. "Ngalem" on body parts includes: the head, body, hands and feet.

### Types of Metaphors in "Ngalem"

#### 1. Head

The head includes, eyebrows, eyes or *mripat*, lips or *lambe*, nose or *irung*, teeth or *untu*, cheeks, mustache or *bregos*, hair, *sinom*, eyelashes or *idhep*, neck *gulu*. Some of the body shapes of the head, only the mustache are intended for men. As for others, it is more often aimed at the beauty of women's body shape, although it does not rule out the possibility that there are men who have this beauty.

The types of metaphors used to show "ngalem" speech in the head include:

- a. Anthropomorphic metaphors are used to describe the beauty of the head which includes eyebrows, eyes, nose, teeth, cheeks, mustache, hair, *sinom*, eyelashes.

##### 1). Hair or *rikmo* (*rambute ngandhan-andhan*)

The word hair is middle Javanese, usually used in conversations with peers. The basic language of hair is *rikmo*, usually used when talking to people who are old, older, not very, or newly known to show politeness.

*Rambute ngandhan-andhan*, *ngandhan-andhan* refer to *andha* namely stairs, terraced, and high. Getting a prefix *ng-andha*, to strengthen the word, it is changed to a rephrase "ngandhan-andhan". *Rambute ngandhan-andhan*, which describes hair that is long, straight, and good.

##### 2). *Sinom*

*Sinom* is thin hair that grows on the forehead along with the hair that grows on the head. "Ngalem" is a type more often aimed at women.

*Sinome micis wutah*, *micis* is a combination of words "ici" get a prefix "m" become *micis* that refers to a coin-like object. *Wutah* in Javanese means spilt. If combined, "*sinome micis wutah*" means beauty in *sinom* or fine hair on the forehead that is shed together like neat coins. So, if you look at someone, especially a woman who has *sinom micis wutah*, they will look more beautiful and their forehead will not look too wide.

##### 3). Eyebrow or *wimbo* (*alise nanggal sepiisan*)

The word eyebrow refers to the thin hair that grows near the temples of the eyes. Eyebrows are used for middle language, while for manners *wimbo*. "Ngalem" for eyebrow shape, is more often addressed to women, but it does not rule out the possibility of men having the ideal eyebrow shape.

*Alise nanggal sepiisan*. *Nanggal* comes from the word *tanggal* which begins with "na" which becomes "nanggal". *Sepiisan* is included in the number "pisan" which means first, *Nanggal Sepisan* means the first date. *Alise nanggal sepiisan* means her eyebrows are shaped like the number one, like the moon on the first, a thin and neat curved crescent moon. In Java, the shape of the eyebrows resembles a thin line, also called *njlirit*.



4). Mata or *soco* (*matane ndamar kanginen*)

The word *mata* is a *basa madya* term usually used to talk to peers, while the *basa kromo* is *soco* used when talking to parents, older people, or new people as a form of politeness. *Matane ndamar kanginen*, *ndamar* is a traditional lighting tool, an oil lamp using a wick. The flame of the oil lamp is small and thin. "*Kanginen*" comes from the word wind, namely moving air. Then, *ndamar kanginen*, the flame of resin blown by the wind. The expression *matane ndamar kanginen* is to praise good eyes, not wide and not narrow, but ideal and radiant.

5). Moustache or *bregos* (*bregose nguler keket*)

In Javanese, mustaches are called *bregos*. Compliments for mustaches or *bregos* are only reserved for men. *Bregos* does not have both *basa madya* and *basa kromo* expressions, they are all the same, namely using the term *bregos*. To praise the bushy shape of *bregos*, use the expression *bregose nguler keket*. *Nguler* is a caterpillar, *keket* is a type of snake. *Bregose nguler keket* means *bregos* or his mustache is black and thick.

6). Teeth atau *untu* atau *wojo* (*untune miji timun*)

*Untu* or *wojo* is Javanese term for teeth, *untu* is a *basa madya* and is usually aimed at peers. Adapun *wojo* berarti gigi pada *basa kromo* yang ditunjukkan untuk orang tua atau orang yang lebih tua. Ungkapan *untune miji timun* memiliki arti yang baik. *Untu* adalah gigi, *miji* adalah biji, dan *timun* adalah ketimun. Jika ketimun dibelah akan terlihat bijinya kecil-kecil dan tersusun rapih. Jadi ungkapan *untune miji timun* artinya gigi yang kecil, tersusun rata dan rapih.

*Wojo* means teeth on the *basa kromo* which is indicated for parents or older people. The phrase *untune miji timun* has a good meaning. *Untu* is teeth, *miji* is seed, and *timun* is cucumber. If you cut a cucumber you will see that the seeds are small and neatly arranged. So the expression *untune miji timun* means small teeth, arranged evenly and neatly.

b. Synesthetic Metaphor

7). Lips or *lambe* or *lathi* (*lambene nggula satemlik*)

Lips in Javanese is called *Lambe* or *lathi*, *lambe* is usually used to show lips to peers (*basa madya*). Meanwhile *lathi*, both refer to the lips, but are aimed at older people (*basa kromo*). *Lambene gula satemlik* is used to compliment beautiful lips. *Lambe* is lip, *nggula* is sugar, in this case Javanese sugar or brown sugar, *satemlik* means little or a bit. Thus *lambene nggula satemlik* is an expression to praise the beauty of reddish and thin lips.

c. Animal Metaphors

8). Neck or *gulu* (*gulune ngolan-olan*)

*Gulu* is neck in the expression *gulune ngolan olan*. *Ngolan* comes from the word snake or in Javanese *ula*. In Java, caterpillars are a type of caterpillar that usually eat plants. So, the expression *gulune ngolan-olan* is used to express a snake-like neck that is long or slender and beautiful.

2. Body

Body parts include: waist or *bangkekan*, skin, and posture or *dedege*. Compliments on body parts are more often directed at women. Even though it is not used as often as on the head, quite a lot of people know about it.

Types of metaphors used to show "drowning" in parts of the body:

a. Animal Metaphors

Waist or *bangkekan* (*Bangkekane nawon kemit*)

In Javanese, the waist is called *bangkekan*, even though this part of the body is not very visible, it is enough to be considered as ideal or not for a woman's body. *Bangkekane nawon kemit*, *bangkekane* is waist, *nawon* comes from the word *tawon*, namely bee, while *kemit* is the name of a wasp which has a characteristic striking body color. Apart from that, the body anatomy has a small and slim waist. For Javanese, wasp *kemit* is used to describe the body shape of a sexy girl, visible from her slim waist (kompasiana.com, 2015).

b. Anthropomorphic Metaphor

1). Skin (*pakulitane ngulit langsep*)

Skin is a part of the body that is quite the center of attention, especially for women. Assessing a beautiful woman's figure apart from the face and skin color is very important. In the Javanese expression, praising the skin's beauty uses the expression *pakulitane ngulit langsep*. *Pakulitane* is the term for women's skin, *ngulit* refers to the skin of the langsung fruit, and *langsep* in Indonesian is langsung. Thus, the meaning of *pakulitane ngulit langsep* is that the color of the skin is bright, yellowish, similar to the skin of langsung or langsung fruit.

2). Posture atau *dedege* (*dedege sedheng nenggih waringin sungsang*)

Body posture, especially for women, is quite a concern: tall, short, fat or slim. The expression of praise in Javanese for body posture is *dedege sedheng nenggih waringin breksang*. *Dedege* is the posture or shape of the body, *sedeng* is medium or sufficient, *nenggih* has meanings such as, *waringin* is a banyan tree which is characterized by large, dense leaves, while *sungsang* means upside down. The expression *dedege sedheng nenggih waringin brech* refers to the beautiful shape of a woman's body, likened to an upside-down banyan tree, namely the posture of a body that has a big butt, usually synonymous with a sexy woman.

3. Hand or *lengen*

The parts of the hand include the hands (*lengen*), shoulders (*pundhak*), fingers (*driji*), and the swing of the hands when walking (*lambeyan*). Compliments on several body parts are aimed at women.

Types of metaphors used in the hand:

Anthropomorphic metaphor

1). Hand or *lengen* (*tangane nggendewa pinentang*)

Specifically, this expression is often directed at men, who are usually identified with well-built and dashing men. The expression "*tangane nggendewa pinentang*", "*tangane*" is hand, "*nggendewa*" is a bow that has a curved shape, and "*pinentang*" is spread out. You can imagine that when a bow is drawn or stretched, it looks stronger and stronger. Likewise, the shape of the hand is similar to a stretched bow, so the expression *lengene nggendewa pinentang* means if the arm or hand is stretched like an arrow that is stretched "curved". This shape of arms or hands is considered to have a beautiful hand shape and adds manliness to a man. If this hand shape or *lengen* is found in a woman, it is synonymous with a woman who is good at dancing or will learn dancing easily.

2). Shoulder or *pundhak* (*pundhake nraju mas*)

The shoulder is a quite important part of the body for women. The expression to praise the ideal shape of the shoulder, good is *pundhake nraju mas*, *pundhake* is shoulder, *nraju mas* is a scale used to weigh gold. Usually, this expression praises a shoulder shape that is balanced or not slanted to one side.

3). Finger or *driji* or *racikan* (*drijine mucuk eri*)

*Driji* is a finger used in basa madya, while in basa krama, *driji* is said to be a concoction. The expression of praise for the shape of the fingers, especially for women, is *drijine mucuk eri*, *driji* is finger, *mucuk* is tip, and *eri* is thorn. This expression shows the shape of the finger, which is tapered like a thorn; a finger-like is a beautiful and ideal finger.

4). Swinging arms when walking or *lambeyane* (*lambeyane mblarak sempal*)

Another interesting part of the body is waving hands like a model walking on the catwalk. In Javanese, to praise this, the expression *lambeyane mblarak sempal* is used. *Lambeyane* is the swing of the hand when walking, *mblarak* or *blarak* is a coconut leaf, while *sempal* means loose or broken but not completely separated from the tree. The expression *lambeyane mblarak sempal* is the swing of the hand, which is graceful like a coconut leaf almost separated from the tree and blown away by the wind.

4. Foot or *sikil* (*lakune kaya macan luwe*)

Feet include the way he/she walks or lacune, calf or *wetis*. Compliments on several body parts can be directed



at men and women.

Types of metaphors used in the foot:

a. Animal Metaphor

The way he/she walks (*lakune* atau *mlakune*)

This expression is used to describe a man's steps. *Lakune* is understood as a person's way of walking, to praise using the expression *lakune kaya macan luwe*. *Lakune* is the step or way of walking, *kaya* has meanings such as, *macan* is a tiger, and *luwe* means hungry. This shows the man's dashing gait like a hungry tiger.

b. Anthropomorphic Metaphor

Calf or *wentis* (*wentise ndamen meteng*)

This expression is usually aimed at the beauty of women's calves. The expression used is *wentise ndamen meteng*. *Wentis* means calf, *ndamen* or *damen* means rice stalk, while *meteng* means pregnant. Usually occurs in morning plants, if it contains rice then the shape will swell like a pregnant woman. *Wentise ndamen meteng* shows that the beautiful and ideal shape of a woman's calves is not fat or thin (like rice that has been filled with rice seeds).

Based on the results of the interviews, information was obtained that of the many questions asked about the expression "*ngalem*" or praising, only some of the informants still remembered it. Of the many expressions of "*ngalem*" or praise, the ones they remember most are the head parts, namely *alise nanggal septisan*, *lambene gula sa temlik*, *sinome micis wutah*, and *irunge ngudup mlati*. For the body, only the shoulders, *nraju mas*. For the hands, it is *lengenne nggendewo pinentang*, *drijine mucuk eri*. As for the feet, there is only one thing that is most remembered, namely *wentise ndamen meteng* because some of the informants work as farmers so they are not unfamiliar with this expression. They remember several expressions but forget the meaning of the expression. In line with previous research, (Purwaningrum et al. 2021), through onomasiological discussions, also discovered the field of meaning of body parts in Javanese parables as an expression of "praise".

For various reasons, some informants no longer directly introduce this expression to their children or grandchildren. The results of the next interview were about the use of *basa jawa madya* and *krama*, they tended to find it difficult to differentiate them because they were used to *ngapak* and *ngoko*. As previous research (Purwaningrum, 2020) stated, people in the Kebumen district tend to use *Ngapak* Javanese because the observation area's geographic location is close to Banyumas Regency, where most of the population speaks *Ngapak*. Meanwhile, the speech "*ngalem*" is more often found in communities that use Javanese *krama* and *bandek* dialects.

## CONCLUSION

The findings and discussion show that several expressions are conveyed through metaphorical language by comparing something, not directly using the word comparator but directly aligning it with the comparison. For example, the eyes are compared to the resin of a traditional lighting tool with oil and wick, the hands or arms are compared directly to an arrow bow, the lips or lambe are compared to palm sugar or brown sugar, a man who is bold in his steps is compared to a hungry tiger or leopard. Of the many expressions "*ngalem*" or praise, most are used to praise women's body parts. People, especially in Kebumen Regency, very rarely use the expression "*ngalem*" or praise in everyday conversation. According to the information statement, they only use it occasionally if someone asks; for example, their child is doing a Javanese lesson discussing this expression. Even though they rarely use it, that doesn't mean they just forget about it. This can be seen from their enthusiasm during the interview; they seriously tried to remember these expressions. This uniqueness has become a tradition passed down from generation to generation, but currently, knowledge about it seems to have stopped with the younger generation. The informants tend only to remember the terms, but only a few still understand their meaning. It is a concern that perhaps these expressions will disappear because they are rarely used. Thus, further research is hoped to focus on the Javanese language and culture. In the future, the results of this research can be used as a reading source for the younger generation.

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