

METAPHORICAL FORCES OF EXPRESSIONS IN LETTERS TO THE EDITORS IN *BAHASA INDONESIA*

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ABSTRAK

Kajian terhadap metafora dalam tulisan ini memfokuskan pada daya metaforis yang terdapat dalam ungkapan-ungkapan yang digunakan penulis surat pembaca. Daya metaforis merupakan makna lapis kedua yang dapat diklasifikasikan menjadi eksistensial, kuantitatif, kualitatif, direksional, spasial, gerak, dan temporal, yang mengimplikasikan pengalaman hidup yang menunjukkan keberadaan, perkembangan, kualitas, gerak, dan pemanfaatan ruang dan waktu dalam dunia dimana manusia tinggal. Pengalaman itu merasuk dalam manah yang diaktifkan ketika berbahasa.

Kata Kunci: metafora, daya metaforis, ungkapan metaforis, makna lapis kedua

ABSTRACT

This study focuses on the metaphorical forces conveyed in the metaphorical expressions used in the letters to the editors, which are considered as the second-order meaning. Classified into existential, quantitative, qualitative, directional, spatial, motion, and temporal, these forces imply living experiences showing the existence, development, quality, movement, and space and time used by humans in their lives in the world. The experiences built in the mind are activated when language is used.

Keywords: metaphors, metaphorical forces, metaphorical expressions, second order of meaning

INTRODUCTION

Letters to the editors is a column of daily newspapers or magazines which is used to express opinions, feelings, and thoughts in connection with all the events happening in the society. It may function to claim or protest towards what is not good for life in terms of belief, ethics, and morals. The areas of topics which become the interests of the writers of letters to the editors are related with everything that can cause loss, discomfort, insecurity, fear, danger, which are done by individual persons, groups or institutions.

Therefore, letters to the editors is usually directed to related individuals or institutions functioning as interlocutors. The meaning represented in the discourse is a manifestation of the social and psychological needs of the writers as locutor for maintaining their life to fulfill their needs. The meaning is communicated with the use of metaphorical expressions.

The study of metaphors has been done by many experts or researchers in their own fields (see Wahab, 1986; Murtadho, 1999; Siregar, 2004; Oktavianus, 2005; Ruiz, 2006; Bagea,

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2010). They study metaphors from different perspectives or data sources different from what this study deals with. This study is basically influenced by Lakoff and Johnson (1980; 2003) who propose conceptual metaphors. It deals with the metaphoricality of the expressions used by writers of the letters to the editors in daily newspapers written in Bahasa Indonesia. The expressions collected as the data are those having metaphorical forces representing conceptualization connecting a concept with another concept. To analyze them, the writer of this paper used abductive inferential (Krippendorff, 2004), pragmatic identity, distributional, referential, and reflexive introspective methods (Sudaryanto, 1993).

Metaphors studied in this paper are those which are derived from metaphorical expressions in the letters to the editors conveying metaphorical forces which become the second-order meaning (Kittay, 1987) of the utterances produced by the writers of the letters to the editors. The term forces are different from that of meaning related with sense and reference (Austin, 1968; Searle, 1977) since they refer to emotions or attitudes reflected in the expressions used. Besides having literal meaning, the metaphorical expressions have forces conveying more than literal meaning. The forces may refer to functions reflecting the speaker meanings, since they reflect the locutors' meanings. The forces that can cause the metaphorical expressions can be grouped into indirect speech acts, since they convey the locutors' meaning which convey more than what the literal meanings cover (Fogelin in Stern, 2000:223). This implies that metaphorical forces can be grouped as the second level of the first or literal meanings (Kittay, 1987:42). In a different page, Kittay (1987:144) adds that second-order meaning refers to functions which convey more than the meaning as the result of combination representing syntagmatic relations (Saussure, 1959).

Metaphorical forces meant in this paper as mentioned before are emotions or attitudes conveyed in the expressions which indicate

conceptualization. The metaphorical forces can be classified into existential, quantitative, qualitative, motion, directional, spatial, and temporal. The seven forces represent experiences in real life situation in the world. The world is perceived as a space where we are living, we are moving from a place to another, from one direction to another, and sometimes we bring something that becomes our burden, so we can feel when we bring or we put it down. The experience we have in life is stored in our mind, that builds a conceptual structure including image schemas consisting of lexical concepts (Johnson in Evans and Green, 2006:176-177). This idea is supported by Collins and Quillian (in Jay, 2003:108) saying that human has not only mental lexicons but also semantic memory which can be activated anytime it is used in communication. The mental lexicon is in the form of dictionary listing lexical concepts representing pronunciation, visual characteristics including meanings (Parkin, 2000:213). To activate them, human can use them by using association strategies as proposed by Collins and Quillian in hierarchical structure of the memory. According to them, semantic memory contains words, concept, and fact about the world. Collins and Quillian in Jay (2003:108) give an example of the word bird. Bird has features like wings, being able to fly, and having fur, being a part of animals having skin, being able to breathe and eat. Based on the explanation, according to Collins and Quillian (in Jay, 2003) it can be seen that human can use his or her semantic memory by associating the characteristics of one entity to understand another entity. This is supported by Lakoff (in Kess, 1992:231) saying that mind is a storage of experience, perception, body movement, physical and social experiences.

From the explanation, it can be concluded that the forces of the metaphorical expressions may be derived from the experience stored in mind and activated by using the lexicon. The following shows the examples of how the forces are represented by the metaphorical expressions used in the letters to the editors.

METAPHORICAL FORCES

Metaphorical forces refer to second-order meaning which indicates conceptualization bridging a concept to understand another concept. They are derived from the experiences stored in the mind and used in producing language. The experiences represent the existence of human beings who are developing with certain qualities, and moving to fulfill their needs for life by occupying space and time. Therefore, the metaphorical forces can be grouped into existential, quantitative, qualitative, motion, directional, spatial, and temporal. The following will explain each category with some examples.

Existential metaphorical forces refer to the existence or nonexistence of something or entity, which can be grouped into *daya menghilangkan* 'removing', *ketidakmungkinan* 'impossibility', *melepaskan* 'discharging', *mencari* 'hunting', *mendapatkan* 'getting', *hilangnya* 'losing', *menyimpangnya* 'deviating', and *larinya* 'escaping / fleeing'. The forces may be derived from the experience in observing the world that something exists or does not exist, how human can remove it purposely, how something is impossible to occur, how human can discharge, hunt, get, lose, deviate an entity, and how an entity can escape or flee.

Removing forces conveyed in the metaphorical expressions indicate the nonexistence of something purposely. The expressions

- (1) *memberantas korupsi*
'removing corruption',
- (2) *menenggelamkan budaya adiluhung*
'sinking the excellent culture'

Indicate the concept of disappearance of an entity purposely. The expression *memberantas korupsi* 'removing corruption' in (1) shows a conceptualization that +CORRUPTION IS A PLANT DISEASE+ which indicates that there is an effort to make corruption in Indonesia vanished. Corruption is conceptualized as disease having damaging characteristics. From this, it can be put an analogy that the effort to make the disease vanished is done in order that

it does not exist anymore due to its damaging features. The expression in (2) indicating a conceptualization that can be the basis of the metaphor +CULTURE IS AN ENTITY WHICH CAN BE SUNK+ shows that the excellent culture is purposely disappeared. This is associated with how a thing can be sunk under the water. What happens is that it does not emerge in the surface of the water. By the word *menenggelamkan* 'sinking', it shows removing force.

The impossibility force is shown by the metaphorical expression which indicates impossibility of something to happen or be carried out by human promoting justice value. The expressions

- (3) *membeli hukum*
'buying laws'

Representing conceptualization which can be the basis of the metaphor +LAW IS COMMODITY+ contain an action which is impossible to happen or be carried out but it happens. The expression (3) is an action which is impossible to happen for human who promotes justice and truth. What is possible to happen for human is buying daily needs like food, house, jewelry, and clothes. However, there are no people buying court decision / sentence or law. It seems there is a phenomenon which shows the economic principle in using language. The writer of the letters to the editors used an expression which can cover many violating actions by having one expression.

Quantity or volume metaphorical force is a second-order meaning which indicates a concept of number or volume of an entity. This force can be classified into *mengurangi* 'reducing', *berkurangnya* 'decreasing', *banyaknya* 'outnumber', *besarnya* 'excessive size', *kecilnya jumlah* 'small amount / number', *kurangnya* 'lack', *seringnya* 'frequency', *penuhnya* 'fullness', *habisnya* 'running out', *tebalnya* 'thickness', and *intensitas* 'intensity'.

The expression conveying *daya mengurangi* 'reducing force' is the expression which indicates the existence of changes in number or volume

which formerly it is bigger or larger to become smaller, and the change is purposely done. The expression containing such a force can be found in

- (4) *membanting harga*
'dropping price'.

The word *membanting* 'dropping' in (4) combined with *harga*, become metaphorical since the word *membanting* is usually combined with the word *gelas* 'glass' or another concrete object which can be dropped. The word *membanting* combined with the word *harga* indicates that there is a process of deduction in a very short time with big numbers. This can be conceptualized that the process of reducing the price is conducted suddenly and quickly. If the word *membanting* is replaced with the word *mengurangi*, this does not indicate a process of deduction of a big amount conducted in a very short time. Besides, the word *membanting* also implies the meaning of sudden dropping.

The metaphorical expression conveying *daya berkurangnya* 'decreasing force' is an expression which indicates that there is a change in number or volume unpurposely or naturally. The word *kendur* in

- (5) *semangat mereka kendur dalam mendidik murid-muridnya*
'their spirit in educating their students is very weak'

Indicates the gradual process of decreasing. This is conceptualized as a rope which is not tightly tightened. In order to be tightened, the rope must be pulled out and not being loose. The loose rope indicates less function. The word *kendur* 'loose' is preferred to the word *berkurang* 'decrease', since the word *kendur* contains a conceptualization of decreasing process of function. The word *kendur* combined with the word *semangat* 'spirit' indicates that the spirit is not as strong as usual.

The metaphorical expression containing *daya banyaknya* 'outnumbering force' is an expression which indicates a concept of a big number or

volume. The word *membeludaknya* 'flooding' combined with the word *kendaraan* indicates the excessive number of vehicles. The word *menjamurnya* combined with the words *para pedagang di bantaran sungai Kali Banger*, indicates the increasing number of the sellers in the bank of Banger river; the word *gelontoran* in *para politisi DPR yang mendapat gelontoran uang insentif* also indicates the big amount of money given to the House of Representative members. The words *membeludaknya*, *menjamurnya*, and *gelontoran* are metaphorical since they contain outnumbering force. The outnumbering force in the expression *membeludaknya kendaraan* is conceptualized that the excessive number of vehicles causes traffic jam. It also indicates a concept of outpouring. This is conceptualized as the outpouring of the flood due to big amount of water.

The expression containing *daya besarnya* 'excessive size force' is an expression which indicates a concept of a big size. The expressions

- (6) *menggunungnya kasus korupsi di Indonesia*
'the mountainous corruption cases in Indonesia',
(7) *gelombang serangan produk*
'the attack wave of foreign products'

Containing the words meaning excessive size. The words *menggunungnya* 'mounting' in (6), and *gelombang* 'wave' in (7) indicate a concept of big size. They are conceptualized visually that they are very big.

The expression containing *daya perhatian* 'attention force' is an expression which indicates a concept of caring. The metaphorical expression which indicates the force can be found in

- (8) *sayangi bumi ini dengan baik*
'Let's be cautious and care for the land well'.

The word *sayangi* in (8) indicates that there is a concept of caring for maintaining the existence of an entity from damage. This can be imagined how we care for our children. The word *sayangi*

'caring' can be interpreted that it contains full attention to the person we are caring for well. The word *memperhatikan* 'giving attention' is not used in the expression because the word *menyayangi* 'caring' implies more attention and close relationship.

The expression containing *daya penuhnya* 'fullness force' is a word or word combination which indicates a concept of full capacity. The metaphorical expression containing it can be found in the expression of

- (9) *sungai dijejali sampah*
'the river is fed up with garbage'.

The word *dijejali* 'fed up' in (9) indicates a concept of intended fullness. The word *dijejali* contains a different concept from *dipenuhi* 'filled' since it does not contain a concept of being forced. Therefore, the word *dijejali* is more metaphorical than the word *dipenuhi* since the word *dijejali* contains the meaning more than what is in the word *dipenuhi*.

Quality metaphorical force refers to a certain quality of an entity. The force includes *rusaknya* 'damaging', *menyangatkan* 'overemphasizing', *kejelasan* 'clarity', *perkembangan* 'development', *ketetapan* 'strictness', *ketuntasan* 'completeness', *kesungguhan* 'seriousness', *pentingnya* 'importance', *menjelekkkan* 'worsening', *penerang* 'illuminating', *kesulitan* 'difficulty', *kelancaran* 'smoothness', *keaslian* 'originality', *keterkaitan* 'relatedness', *indahnyanya* 'beauty', *mudahnya* 'easiness', *membetulkan* 'correcting', *ketidakmampuan* 'incapability', *sulitnya* 'critical', *kemampuan* 'capability', *peningkatan fungsi* 'elevating function', *kekuatan menggoda* 'enticing', *kesempurnaan* 'perfectness', *penyelesaian* 'finishing', *empati* 'emphaty', *kekerasan* 'violence', *semangat* 'motivating', *kepedihan* 'grieved', *menyusahkan* 'making trouble', *ketidaktuntasan* 'incompleteness', *bahayanya* 'danger', *pengaruhnya* 'influence', *buruknya* 'badness', *lemahnya* 'weakness', *kesewenang-wenangan* 'authoritarian', and *menipu* 'deceitful'.

The expression containing *daya rusaknya* 'damaging force' is an expression indicating a

concept of changes from good condition to bad one due to lack of function. The expression containing such force can be found in

- (10) *keporakporandaan mentalitas dan moral*
'the chaos of mentality and morality',

The expressions *keporakporandaan* 'chaos' and *kebusukan* 'decaying' indicate a concept of a very bad damage. The word *keporakporandaan* in (10) is metaphorical since it is combined with the word *mentalitas* 'mentality' which is conceptualized like an area which is destroyed by a storm; and the word *kebusukan* is conceptualized like a cadaver which is decaying. Due to a bad condition, the animal can not function or be functioned well.

The expression indicating *daya ketetapan* 'strictness force' is an expression which indicates a concept of strict or limited. The expression containing this force can be found in

- (11) *hukum khusus menjerat koruptor*
'special laws rope the corruptor'.

The word *menjerat* 'roping' in (11) indicates a concept of being tightened that can make the corruptor not deny what they did. If the word *menjerat* is deleted, there is no concept of being tightened.

The expression containing *daya kesungguhan* 'seriousness force' is an expression indicating a concept of seriousness in finding out solution or doing something. The expression containing the force can be found in

- (12) *menggempleng semangat*
'hardening spirit',
(13) *saya harus pontang-panting mencari tambahan nafkah.*

'I have to scatter everywhere to earn money'.

Ungkapan *menggempleng* 'hardening' in (12) and *pontang panting* 'scatter' in (13) indicate a concept of doing seriously to what is wanted. The word *menggempleng* is conceptualized like a process of hardening steel to make it function; the word *pontang-panting* indicates an effort

done to go here and there to get what is expected. Both words indicate a concept of seriousness in order to reach a success.

The expression containing *daya penting-nya* 'importance force' is an expression indicating a concept of being important to do or pay attention to. The expression containing such force can be found in

- (14) *mengedepankan kemampuan*
'proceeding capacity',
- (15) *pilpres ini sebagai pilar demokrasi yang sehat*
'this president election as democracy pillar'

The word *mengedepankan* 'proceeding' in (14), *menghiasi* 'decorate' in (15) indicates a concept of being important. This word is conceptualized that everything in front position is considered important or excellent. If we pay attention to, we can observe that people sitting in front seats in ceremony are those who are important people. The word *pilar* indicates also a concept of being important since this word is conceptualized as the support of the building.

The expression containing *daya ketidakmampuan* 'incapability force' is an expression indicating a concept of disability due to some weaknesses to do something because of energy or capability owned. The expression containing such force can be found in

- (16) *undang-undang itu mandul*
'laws are infertile',
- (17) *Hukum-hukum Islam dikebiri*
'Islamic laws are castrated / sterilized',
- (18) *melumpuhkan setiap dinamika bangsa Indonesia*
'paralysing every Indonesian dynamics'.

The words *mandul* 'infertile' in (16), *dikebiri* 'castrated' in (17), *melumpuhkan* 'paralysing' in (18) indicate a concept of lack of capability because of the missing strength for reproduction. The word *mandul* 'infertile' can be conceptualized

that there is a concept of incapability for reproduction, so it is not able to have generation. If the laws are infertile, they are conceptualized that they can not be used for dealing with pornographic problems. The word *dikebiri* 'castrated / sterilized' is also conceptualized that there is a concept of missing capability for reproduction. The word *melumpuhkan* 'paralysing' indicates a concept of incapability due to the missing of the function of a certain organ.

The expression *daya ketidaktuntasan* 'incompleteness force' is an expression indicating a concept of incomplete work. The expression containing such force can be found in

- (19) *Sudah banyak contoh kasus penyelesaian rasa keadilan di lembaga formal yang berasa hambar*
'There are many examples of cases in court completed without taste'.

The word *hambar* 'tasteless' in (19) indicates a concept of not or being complete. This word is conceptualized when the food is cooked with incomplete ingredients, since there is no balance between the ingredients and the materials cooked. This can cause it to be tasteless. There are many things that can make it tasteless due to incomplete ingredients or inappropriate process. The conceptualization is thought the same as when a case in court is handled.

The expression containing *daya bahayanya* 'danger force' is an expression indicating a concept of dangerous condition which must be cautiously watched. The expression containing such force can be found in

- (20) *Kehidupan perempuan sekarang teracuni dengan ide kapitalisme*
'Woman life is poisoned by capitalism'

The word *teracuni* 'poisoned' in (20) indicates a dangerous substance not good for life since it can cause death. Poison is conceptualized as a killing substance. Therefore, the expression *Kehidupan perempuan sekarang teracuni dengan ide kapitalisme* shows that capitalism is conceptualized as dangerous substance, can be the basis of the metaphor +KAPITALISME

ADALAH ZAT YANG BERBAHAYA / RACUN+ (+CAPITALISM IS A DANGEROUS SUBSTANCE / POISON+).

The expression containing *daya buruknya* 'ugly / bad forces' is an expression which indicates a concept of very bad condition. The expression containing such force can be found in

- (21) *terbukanya borok institusi penegak hukum*
'the opening of the legal institution's bad sore/wound'.

The word *borok* 'bad wound' in (21) indicates a concept of bad attribute. The word *borok* 'bad wound' is conceptualized very bad, rotten, not hygienic, and disgusting. Therefore, this is imagined how a legal institution has a bad sore / wound. There are bad and disgusting characteristics from moral points of view like corruption, injustice.

Directional metaphorical force indicates a concept of directions. They cover *arah yang tidak jelas* 'confusing / unclear directions', *menjauhkan* 'keeping far from', *kedalaman* 'depth', *mengarahkan* 'directing / controlling', *kespontanan* 'spontaneity', *ketegangan* 'tension', *penyimpangan* 'violation', *perbedaan* 'difference', *perbaikan* 'improvement', *kebingungan* 'confusion', *kesatuan* 'unity', *menyingkirkan* 'eliminating', *naiknya* 'elevation / increment', *lurusnya* 'straightness', *ketepatan* 'accuracy', and *berhentinya* 'stuck'. The following presents some random examples of the metaphorical expressions representing the subforces.

The expression containing *daya menjauhkan* 'force of keeping far from' is an expression indicating a concept of a long distance. The expression containing this force can be found in

- (22) *merenggangkan relasi yang telah lama terbangun dengan baik*
'making the relationship which has been built for a long time broken'.

The word *merenggangkan* 'keeping away from' in (22) indicates a concept of separating. This is conceptualized as when there are two people in one family they are apart due to a

conflict. In the beginning, they are in the same place, but then they are in different places. This kind of situation is conceptualized that their relationship is formerly in close relation but then they are apart, so they are separated. When they are in the same place, they frequently meet each other, but when they are apart, they never meet each other, that makes their relationship physically far.

The expression containing *daya kedalaman* 'depth force' is an expression indicating a concept of being underneath. The expression containing this force can be found in

- (23) *maksud yang dikandung*
'meaning inside'.

The expression *maksud yang dikandung* 'meaning inside' in (23) indicates that there is a concept that meaning is placed in a certain site. This can be conceptualized for example, when something is inside another thing, it can be interpreted that something is a kind of place of another thing. To exemplify this, the writer gives the following illustration. When there are twin brothers born, it is understood that their mother child bears two sons. In the word *dikandung* 'included / born' there is a concept of being inside. However, if the word *dikandung* is replaced with the word *berada di dalam* 'being inside', the word *berada di dalam* can not replace perfectly the word *dikandung*, because the word *berada di dalam* 'being inside' does not show the concept of being in mind.

Motion metaphorical force refers to the second level of meaning of words which represents a concept indicating movement, effort, slowness, and quickness. The expression indicating a concept of motion is an expression showing a concept of moving. The expression of showing this force can be found in

- (24) *Sebelum era reformasi bergulir*
'Before this era moves round',
(25) *gelombang serangan produk luar negeri dari China menyerbu Semarang.*
'the attack wave of foreign product from China attacking Semarang'.

The words *bergulir* 'moving round' in (24) and *menyerbu* 'attacking' in (25) indicate a concept of moving. The word *bergulir* can be conceptualized as a moving wheel, it is moving. If there is an expression *sebelum era reformasi bergulir* 'before reformation era moved round', this expression is conceptualized that the era is considered as a moving or walking entity. The word attacking indicates a concept of moving towards the attacked. This is conceptualized if there is a troop attacking an enemy, it is moving towards the enemy that will be attacked.

The expression containing *daya lambatnya* 'slowness force' is an expression indicating a concept of moving slowly. The expression containing the force can be found in

- (26) *mengapa pembangunannya begitu ketinggalan jauh dari Pulau Jawa?*
'why is its development so left behind from that of Javanese Island?'

The expression *ketinggalan jauh* 'left behind' in (26) indicates a concept of moving slowly. This can be conceptualized if we are walking with our friends and they are in our front or we are left behind. This indicates that our movement is very slow therefore we can not move more quickly that we can not precede them.

The expression containing *daya cepatnya* 'quickness force' is an expression containing a concept of moving in a short time. The expression containing the force can be found in

- (27) *pembangunan digenjot dulu*
'the development must be propelled first'
(28) *kejaran bencana*
'the disaster chase'.

The words *digenjot* in (27) and *kejaran* in (28) indicate a concept of quickness. The word *digenjot* is conceptualized as when we are cycling. To make it quick, we have to accelerate it. Therefore, the word *digenjot* indicates a concept of being quick. The word *kejaran* 'chase' can be conceptualized as when we are chased by a dog. If we are not running quickly, we are caught by it.

By the word *kejaran* or *mengejar*, we can conceptualize a very quick movement.

SPATIAL METAPHORICAL FORCE

Spasial metaphorical force is a second-order meaning of an expression which indicates the use of space. The force can be grouped into *menunjukkan dasar* 'showing the base', *beban* 'burden', *menutup* 'closing', *merendahkan* 'lowering', *tempat* 'place / location', *keluarnya* 'coming out', *kedekatan* 'closeness', *menunjukkan keterkaitan* 'connectedness', *keterkenaan* 'affection', *pembawa* 'carrier', *kekuasaan* 'power', *kekuatan* 'strength', *ketidakmampuan* 'incapability', *keterbukaan* 'openness', *tersingkapnya* 'uncovered', *ketidakseimbangan* 'unbalance', *beratnya* 'heaviness / weight', and *tertutupnya* 'being shut'. The following examples are randomly taken due to some limitation.

The expression containing *daya kekuatan* 'strength force' is an expression indicating a concept of high capability. The expression indicating the force can be found in

- (29) *merebut simpati masyarakat*
'seizing the sympathy of the society',
(30) *gempuran budaya asing*
'the attack of foreign culture',
(31) *kehidupan remaja dibombardir oleh media*
'the youth life is bombarded by the media'.

The words *merebut* 'seizing' in (29), *gempuran* 'attack' in (30), *dibombardir* 'bombarded' in (31) indicate a concept of strength. The word *merebut* 'seizing' can be inferred that the word implies strength due to the strength owned by the one who seized other's. If he or she does not have strength, he or she can not get his or her belongings seized. Besides, the word *merebut* implies being clever. If we are negligent, we can not protect our belonging seized by other people. The word *gempuran* 'attack' indicates a concept of destroying. The word can be conceptualized when we destroy the wall, it is ruined. If we do not have strength we are not able to destroy it,

and it will be destroyed. The word *dibombardir* 'bombardeed' also indicates strength, because with bomb, Hiroshima and Nagasaki were destroyed. Bomb is the strength source of America and its allied forces to bombard.

Temporal metaphorical force refers to second-order meaning which indicates a concept of time. The force can be classified into *menunjukkan kesegeraan* 'immediacy', *sedikitnya waktu* 'short time', and *menunjukkan lamanya* 'longer time'.

The expression containing the force *daya kelangsungan* 'immediacy force' is an expression indicating a concept of not being postponed. The expression indicating this force can be found in

- (32) *gelombang serangan produk luar negeri dari China menyerbu Semarang* 'the attack wave of foreign products from China invading Semarang'.
(33) *Kita tunggu gebrakan wali kota Semarang yang baru* 'We are waiting for the hitting of the new mayor of Semarang'

The words *menyerbu* 'invading' in (32) and *gebrakan* 'hitting/ movement' in (33) indicate a concept of immediate action. The word *menyerbu* is conceptualized when there is an enemy attacking /invading our region, they will run towards us; they straightly go to us. The invasion which is directly directed to us must be successfully done. The word *gebrakan* 'hitting' can be conceptualized as a direct action which is meant to change an existing condition. This can be conceptualized as someone who hit a table. Before he hit it, the table is in a quiet condition, but when he hit it, the table produces sound or vibration or movement. The immediate change is caused by the hitting, Therefore, the expression *gebrakan wali kota Semarang yang baru*, indicates that there is a concept of changes that can make Semarang become better due to the mayor's new programs.

The expression containing *daya sedikitnya waktu* 'short time force' is an expression indicating a concept of short time used to do something. The expression showing the force can be found in

- (34) *Waktu yang pendek tentu saja tidak cukup bagi bakal calon untuk secara lengkap menyampaikan visi dan misi* 'it is certainly not enough for the candidates to propose vision and mission'.

The expression *waktu yang pendek* 'a short time' in (34) can be conceptualized as a street having a short distance, which makes us quicker to reach our destination. For example, if we go to Jakarta and someone else goes to Pekalongan, but we depart from Semarang with the same means of transportation, even though we depart at the same time, the one who goes to Pekalongan will reach it earlier than us going to Jakarta. The conceptualization can be applied to the expression *waktu yang pendek*. This expression is chosen since it represents a concept of moving towards a destination.

The expression *daya lamanya* 'longer time force' is an expression indicating a concept of being longer or not immediately finished. The expression containing the force can be found in

- (35) *Mengapa saya dipingpong Bank Mandiri?* 'Why was I played like a table tennis ball by Mandiri Bank?'

The word *dipingpong* in (35) indicates a concept of being longer, since to get a service I have to go here and there like a ball played by two players of table tennis. The conceptualization of the word *dipingpong* indicates a concept of being not immediate since to get something, we have to go to a certain place, then move to another place, and come back to the former place. This is conceptualized that the word *dipingpong* indicates a concept of 'being longer'.

CONCLUSION

Based on the explanation above, it can be concluded that the metaphorical forces indicate that they imply perception that we are in a space, having a certain quantity or volume, having certain quality, then we move to any direction to occupy

a space in different time periods. Therefore, the metaphorical forces can be grouped into existential, quantity, quality, motion, directional, spatial, and temporal.

The analysis on metaphorical forces can support the idea that metaphorical expressions have second-order meaning, showing conceptualization bridging an old concept with a new concept, an abstract concept with a concrete concept, a difficult concept with the easy one, and concept on human with a concept on animals or other creatures or entities.

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