

SEMANTIC OF SPACE IN ACEHNESE : CONCEPTUAL METAPHOR SEMANTIC COGNITIVE

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Abstract

The purpose of this research is to describe the spatial aspects of the spatial conceptualization generated by the dominant metaphors found in Acehese society both related to Acehese culture and nature. The author uses Lakoff and Johnson's cognitive semantic conceptual study which is clarified by Cruse & Croft and Saeed in describing and analyzing the data. The concept of space is generated which refers to the container (container) and place (space). Container space includes: (1) inside-out concept, (2) full-empty concept, and (3) content concept. Space includes: (1) up-down concept, (2) center-periphery concept, and left-right image concept. the spatial conceptualization generated by the dominant metaphor found in Acehese society is divided into three main spaces; seuramoe keue (front porch), rumoh inoeng (tungai porch), and seuramoe likoet (back porch) space related to the container (container) is categorized as the concept of container space in Acehese houses, while the conceptualization of space related to place is categorized as the concept of space in aceh nature. The metaphor of open space in this element includes the entire open space of open nature in all activities. while the conceptualization of space related to place is categorized as the concept of space in Aceh's realm. The metaphor of open space in this element includes the entire open space of open nature in all activities. while the conceptualization of space related to place is categorized as the concept of space in Aceh's realm. The metaphor of open space in this element includes the entire open space of open nature in all activities.

Keywords: Semantic spaces, Conceptual Metaphor, Acehese.

Abstrak

Tujuan dari penelitian ini adalah untuk mendeskripsikan aspek spasial dari konseptualisasi spasial yang dihasilkan dari metafora-metafora dominan yang terdapat pada masyarakat Aceh baik yang berkaitan dengan budaya maupun alam Aceh. Penulis menggunakan kajian konseptual semantik kognitif Lakoff dan Johnson yang dijelaskan oleh Cruse & Croft dan Saeed dalam mendeskripsikan dan menganalisis data. Konsep ruang yang dihasilkan mengacu pada wadah (container) dan tempat (space). Container space meliputi: (1) konsep inside-out, (2) konsep full-empty, dan (3) konsep isi. Ruang meliputi: (1) konsep atas-bawah, (2) konsep pusat-pinggiran, dan konsep citra kiri-kanan. konseptualisasi spasial yang dihasilkan oleh metafora dominan yang terdapat pada masyarakat Aceh dibagi menjadi tiga ruang utama; ruang seuramoe keue (serambi depan), rumoh inoeng (serambi tungai), dan seuramoe likoet (serambi belakang) yang berkaitan dengan wadah (wadah) dikategorikan sebagai konsep ruang wadah pada rumah masyarakat Aceh, sedangkan konsep ruang yang berkaitan dengan tempat adalah dikategorikan sebagai konsep ruang di alam aceh. Metafora ruang terbuka pada elemen ini mencakup seluruh ruang terbuka alam terbuka dalam segala aktivitas. sedangkan konseptualisasi ruang terkait tempat dikategorikan sebagai konsep ruang dalam ranah Aceh. Metafora ruang terbuka pada elemen ini mencakup seluruh ruang terbuka alam terbuka dalam segala aktivitas. sedangkan konseptualisasi ruang terkait tempat dikategorikan sebagai konsep ruang dalam ranah Aceh. Metafora ruang terbuka pada elemen ini mencakup seluruh ruang terbuka alam terbuka dalam segala aktivitas.

Kata Kunci: Ruang semantik, Metafora Konseptual, Bahasa Aceh

INTRODUCTION

Language and humans are two things that cannot be separated and are closely related to one another. This is because in everyday life humans cannot be separated from language as a means of communication. Language can never be separated from human life, both written and spoken. Without human language it would be difficult to communicate with others. Language phenomena will continue to emerge along with the times. This language phenomenon arises because of the dynamic nature of language. Language also develops following the development of the language of its speakers. One of the phenomena of language that appears is the use of language style. Language style is used by someone to convey messages or information in an indirect way. One of the language styles that is often found and used by the people of Aceh is metaphor. In producing metaphorical expressions, someone in language is certainly related to cognitive or psychological processes. The most important part in humans is the ability to produce and understand speech; with limited rules, humans are able to compose different sentences. states that the most important part in human beings is the ability to produce and understand speech; with limited rules, humans are able to compose different sentences. states that the most important part in human beings is the ability to produce and understand speech; with limited rules, humans are able to compose different sentences.¹

Cognitive Process is part of functional linguistics which offers different principles from formal linguistics in viewing language. Formal linguists argue that language use is embodied in very general cognitive principles and linguistic explanations must transcend boundaries between various levels of analysis.² Cognitivism refers to a linguistic theory based on the traditional view of the direction of the causal relationship (cause and effect) between language and thought.³ Cognitive semantics seeks to explore human natural interactions with the environment and the world. Not only limited to linguistic knowledge included in the dictionary, cognitive semantics is an entry point for other broader knowledge, namely cultural knowledge and human experience. The principles of cognitive semantic analysis according to Evans and Green in their book *Cognitive Linguistics* are in the form of concept formation, semantic structure, meaning representation, and meaning formation.⁴ Cognitive semantics examines the relationship between experience, conceptual systems, and the semantic structures embodied by language. In particular, cognitive semantics investigate conceptual structure (knowledge representations) and conceptualization (constructed meaning). Explanations about grammatical patterns cannot only be

¹ Noam Chomski, *Language and Mind* (New York: Cambridge University Press, 1972), 100–103.

² John I. Saeed, *Semantics* (Malden: Blackwell Publishers, 1997), 300.

³ John Lyons, *Linguistic Semantics* (New York: Cambridge University Press, 1995), 97.

⁴ Vyvyan Evans dan Melanie Green, *Cognitive Linguistics* (Edinburgh: Edinburgh University Press, 2006), 48.

analyzed through abstract syntactical principles, but also through the meaning desired by the speaker in a particular context of language use.⁵

Adherents of cognitive semantics argue that we do not have direct access to reality, and therefore, reality as reflected in language is a product of the human mind based on their experience of developing and behaving.⁶ In other words, meaning is a conventionalized conceptual structure and language is a way of externalizing all the mechanisms contained in the brain.⁷ This conceptualization process, according to cognitive semantics, is heavily influenced by metaphor as a way for humans to understand and talk about the world. In addition, cognitive semantics also examines the speaker's conceptual processes, including viewpoint shifting, figure-ground shifting, and profiling.⁸ Cognitivism is a part of functional linguistics that offers very different principles from formal linguistics in viewing language. Externally, functional linguists argue that principles of language use are embodied in very general cognitive principles; and internally they argue that linguistic explanations must transcend boundaries between the various levels of analysis.⁹ For example, an explanation of grammatical patterns cannot only be analyzed through abstract syntactical principles, but also through the desired meaning of the speaker in a particular context of language use. functional linguists argue that principles of language use are embodied in very general cognitive principles; and internally they argue that linguistic explanations must transcend boundaries between the various levels of analysis.¹⁰

Cognitive metaphors tend to focus on meanings that are based on logic as a result of human life experiences. Experiences that continue to be repeated without us realizing it give rise to a mapping in the language process. This mapping is called a metaphor. Metaphor with a cognitive approach was first introduced by Lakoff and Johnson.¹¹ Conceptual metaphors see the connection between the two domains, namely the domain of the source and the domain of the target, in the form of mapping or correspondence. The source domain is used for the concept of the area where the metaphor is described, while the target domain is used for the concept of the area where the metaphor is applied.¹²

Metaphors are used according to certain functions and purposes. Knowles and Moon see metaphor as the basis for relationships in word formation and meaning. Concepts and meanings

⁵ Saeed, *Semantics*, 300.

⁶ Saeed, 300.

⁷ K. M. Jaszczolt, *Semantics and Pragmatics: Meaning in Language and Discourse* (Edinburgh: Pearson Education, 2002), 345.

⁸ Saeed, *Semantics*, 302.

⁹ Saeed, 300.

¹⁰ Saeed, 300.

¹¹ George Lakoff dan Mark Johnson, *Metaphor We Live By* (London: The University of Chicago Press, 1980).

¹² Muarry Knowles dan Rosamund Moon, *Introducing Metaphors* (New York: Routledge, 2006), 33.

can be expressed in words through metaphors according to the sociocultural context of society. Thus, to find out the meaning of metaphors in words or phrases in this study, the theory from Knowles and Moon was used. They argue that metaphor is pervasive in language. Both put forward two basic principles in metaphor. The first principle is the relation to the word. Metaphor is the basic process of word formation and word meaning. Concepts and meanings are lexicalized or expressed in words through metaphors. The similarity of concepts between the two things forms the basis for the formation of metaphors. The second principle is its relation to discourse. Metaphor is important because its function is to explain, classify, evaluate, and entertain. In this second principle, metaphor is no longer seen word for word, but as a whole related to its function in communication. According to Knowles and Moon, many understanding of something will be better by using metaphors.¹³

Conceptual metaphors are analyzed as a process of cognitive conceptualization depending on three things, namely (1) source domain, (2) target domain, and (3) mapping. or correspondence (a set of mapping relations or correspondences). Correspondence in metaphor consists of two categories, namely: (1) ontological correspondence refers to the basic nature of the relationship between two entities, and (2) epistemic correspondence refers to knowledge in our knowledge that connects the two that entity. There are two concepts, namely abstract and concrete. Abstract concepts are constructed systematically from concrete concepts through a metaphorical process. Lakoff and Johnson named the abstract concept a conceptual metaphor, which is defined as —generalized metaphorical formulas that characterize specific abstractions. So, what is called a conceptual metaphor is a certain abstraction embodied in generalized metaphors. Divided into three, namely 1) structural metaphor, 2) orientational metaphor, 3) ontological metaphor.¹⁴

Structural metaphor is a concept formed metaphorically from one concept to another which is based on two domains, namely the source domain (RSu) and the target domain (RSa). Orientational metaphors are metaphors related to spatial orientation, such as top-down, inside-out, front-back. The meaning of a word is obtained from the relationship between language symbols/symbols, mental images, and referents/references. This meaning is a mental image that arises in a person's mind when he hears or reads a language sign.¹⁵

Orientational metaphors are metaphors related to human spatial abilities, namely spatial orientation such as up-down, inside-out, and so on. This spatial orientation arises from the fact that we have bodies, and bodies function within the physical environment. This metaphor is not

¹³ Knowles dan Moon, 4–5.

¹⁴ Alan Cruse, *Meaning in Language: An Introduction to Semantics and Pragmatics* (New York, 2004), 201.

¹⁵ C. K. Ogden dan I. A. Richards, *The Meaning of Meaning* (San Diego: HBJ Books, 1989).

arbitrary, but has a basic connection in physical experience and culture. The metaphor “rational is up”, “emotional is down.

Ontological metaphors are metaphors that conceptualize abstract things, such as thoughts, experiences, and processes into something concrete. In understanding metaphors, there are two approaches that can be used. The first is the classical approach and the second is the cognitive approach. The classical approach places metaphor as part of language style, an aesthetic means to make language more beautiful and artistic. The cognitive approach places metaphor as part of literal language, the language we use every day. Metaphor is a picture of human cognition (thinking) as a cultural society.

The spatial aspect that is of concern to the spatial conceptualization research produced by the dominant metaphor is found in Acehese society both related to Aceh's culture and nature. In aceh culture Rumoh Aceh has its own functions and activities: Porch keue (front space). The front space keue porch is a wide and elongated room without a partition. This room is usually used as a place to receive guests, recite the Koran, a place to rest for men, a place to eat together. On the porch of the keue front space there is a display of paintings, which according to the people of Aceh, the more paintings displayed, the higher their status among the people. The central foyer of the center space has three rooms; inoeng porch, vines, and anjoeng porch. The inoeng porch and the anjong porch are located on the left and right ends, respectively. while between the two there is a room called vines. The vines function as a connecting room between the keue porch and the likoet porch. Access to the vines is only limited to family members or female mahrams living in the house. The inoeng porch is the bedroom used by the head of the family, while the anjoeng porch is the bedroom used by girls. If you have more than one daughter, the head of the family will sleep in the back room as long as you can't build a separate new room. The uniqueness of the inoeng porch is that the space can be used as a wedding venue at weddings besides that the floor which is made of planks can be disassembled to bathe the corpses of family members. The likoet porch is the back porch. The height of the likoet porch is the same as the height of the keue porch. The likoet porch is also a large room without a partition. This room is used as a place for women to carry out activities such as weaving and weaving cloth. In some houses the likoet porch also doubles as a kitchen, but there are also those that separate the likoet porch from the kitchen.

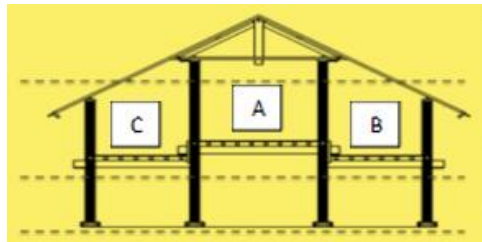
RESEARCH METHODS

The method used is a qualitative method with descriptive analysis, namely approaching, observing, analyzing, interpreting, and explaining data that has been collected systematically, factually, to describe a phenomenon of language use. The use of descriptive methods is considered to focus on the characteristics and characteristics of natural language data so that valid

data descriptions are produced to be analyzed. The descriptive method suggests that the research is carried out solely on the basis of existing facts or phenomena which are indeed empirically alive in the speakers so that what is produced or recorded is in the form of language descriptions that are as they are.¹⁶ Namely the description of how cognitive processes occur in generating conceptual metaphors to connect between the source and target domains, and finding the basis of the metaphor that determines the source-target relationship.¹⁷ The cognitive semantic conceptual metaphor theory of Lakoff and Johnson clarified by Cruse & Croft and Saeed is used to answer the problems posed. Cognitive semantics is an approach based on the experience of the human thinking system which is realized in the form of his life behavior as an experience related to the sociocultural and historical experience of a community. Metaphor is not just a style of language and a rhetorical device.

RESULT AND DISCUSSION

Conceptual semantic theory put forward by Lakoff and Johnson is used to analyze metaphorical types and image schema theory put forward by Cruse and Croft is used to analyze image schemes.^{18,19} The spatial conceptualization generated by the dominant metaphor found in Acehnese society is divided into three main spaces; seuramoe keue (front seuramoe), rumoh inoeng (middle seuramoe), and seuramoe likoet (back seuramoe) space related to the container (container) is categorized as the concept of container space in Acehnese houses, while the conceptualization of space related to place is categorized as the concept of space in aceh nature.



Figures: 1

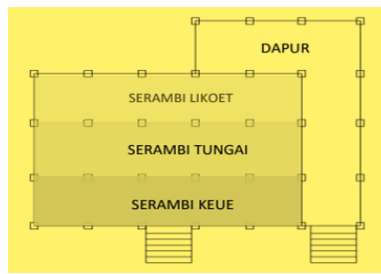
The concept of container space in Aceh's house is the concept of container space based on the experience of the human body when it is in a container, room or room. The container, room, or room will limit us to the area outside it.

¹⁶ Sudaryanto, *Linguistic Methods in the Direction of Understanding Linguistic Methods* (Yogyakarta: Gadjah Mada University Press, 1992), 62.

¹⁷ Devi Nirmala, *Metaphors in the Discourse of Reader Letters in Indonesian Language Daily Newspapers. Cognitive Linguistics Review*, Dissertation (Yogyakarta: UGM, 2012).

¹⁸ Lakoff dan Johnson, *Metaphor We Live By*.

¹⁹ Cruse, *Meaning in Language: An Introduction to Semantics and Pragmatics*.

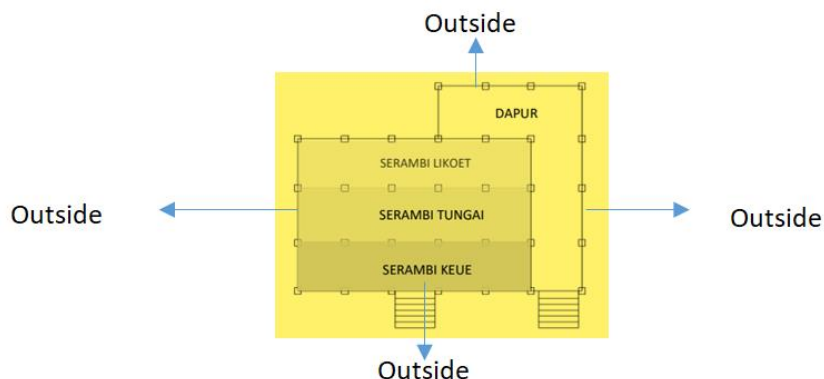


Figures: 2
Space Concept (Container)

Semaroo is a container and when we are in a room then we are in a container will bring up the concept of the inside, namely we who are inside and outside; full and empty; as well as out and in. In the metaphors generated in aceh houses in aceh culture Seuramoe likoet, seuramoe tungai, seuramoe keue is, the conceptualization of space (container) consists of: (1) the concept of inside-out (in-out), (2) the concept of full-empty -empty), and (3) the concept of content image

A. Inside – Outside (In-Out)

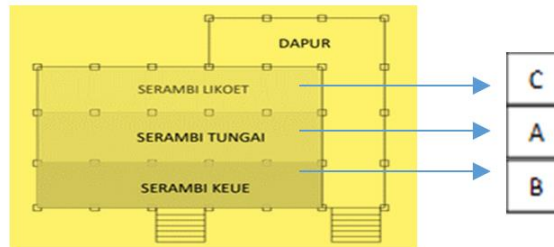
Inside – Outside (In-Out) The concept of inside (in) is understood as a place that is in the edge of the room, while outside (out) is understood as a place that is not part of something itself. The metaphor of the Aceh house mapping the image of the inner and outer space (in-out) is Seuramoe likoet (back room), seuramoe tungai (middle room), seuramoe keue (front room) which can be seen in the following image scheme:



Figures : 3
Inside-Out Metaphor Concept
Container = In-Out

B. Blank (Content)

The room (container) has inside and outside (in-out) so that something can enter or leave which of course makes the room filled, full, or empty. The metaphor for the Acehnese house concept of content is *seuramoe likoet*, *seuramoe tungai*, *seuramoe keue*.



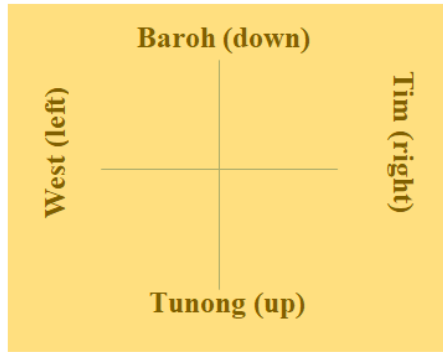
Figures : 3

The image of an empty content room in *Seurambi* depicts different functions "C" images a space located at the back which is called *seurambi Likoet* the name of the porch as a function of space indicates empty in the back area and can be entered by people who occupy the house used to be used as a kitchen and a place to eat for families "*jak eik aju u semramoe likoet bu ka teuhidang*" quickly going up to the rice dining room is already available. "A" imaged that the upper room is higher than the *likoet* seedbed, which is the main room of the family as the most important and main component of the Acehnese house "*hi nyak bek ka tamong u tunggai nyan kama ureung chik*" son, don't go up that is the parents' room. "B" has an image as a lounge and also a resting place for all members of the homeowner's family, *Keue* porch can also be used as a place to receive guests. "*Teuku neumeustep sigra u seramoe kamoe*" sir, please enter the room at our place.

C. The Concept of Space

In the metaphor of aceh culture is the concept of space where (space) relates to space as the entire surface of the earth or nature where humans, animals and plants live. In this study, the concept of space contained in metaphors related to nature, namely direction consists of (1) the up-down concept, (2) the left-right image concept.

North Baroh (down)

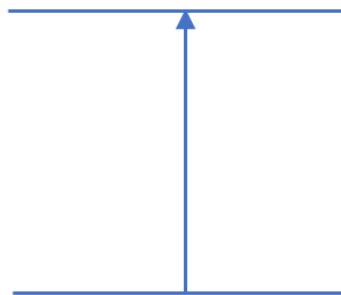


Figures : 4

D. Up-Down

Spatial Aspects in Acehnese culture, such as in the open air, Acehnese people usually use metaphors in the open world to map the up-down (up-down) spatial concept, namely the Baroh (north, bottom), tunong (south, up) metaphors which are the markers image of space up and down (space: up and down) in the wind direction metaphor

Up Up



Down (Down)

Figures: 5

Schematic image of space UP, Down in nature

The metaphor of open space in this element includes all open space in nature in all activities as marked when people step into a place whether it is to the market, to the rice fields, to the sea. The metaphor of imaging up (up) refers to an activity carried out in the north which refers to the direction of the wind "Lon jak u baro siat" I want to go north for a while. The metfore chart below (down) shows the activities carried out in the south, which means that the activities were carried out under "Fatimah Ka in Seumula in Blang Tunong" Fatimah has planted rice in the fields. Fatimah's rice planting activity was carried out in her rice fields which are located to the south.

CONCLUSIONS

Conceptual metaphors are metaphors that are formed from the forms expressed by the people of Aceh, such as experience when it comes into contact with containers (containers) and places (space). This experience unknowingly then creates a conceptualization of space in a metaphor in a culture that exists in the people of Aceh. The concept of space in the Acehese people seen from the metaphor of the Acehese house and the surrounding nature consists of: The concept of container space; (1) the concept of inside-out (2) the concept of full-empty (3) the concept of content image. space; (1) up-down concept, (2) (left-right concept)

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