

Metaphors in Jawa Barat tourism destinations promotion texts

Eva Tuckyta Sari Sujatna, Heriyanto and Kasno Pamungkas

Linguistics Department, Faculty of Humanities

Universitas Padjadjaran, Indonesia

Abstract

Many researchers do study on metaphors, but it is very limited research of the metaphors in tourism destination promotion, especially Jawa Barat tourism destination promotion. This study tries to figure out the types of metaphors found in tourism destination promotion texts. The method applied on this study is a descriptive method. The data are taken from Jawa Barat tourism destinations promotion texts in printing and nonprinting media. The classification of the data refers to Newmark's metaphor classification. Results show that dead metaphor is the dominant metaphor found in data. The dead metaphor (36%) followed by metaphorical neologism or metaphorical neologism (29%), cliché (21%), and stock or standard metaphor (14%) as the last or least used in the Jawa Barat tourism destinations promotion texts.

Keywords: dead metaphor, metaphorical neologism, cliché, standard metaphor, Jawa Barat tourism destination promotion

Introduction

Jawa Barat or sometimes called West Java is one of the thirty four provinces in Indonesia. As an archipelago, Indonesia has about 13.466 islands with the five biggest islands. The five biggest islands are Jawa, Kalimantan, Sumatera, Sulawesi, and Papua while Jawa Barat is the part of Jawa Island. In Jawa Barat, the vernacular use in this area is Sundanese. Sundanese is in the second position of the number of speakers in Indonesia, after Javanese. That is why, the promotion texts of Jawa Barat tourism destination are influenced by Sundanese.

According to tourists' statistical data, Jawa Barat is in the fifth position of the tourists' numbers after Bali, DKI Jakarta, DI Yogyakarta, and Jawa Timur. Provincial Tourism Service of Jawa Barat stated in *Jawa Barat in Figures 2012* that 28,300,085 tourists (domestic tourist 844,557 and foreign tourist 27,455,528) come to visit Jawa Barat in 2010. Many tourists come to visit Jawa Barat to enjoy Jawa Barat tourism destination, culinary, and also its art and culture.

There are many ways to improve the number of tourists visiting to Jawa Barat. One of them is by giving information through promotion texts. By giving information of tourism destinations in Jawa Barat through promotion texts, the tourists will be interested in visiting the tourism destinations.

Metaphor is a figure of speech closer to emotion since emotive words can express someone's emotion or someone's feeling. As Lakoff and Johnson (1980:1) stated "...that metaphor is pervasive in everyday life not just in language but in thought and action". By using metaphors (or language) in tourism destination promotion texts, the writer tries to persuade readers (or tourists) to visit such destination places.

This study tries to figure out metaphors found in Jawa Barat tourism destinations promotion texts. Promotion texts used in this research are leaflets, booklets, or brochures (in Bahasa Indonesia) used as the promotion tools. Bahasa Indonesia or sometimes called Indonesian language is the official language used by Indonesian people.

Many researchers found that metaphor is effective in promotion, as Heidt (2013: 248) argued that "... presidents turn to metaphor because they recognize the power of metaphor, the ability of metaphor to connect public policy to common conceptions of America, and the difficulty opponents have in countering metaphorical depictions." Earlier, Baum et al. (2009: 428) argued in their article titled *Social vaccines to resist and change unhealthy social and economic structures: a useful metaphor for health promotion* that "...The vaccine metaphor should be helpful in arguing for increased action on the social determinants of health."

Method

Design

The research was designed to analyze the types of metaphors found in the leaflets and brochures about Jawa Barat tourism destinations promotion. The data obtained from booklets and brochures of Jawa Barat tourism destinations promotion texts.

Procedure

The method used in this research is descriptive method. It is a qualitative study. First of all, the researchers collected the data containing metaphor from tourism leaflets or brochures. After collecting the data, the researchers classified the data related the metaphor types.

The data containing metaphors are classified into Newmark's six classifications: dead metaphor, cliché metaphor, standard or stock metaphor, recent metaphor, original metaphor, or adapted metaphor. Then, the researchers analyze and describe the types of metaphor found the Jawa Barat tourism destinations promotion texts written in Bahasa Indonesia.

After collecting the data, the researchers assorted items associated to metaphor types. Items were assorted the following six Newmark's classifications: dead metaphor, cliché metaphor, standard or stock metaphor, recent metaphor, original metaphor, or adapted metaphor. Then, the researchers tried to analyze and describe the types of metaphor found at the Jawa Barat tourism destinations promotion texts in Bahasa Indonesia.

Theoretical Framework

The word metaphor is redefined by Nietzsche as the word *übertragen*. It derived from German verb *übertragen* as Daniel Breazeale explained in Murphy (2001: 1) that

"The operative word in Nietzsche's discussion of this [metaphor] is übertragen, which means "to carry over," "transfer," "translate," "transmit," etc. A contemporary instance of the process designated by the term is the "transference" of sound waves into electromagnetic signals. Translated literally into Greek,

übertragen becomes μεταφορά recondite as this etymological excursus might appear it provides us with an essential clue for interpreting Nietzsche's notorious claim that all words are "metaphors."

Lakoff and Johnson (1980: 5) defined metaphor (in their book "Metaphor We Live By" refers to metaphorical concept) as follow "The essence of metaphor is understanding and experiencing one kind of thing in terms of another."

Since metaphor is argued as understanding and experiencing, it can be related to culture. Metaphor and culture are very close. As Kovecses argued (2006: 1) that

"...metaphor and culture can be seen as intimately linked. After all, metaphor can be viewed as the ornamental use of language. Thus, metaphor and culture may be seen as being related to each other because they are combined in literature – an exemplary manifestation of culture".

From the above argumentation, it is said that metaphor and culture is an exemplary manifestation of culture. Moreover Kovecses (2006: 2) explained that "In such cases, the metaphors we use to understand these intangibles may become crucially important in the way we actually experience the intangibles in a culture. In short, on this view of metaphor, metaphors may be an inherent part of culture."

Promotion and Metaphor

There are many types of promotion media. They could be printing or non-printing media. The printing media could be leaflets, brochures, booklets, billboards, or even street banners. The non-printing media could be radio advertisement, TV, or social media. The last type, social media is now more popular than others. Some people choose to promote their product through the social media than the printing media since it would be cheaper, faster, and more attractive to some people. The data obtained in this research is both printing and non-printing media: brochures and leaflets.

People usually use metaphor in their promotion. McQuarrie and Mick (1996) mentioned that "Advertisements often make use of metaphors". *The World is in your Hand* is a promotion of a cellular phone. It introduces a metaphor, by using your cellphone you can communicate to people around the world. Without visiting the place where the people live, you can connect them easily, in other words, the world is in your hand.

People use metaphor not only in promoting cellular phones but also promoting tourism destinations. In Bahasa Indonesia, the words "*burung nirwana*" or 'paradise bird' used to describe "burung Cendrawasih" or 'Cendrawasih bird'. The bird Cendrawasih is an endemic animal from Papua. Papua is one of the Indonesia islands. It is one of tourism objects in Indonesia. Cendrawasih bird has beautiful colors of fur, so it is compared to paradise that is why the birds called paradise birds. Here there is a relationship between metaphor and religion

Bandung is the capital city of Jawa Barat it is called "*Kota Kembang*". *Kota* means city and *kembang*, is a Sundanese word (Sundanese is a vernacular in Jawa Barat), means flower. To attract the tourist visit to Bandung, people usually use Kota Kembang than the word Bandung in their promotion media.

Types of Metaphors

Metaphor is one of the figures of speech besides simile, personification, hyperbole, and understatement. Metaphor is called a figure of speech, since metaphor is not straightforward. As Richards et al. (1989: 106) describes “*In a metaphor, no function words are used. Something is described by stating another thing with which it can be compared*”.

Metaphor is very close to culture, as Eder (2009: 3) stated “*Metaphor can be viewed as the ornamental use of language, and a lot about metaphor and culture arises from what we have heard or learned in school about it, such as for instance creative writers or poets who use metaphors.*”

Since metaphor and culture arise from what we have heard or learned, they are about experiences; the experiences are in thought. When something is in thought, it will relate to someone’s perception, someone’s feeling, or even someone’s emotion. The writers use metaphors to persuade or influence the readers’ thought in introducing their products, in this case the tourism destinations. By using metaphors in promoting their tourism destinations, the writer of the promotion texts tries to offer the experience to the tourists.

This paper discusses four types of metaphor from the six Newmark’s classifications since the researchers did not find the data related to original metaphor and adapted metaphor.

Newmark (1988: 106-113) argued that “*Dead metaphor, viz. metaphors where one is hardly conscious of the image, frequently relate to the universal terms of space and time, the main part of the body, general ecological features and the main human activities.*” In Bahasa Indonesia, the examples of dead metaphor are *kaki gunung* ‘foot of the mountain’ and *mata air panas* ‘hot spring’.

The second type of metaphor, cliché metaphor, according to Newmark (1988: 107-108) “...is temporarily outlived their usefulness, that are used as a substitute for clear thought, often emotively, but without corresponding to the fact of the matter.” In English, the examples of cliché metaphor are the words *backwater* and *breakthrough* in the sentence *The country school will in effect become not a backwater but a breakthrough.*

The third type of metaphor is stock or standard metaphor. Newmark (1988: 108-109) defines that:

“A stock metaphor as an established metaphor which in an informal context is an efficient and concise method of covering a physical and/ or mental situation both referentially and pragmatically - a stock metaphor has a certain emotional warmth- and which is not deadened by overuse. “

The example of stock or standard metaphor in English is “keep the pot boiling”. From the example, it is described that the pot is boiling, as we know that is boiling is something liquid not the pot.

The fourth type is recent metaphor or a metaphorical neologism. It is called neologism since the words used are new metaphors or renew themselves in language. The examples of metaphorical metaphors are *walkman* from the word walk and man. The metaphor has a new meaning ‘*portable cassette player*’. The metaphor *software* is from the word *soft* and *ware*, they make a new meaning ‘is a collection of instructions that enable computer’s processor to perform specific operations.’

Discussion

The fourteen data are taken from the ten texts. From the six Newmark's classification of metaphor, the researchers of the study have found that the dominant metaphor is the dead metaphors, followed by recent metaphors or metaphorical neologisms, cliché, and the last position is stock or standard metaphors as described in the following data.

Text 1

"Gunung Tangkuban Perahu menjadi salah satu daerah tujuan wisata
mountain Tangkuban Perahu become one of area destination tourism
yang menarik di Jawa Barat. Lingkungan alamnya yang sejuk, dan
which interesting in Jawa Barat environment nature which cool and
sumber mata air panas di kaki gunungnya, serta deretan kawah yang
source water spring hot at foot mountain and row crater which
memanjang menjadi daya tarik tersendiri."
lengthwise become attractiveness separate

From Text 1, it can be found one cliché and two data as dead metaphors. The cliché is *Lingkungan alamnya yang sejuk* and the dead metaphors are ... *mata air panas*... and ... *kaki gunung*.... The phrase *lingkungan alamnya yang sejuk* is a cliché since the word *sejuk* is used as a substitute for clear thought, often emotively, but without corresponding to the fact of the matter.

Mata air panas is a dead metaphor, *mata* means eye, *air* means water, and *panas* means hot. It is classified into dead metaphor since *mata* 'eye' relates to the universal terms of space and time, the main part of the body. In English, the metaphor *mata air panas* means 'hot spring', but the phrase 'hot spring' in English is not a dead metaphor.

The second dead metaphor in Data 1 is *kaki gunung*. The word *kaki* means foot and *gunung* means mountain. It is classified into dead metaphor since the phrase *kaki* 'foot' relates to the universal terms of space and time, the main part of the body. In English, the phrase becomes foot of the mountain and it is also one of the dead metaphors.

Text 2

"Disebut Cilauteureun karena kondisinya mirip aliran sungai air laut
called Cialuteureun because condition its similar flow river water sea
yang eureun atau diam seakan tak mengalir."
which stop or not moving as if not flow

In Text 2, there is one recent metaphor or a metaphorical neologism. The word *Cilauteureun* is from Sundanese words *C(a)i + laut + eureun*. *Ci* is shorten from *Cai* means water, *laut* means sea, and *eureun* means stop or motionless or it becomes 'motionless sea water'. The word *Cilauteureun* becomes the name of the beach which has a beautiful scenery. The sea water is motionless, that is why the word is classified into a metaphorical neologism, since it has a new meaning *Ci laut eureun* or motionless sea water.

Text 3

“**Santolo** itu aslinya bahasa Belanda, Zon Tulu atau San Tulu. Matahari
Santolo that origin language Dutch Zon Tulu or San Tulu Sun

Tenggelam. Sebab dari sana kita dapat menyaksikan keindahan
sink because from that we can see beauty

pemandangan matahari tenggelam secara jelas.”
scenery sun sink in clear

Text 3 describes that the word Santolo is a recent metaphor or a metaphorical neologism. The word Santolo is from Dutch, Zon + Tulu. Zon means sun and it becomes San while Tulu means sun set and becomes tolo. The word Zon tulu or Santolo, means Sunset, is classified into a metaphorical neologism since it has a new meaning ‘a place where we can see a beautiful sunset.’

Text 4

“Hal itu merupakan salah satu bukti sejarah bila pulau Santolo
matter that denote of one proof history when island Santolo

merupakan salah satu urat nadi perekonomian penting ketika itu
denote of one nerve economy important at time that

di wilayah selatan Jawa Barat.”
in area south Jawa Barat

Text 4 describes a dead metaphor, *urat nadi perekonomian*. The phrase *urat nadi perekonomian* is a dead metaphor since *urat nadi* means *nerve*, and *perekonomian* means economic matters, so it becomes the nerve of the economy matters. Both Bahasa Indonesia (*urat nadi perekonomian*) and English (the nerve of the economic matters) are classified into dead metaphor since the phrase *urat nadi* (in Bahasa Indonesia) and the nerve (in English) relates to the universal terms of space and time, the main part of the body.

Text 5

“Jika melancong ke Santolo, jangan khawatir, di sepanjang perjalanan
if travel to Santolo not worry in along trip

dari manapun berangkat, akan disuguhi pemandangan alam yang
from everywhere go will give scenery nature which

menakjubkan. Mulai hamparan sawah, kebun teh, sampai hutan
incredible start carpet rice field plantation tea up to forest

lebat akan menemani perjalanan.”
heavy will accompany trip

In Text 5 there are two metaphors: cliché and stock or standard metaphors. A cliché in Data 5 is the phrase *disuguhi pemandangan alam yang menakjubkan*. It is classified into a cliché since the word *menakjubkan* is used as a substitute for clear thought, often emotively, but without corresponding

to the fact of the matter. The second type of metaphor found is stock metaphors. The words *hamparan sawah, kebun teh, sampai hutan lebat akan menemani perjalanan* are classified into stock metaphors since they have certain emotional warmth. It is described that *hamparan sawah, kebun teh, sampai hutan lebat akan menemani perjalanan*, and the words *hamparan sawah, kebun teh, sampai hutan lebat* are inanimate, as we know the word *menemani* or to accompany is used by animate.

Text 6

“Pantai Tanjung Pakis berada di ujung Utara Karawang, pantai pasir putih
Pantai Tanjung Pakis be in end North Karawang beach sand white

dengan ombak yang mengalir tenang dan indah, ini dikarenakan
with wave which flow calm and beautiful this because

Pantai Tanjung Pakis terletak pada teluk di semenanjung antara
Pantai Tanjung Pakis located on bay in peninsula between

Kabupaten Bekasi dan Kabupaten Karawang.”
district Bekasi and district Karawang

Text 6 describes a stock metaphor or a standard metaphor. The stock or standard metaphor found is *ombak yang mengalir tenang dan indah* ‘the wave dances in harmony’. It is classified into stock or standard metaphor since the words *yang mengalir tenang dan indah* has a certain emotional warmth. It is described that *ombak yang mengalir tenang dan indah* is inanimate, as we know the word *mengalir* or to dance is used by animate.

Text 7

“Cipanas Cileungsing berada di kaki gunung Tampomas sebelah utara kota
Cipanas Cileungsing be in foot mountain Tampomas part north city

Sumedang. Di daerah tersebut banyak sekali muncul mata air panas
Sumedang in area that many very appear water spring hot

lebih dari 10 titik, tetapi yang letaknya dipinggir jalan dan debit
more than 10 point but which located edge street and debit

airnya yang cukup tinggi yaitu Cipanas Cileungsing Buahdua dan
water which enough high that is Cipanas Cileungsing Buahdua and

Cipanas Conggeang.”
Cipanas Conggeang

Text 7 has two metaphors. Both of the metaphors are dead metaphors. The first dead metaphor is *kaki gunung*. The word *kaki* mean foot and *gunung* means mountain: *kaki gunung* means ‘foot of the mountain’. The second dead metaphor is *mata air panas*, *mata* means eye, *air* means water, and *panas* means hot ‘hot spring’. The two metaphors *kaki gunung* and *mata air panas* are dead metaphors since the phrase *kaki* ‘foot’ and *mata* ‘eye’ relate to the universal terms of space and time, the main parts of the body. The two metaphors have a little bit difference, the first one, *kaki gunung* and ‘foot of the mountain’, are dead metaphor while *mata air panas* is a dead metaphor but ‘hot spring’ is not a dead metaphor.

Text 8

“Batu Hiu terkenal akan karang besarnya yang menyerupai ikan hiu.”

Batu Hiu known with coral big which resemble fish shark

Text 8 has one recent metaphor or a metaphorical neologism, the phrase Batu Hiu. *Batu* means rock and *hiu* means shark. It is classified into a metaphorical neologism since it has a new meaning. Batu Hiu is a name of a tourism destination in Pangandaran ‘a huge rock looks like a giant shark’.

Text 9

“Pandangan lepas ke ujung cakrawala memberi Anda ketenangan
view free to edge firmament give you serenity

dan kenangan berlibur yang menyenangkan.”
and memory holiday which delight

Text 9 has a cliché, *pandangan lepas ke ujung cakrawala*. It is classified into cliché since the phrase *ujung cakrawala* is used as a substitute for clear thought, often emotively, but without corresponding to the fact of the matter.

Text 10

“Pantai Apra ternyata menyimpan sejarah tersendiri, dalam hal

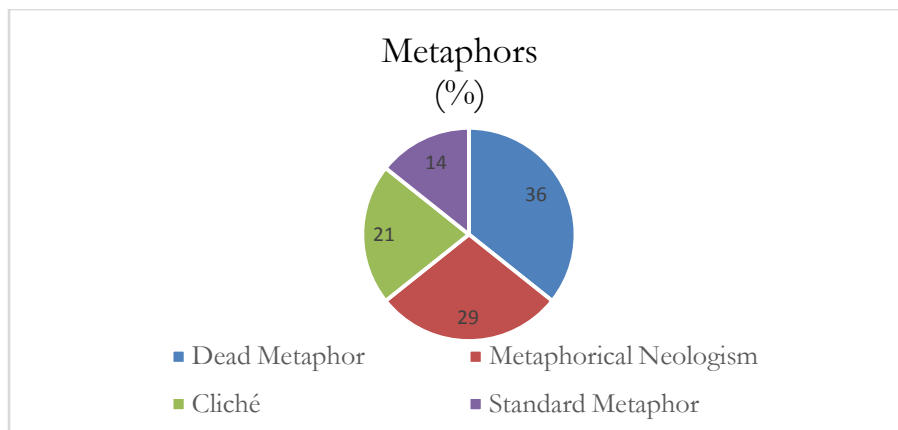
Pantai Apra in fact has history separate in case

menjadi saksi sejarah pemberontakan Angkatan Perang Rakyat Semesta
become witness history rebellion Angkatan Perang Rakyat Semesta

(APRA) pada awal kemerdekaan Indonesia.”
(APRA) in beginning independence Indonesia

Text 10 has a recent metaphor or a metaphorical neologism. Pantai APRA is a name of a beach. It is one of tourism destinations in Jawa Barat. APRA is an acronym from A stands for Angkatan, P stands for Perang, R stands for Rakyat, and A from semesta. It is classified into a metaphorical neologism since it has a new meaning; APRA became a name of tourism destinations in Jawa Barat.

The researchers have found the four types of metaphor relating to the Newmark’s six classifications as described in the following pie chart:



From the Metaphor chart, it can be seen that Dead metaphor is the dominant metaphor found in the texts. It reaches to 36% while metaphorical neologism reaches 29%, cliché reaches 21%, and standard metaphor reaches 14% as the last. The domination of *Dead Metaphor* use in this research shows that in promoting the tourism object, it is more descriptive to employ this metaphor. Presenting the main part of the body, general ecological features and the main human activities in the promotion text are useful to develop consciousness of the object image. In addition, it gives more description of the object. While metaphorical neologism is often used and putting itself in the second dominant metaphor due to the importance of new terminology or word formation regarding the naming of the tourism objects and their etymologies.

Conclusion

As the result of the research, it can be concluded that metaphors can be found in the tourism destinations promotion texts, especially in Jawa Barat tourism destinations promotion texts. From the ten text collected, there are fourteen data obtained containing metaphors. The highest position is dead metaphors followed by recent metaphors or metaphorical neologisms, cliché, and the last stock or standard metaphors.

References

- Eder, Katharina. *Metaphor and Culture*. German: GRIN Verlag, 2009
- Fran Baum, Ravi Narayan, David Senders. "Social vaccines to resist and change unhealthy social." *Health Promotion International*, 2009: 428-433.
- George Lakoff and Mark Johnson. *Metaphors We Live by*. Chicago: The University of Chicago Press, 1980
- Heidt, Stephen J. "Presidential Rhetoric, Metaphor, and the Emergence of the Democracy, Promotion Industry." *Southern Communication Journal*, 2013: 233-255.
- Jack Richards, John Platt, Heidi Weber. *Longman Dictionary of Applied Linguistics*. London: Longman, 1989.
- Jenkins, Timothy. "Review article Janet Martin Soskice Metaphor and Religious Language." *Journal of Literature and Theology*, 1989: 219-239.
- Kovecses, Zoltan. *Metaphor and Emotion*. New York: Cambridge university Press, 2007.
- . *Metaphor in Culture*. New York: Cambridge University Press, 2006.
- MacCannel, Dean. *A New Theory of the Leisure Class*. New York: McGraw-Hill, 1976.
- McQuarrie, Edward F, David Glen Mick. "Figures of Rhetoric in Advertising Language." *Journal of Consumer Research*, 1996: 424-438.
- Murphy, Tim. *Nietzsche, Metaphor, Religion*. New York: State University of New York, 2001.
- Newmark, Peter. *A Textbook of Translation*. Singapore: Prentice Hall, 1988