

Metaphorical Adjectives Describing Human In Javanese

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ABSTRACT

This study examines metaphorical adjectives describing humans in Javanese. The metaphorical adjective is literally used to describe nouns other than humans but figuratively used to describe humans. This study aims to describe metaphorical adjectives used to characterize humans figuratively based on their meaning type. This study used a descriptive qualitative approach. The data in this study are adjectives used to describe humans in Javanese metaphorically. The data corpus is taken from written and oral sources. The written sources are taken from the Dictionary of Baoesastra Djawa written by Poerwadarminta dan Javanese Dictionary written by the Language Center Team of Yogyakarta and a Javanese short story from the anthology of Javanese literature short story 2007 Kidung Megatruh (22 short stories) and short story of Yogyakarta Javanese in 2000-2010 (87 short stories). Data analysis techniques are inductive, with identification and classification techniques following research objectives. Based on the result, 43 adjectives are used to describe humans with metaphorical meanings. The adjectives are divided into six types: adjectives of positive character marker, negative character marker, positive mental condition marker, negative mental condition marker, positive physical condition marker, and negative physical condition marker. The use of metaphorical adjectives explaining humans in Javanese shows that the creativity of Javanese linguists is good at utilizing existing lexicons to express ideas by distorting their meaning without creating a new lexicon.

Keywords: *Adjectives; metaphorical; human*

INTRODUCTION

A metaphorical adjective is used in speech events with a figurative meaning. In Javanese, adjectives are found to describe humans interpreted figuratively. Adjectives are one of the typological prototypes of the three main word classes: nouns, verbs, and adjectives (Croft, 2000) and (Beck, 2010). Adjectives are words that usually indicate the properties of objects, people, and places or words related to age, size, shape, weight, color, quality, etc. Syntactically, adjectives perform two functions associated with the potential capabilities of adjective combinations, namely attributive functions explaining nouns and predicative functions that can be accompanied by copulas or not (Dixon, & Aikhenvald, 2004; del Castillo, 1997; Shopen, 2007; Huddleston, 2005).

In line with that opinion, (Bhat, 1994; Givon, 2001; Dixon, & Aikhenvald, 2004; Hofherr & Matushansky, 2010; and Carnie, 2013) adjectives are defined as categories that can fill predicate slots in intransitive clauses (Mary is tall, the book is white) and as noun modifiers (the tall woman, the white book, a blue sea). In addition, adjectives can also serve as comparison parameters, yet not all languages have comparative constructions (a whiter book and the whitest book are in an attributive position; This book is/seems whiter (than that one and This book is/seems the whitest in the predicate position) (Matushansky, 2008). Meanwhile, (Dixon, 1982) explains that there is an empirical fact that a language always has major classes precisely called nouns and verbs, but not all languages have a main class of adjectives.

Adjectives in Javanese, based on their size or productivity, are an open word class because they have hundreds of members, whereas, based on their grammatical characteristics, they are different from nouns and verbs. The word determination is an adjective or not, in Javanese morphological and syntactic markers are used (Poedjosoedarmo, 1979); (Wedhawati, 2001); (Mulyana, 2011). A feature of morphological markers is that adjectives tend to be attached to *kê-ên* confixes to express the meaning of 'outrageous' or excessive,' e.g., *keapiken/kapiken* 'too good', *kênomên* 'too young', *kêkandêlên* 'too thick', *kêpaitên* 'too bitter'. The characteristic of syntactic markers is those adjectives can fill predicate functions in sentences and modify nouns. Other markers, namely adjectives in Javanese can also be preceded by the words *luwih* and *rada* and can be followed by the words *dhewe* and *bangêt* to express the degree of comparison, for example, more *srêgêp* 'more diligent', *rada srêgêp* 'quite diligent', *srêgêp dhewe* 'most diligent', *srêgêp bangêt* 'very diligent'; *luwih kêmênthus* 'more arrogant', *rada kêmênthus* 'quite arrogant', *kêmênthus dhewe* 'most arrogant', *kêmênthus bangêt* 'very arrogant'.

Referring to the opinion (Dixon, 2010), adjectives can be recognized by several semantic types. The semantic types related to adjectives are dimensions, age, values, colors, physical properties, human markers, speed, difficulty, similarity, qualification, quantification, positions, and cardinal numbers. Relating to human marker adjectives or adjectives explaining humans, in Javanese there are many lexicons to describe humans, describing physical characteristics, characters, and conditions. For instance, *blalak-blalak* 'wide open and clear eyes', *prigêl* 'skillful/dexterous', and *greges* 'body feels fever'.

- 1) *Ponakanku mripate blalak-blalak.*
'My nephew has wide open and clear eyes.
- 2) *Paijo prigêl banget.*
'Paijo is very skillful'.

3) *Awakku rasane rada greges.*

'My body feels quite a fever.'

Blalak-blalak 'wide open and clear eyes' in a sentence (1) is an adjective describing physical, *prigel* 'skillful/dexterous' in sentences (2) is an adjective explaining the character, and *greses* 'body feels fever' in a sentence (3) is an adjective representing the human condition.

Based on their type, the adjectives in Javanese portraying humans are divided into three, namely (1) adjectives that can only describe humans and cannot be used to describe non-human objects, for example, adjectives *ayem* 'serene', *begja* 'lucky', *clingus* 'shy', *drengki* 'envious', *gela* 'disappointed'; (2) adjectives are used to explain humans and non-human objects, For instance, *anteng* 'calm', *apik* 'good', *banter* 'fast', *cetho* 'clear', *cilik* 'small'; moreover, (3) adjectives used to representing humans with figurative/metaphorical meanings, such as *abot* 'heavy', *adoh* 'far', *bobrok* 'broken', and *dhuwur* 'high' can be used to account for humans with figurative meanings to be *abot* 'unwilling', *adoh* 'to fantasize', *bobrok* 'very tired', and *dhuwur* 'arrogant'.

This research will focus on adjectives used to describe humans with metaphorical meanings. For example, in sentences:

4) *Rasane awakku bobrok.*

'It feels like my body is very tired.'

5) *Seno iku omongane dhuwur banget.*

'Seno is very arrogant.'

The adjectives '*bobrok* and *dhuwur*' in the sentences in examples (4) and (5) are not taken literally as 'broken' and 'high', but are interpreted metaphorically, namely 'very tired' and 'very arrogant'. Using adjectives such as '*bobrok*' and '*dhuwur*' in sentences (4) and (5) will not be easily understood by people who do not understand the Javanese context well. Therefore, this research is vital to expand public knowledge of non-literal meanings in the Javanese lexicon, especially adjectives. With this research, it is hoped that the community, especially the young Javanese generation who do not know the meanings and values of local wisdom contained in Javanese adjectives, can understand and apply correctly in association with the community to preserve understanding of the Javanese word universe.

Several researchers have conducted studies related to adjectives in Javanese. Among them, by Klok (2009), Kusuma (2019), Wahyuni (2015), Sumadi (2012), and Sutarsih (2017). Klok (2009) argues that adjectives can correlate with direct or indirect modification depending on the presence or absence of relative markers. Adjectives are defined as modifiers of nouns directly or as modifiers in clauses relative to sing marker. Adjectives with sing relative markers are used as attributive comparative modifiers. Given the scope effect shown by attributive comparatives, all

complex adjectives indirectly modify the noun whether the marker is relatively open. Thus, complex adjectives of sing relative markers do not change the syntactic structure. However, for simple adjectives, the presence or absence of a sing marker determines whether the adjective indirectly or directly modifies the noun. Meanwhile, Kusuma (2019) found the morphophonemic process of the phoneme /u/ as a marker of intensification in Javanese in Ponorogo. From these findings, it can be explained that variations in intensification markers are not only changes in target sound as described by Soepomo (1991). The findings (Kusuma, 2019) show that the marker of Javanese adjective intensification in Ponorogo is the phoneme /u/ with variations of allophone [u] before phonemes [a, e, i, o, ə, ε, ɔ] and allophone [ɔ] before phonemes [u]. In Javanese Ponorogo, the assimilation process supports the phoneme syllable /u/ before syllable [i] in the first syllable. The phoneme /u/ becomes a prefix when the process is before the stem with initial base sounds such as *uireng* and *uisin*. In contrast, the infix process occurs when the syllable of the first syllable is after the consonant sound, such as *tuitis*, *ruikuh*, and *ruingkes*. Wahyuni (2015) describes that, in general, the adjective of elativus category is also known as the superlative form or *mbangetake* 'extremely'. The category is a category that changes sound and meaning. The category is formed from adjectives with the elevation of the ultima vowels (or their allophones), i.e., to i and u, with a strong stress on the term. The category means 'very', so it contains affective levels. Sumadi (2012) explains that an adjective to express the meaning of 'extremely' can be subject to a) elevation of final syllable vowels, e.g., *abang* [abaŋ] 'red' to *abing* [abiŋ] 'very red'; b) diphthong in the initial or final syllable, e.g., *ijo* [ijo] 'green' to *uijo* [uijo] 'very green'; c) the vowels elevation of the final syllable and the diphthong of the early syllable, e.g., *apal* [apal] 'memorized' to *uapil* [uapil] 'very memorized'. Slightly different from some of the studies above. Sutarsih (2017) analyzed superlative words in Javanese based on their meaning components. Sutarsih (2017) said that one of the unique classes of words from Javanese that can be categorized as frozen words is words that have the meaning of 'enlarged'/superlative. This happens because words with the meaning of 'enlarged' do not change shape from time to time. In addition, these words have eternal meanings. In other words, words with enlarged/superlative meanings do not undergo a shift in form and meaning.

From the studies above, Javanese adjective research has not been discussed, especially those related to metaphorical adjectives. Therefore, this study seeks to fill the cluster of existing research so that knowledge of Javanese adjectives as one of the open word categories can be more profound.

MATERIALS AND METHOD

This research uses a descriptive qualitative approach by emphasizing the sharpness of analysis objectively and systematically to obtain accurate data interpretation. The data in this study are adjectives describing humans in Javanese. The data corpus is taken from written and oral sources. The written sources are taken from the Dictionary of *Baoesastra Djawa* written by *Poerwadarminta* dan Javanese Dictionary written by the Language Center Team of Yogyakarta and a Javanese short story from an anthology of Javanese literature short story 2007 *Kidung Megatruh* (22 short stories) and short story of Yogyakarta Javanese in 2000-2010 (87 short stories). The corpus data is considered since it can provide a lot of information about using human adjectives in Javanese. Data analysis techniques are inductive by studying and exploring theories to analyze data with steps, namely (1) collecting data with identification techniques, (2) classifying data according to problem formulations, (3) analyzing and describing metaphorical adjectives describing humans in Javanese according to the type of meaning, and (4) describing and explaining the meaning of metaphorical adjectives describing human in Javanese.

RESULTS & DISCUSSION

A metaphorical adjective describing humans is an adjective used to represent humans with a figurative meaning. From the results, it is found that there are 43 metaphorical adjectives describing humans. These adjectives are used to explain humans with figurative meanings. The adjectives are shown in the following table.

Table 1. Literal and Metaphorical Meaning of Adjective Lexicon

No	Adjective Lexicon	Literal Meaning	Metaphorical Meaning
1	<i>Abot</i>	'heavy'	'unwilling'
2	<i>Adoh</i>	'far'	'to fantasize'
3	<i>Alus</i>	'soft'	'polite'
4	<i>atos</i>	'hard'	'stubborn, hurtful speech'
5	<i>Bobrok</i>	'broken'	'very tired; the body is sick'
6	<i>bakoh</i>	'strong'	'strong body and soul'
7	<i>Bundhet</i>	'tangled'	'so sad'

8	<i>Bening</i>	'clear'	'bright face'
9	<i>Ndeso</i>	'village'	'garish; stupid'
10	<i>Cluthak</i>	'greedy'	'greedy; to be a prostitute (man)'
11	<i>Cethek</i>	'shallow'	'superficial knowledge'
12	<i>Cupet</i>	'narrow'	'narrow-minded'
13	<i>Dawa</i>	'long'	'astute'
14	<i>Dhuwur</i>	'high'	'arrogant'
15	<i>Entheng</i>	'light'	'healthy'
16	<i>Garing</i>	'dry'	'thirsty; not funny'
17	<i>Jeplak</i>	'open'	'perfunctory talk'
18	<i>Jero</i>	'deep'	'deep thinking'
19	<i>Kaku</i>	'rigid'	'not east to accept advice'
20	<i>Kenceng</i>	'loud'	'hard thinking'
21	<i>Kendho</i>	'loose'	'stupid'
22	<i>Kethul</i>	'stupid'	'stupid'
23	<i>Kemba</i>	'tasteless'	'unhappy'
24	<i>Kumel</i>	'tangled'	'sad'
25	<i>Landhep</i>	'sharp'	'clever'
26	<i>Lembut</i>	'soft'	'polite; can be taken lightly'
27	<i>Lethek</i>	'dirty'	'dirty body'
28	<i>Lunyu</i>	'slippery'	'good at arguing negatively'
29	<i>Mapan</i>	'get a place'	'stable life/proper life'
30	<i>Mengangah</i>	'smoldering'	'flushed face because of angry'
31	<i>Padang</i>	'bright'	'happy'
32	<i>Pait</i>	'bitter'	'difficult'
33	<i>Pedes</i>	'spicy'	'hurtful speech'

34	<i>Pegel</i>	'sore'	'annoyed'
35	<i>Peteng</i>	'dark'	'sullen'
36	<i>Remuk</i>	'destroyed'	'so tired'
37	<i>Ruwet</i>	'tangled'	'messed up'
38	<i>Seger</i>	'fresh'	Seger' fatter'
39	<i>Semrawut</i>	'chaotic'	'messed up; disarranged'
40	<i>Sepi</i>	'quite'	'long-suffering'
41	<i>Subur</i>	'fertile'	'fat'
42	<i>Trocoh</i>	'leaking'	'impolite talking; like swearing'
43	<i>Silir</i>	'cool'	'quite cold; relieved'

Adjectives of *abot, adoh, alus, atos, bobrok, bakoh, bundhet, bening, ndeso, cluthak, cethek, cupet, dawa, dhuwur, entheng, garing, jeplak, jero, kaku, kenceng, kendho, kethul, kemba, kumel, landhep, lembut, letheke, lunyu, mapan, mengangah, padhang, pait, pedhes, pegel, peteng, remuk, ruwet, seger, semrawut, sepi, subur, trocoh, dan silir* above are literally used to refer to humans and non-humans, some are literally only used to describe humans, and some can literally only be used to portray non-humans noun.

A. Adjectives that are used to describe humans and non-humans that mean literal, namely:

1. *alus* 'soft' like *pipine alus* 'her cheeks are smooth'; *kucingku wulune alus* 'my cat has a smooth fur'; and *selimute alus* 'his soft blanket'.
2. *dawa* 'long' like *rambutku dawa* 'my hair is long'; *ulane dawa banget* 'the snake is very long'; and *taline dawa* 'the rope is long'.
3. *abot* 'heavy' like *awake Dika abot tenan* 'Dika's body is very heavy'; *mejane abot banget* 'the table is so heavy'.
4. *dhuwur* 'high' like *Siti awake cilik tur dhuwur* 'Siti's body is thin and tall'; *wit jambuku wis dhuwur banget* 'my guava tree has been so high'.
5. *kaku* 'stiff' like *sikilku rasane kaku* 'my legs feel stiff'; *gagange kaku banget* 'the stem is so stiff'.

B. Adjectives that are only used to describe humans mean literal, such as:

1. *silir* 'cool' like *lungguh cerak jendela silir banget* 'sitting by the window is so cool'

2. *pegel* 'sore' like *awakku rasane pegel-pegel* 'my body is sore'.

C. Adjectives that are only used to describe non-human nouns mean literal, namely

1. *adoh* 'far' such as in *omahmu adoh* 'your house is far'.
2. *atos* 'hard' such as in *krupuke atos* 'the chip is hard to bite'.
3. *alot* 'hard' such as in *jenange alot* 'the *jenang* is hard to bite'.
4. *cethek* 'shallow' such as in *sumure cethek* 'the well is shallow'.
1. *cluthak* 'greedy' such as in *tikuse cluthak banget* 'the mouse is so greedy'.
2. *cupet* 'tight' such as in *jarike cupet* 'the fabric is tight'
3. *ndeso* 'village' such as in *ndesoku adoh saka dalan gedhe* 'my village is far from the main road'.
4. *jeplak* 'open' such as in *lawange jeplak* 'the door is open'.
5. *kendho* 'slack' such as in *taline kendho* 'the rope is slack'.
6. *kethul* 'dull' such as in *ladinge kethul* 'the knife is dull'.
7. *landhep* 'sharp' such as in *ladinge landhep tenan* 'the knife is so sharp'.
8. *lembut* 'soft' such as in *bubure lembut banget* 'the porridge is so soft'.
9. *lunyu* 'slippery' such as in *dalane lunyu* 'the road is slippery'.
10. *trocoh* 'leaking' such as in *omahe trocoh* 'the house is leaking'.
11. *jero* 'deep' such as in *blumbange jero* 'the pool is deep'.
12. *kenceng* 'tight' such as in *taline kenceng banget* 'the rope is so tight'.
13. *padhang* 'bright' such as in *saiki jam 5 isuk wis padhang* 'now at 5 a.m. is so bright'
14. *bundhet* 'tangled' such as in *benange bundhet* 'the yarn is tangled'.
15. *kemba* 'tasteless' such as in *jangane kemba* 'the soup is tasteless'.
16. *kumel* 'dirty and crumpled' such as in *klambine kumel* 'the cloth is dirty and crumpled'.
17. *mengangah* 'fiery red' such as in *genine mengangah* 'the fire is fiery red'.
18. *pait* 'sour' such as in *obate pait banget* 'the medicine is so sour'.
19. *peteng* 'dark' such as in *lampune mati dadi peteng dhedhet* 'the light goes out so it is pitch dark'.
20. *remuk* 'crushed' such as in *peyeke remuk* 'the peanut brittle is crushed'.
21. *ruwet* 'tangled' such as in *benange ruwet* 'the yarn is tangled'.
22. *semrawut* 'chaotic' such as in *dalane semrawut banget* 'the road is so chaotic'.
23. *sepi* 'quite' such as in *omahe sepi* 'the house is quite'.
24. *bening* 'clear' such as in *banyune bening banget* 'the water is so clear'.

25. *entheng* 'light' such as in *gawanku entheng* 'my luggage is light'.
26. *bobrok* 'broken' such as in *pit anakku wis bobrok* 'my son's bike is broken'.
27. *lethek* 'dirty' such as in *klambine lethek banget* 'the cloth is so dirty'.
28. *bakoh* 'strong' such as in *cagake bakoh* 'the pole is strong'.
29. *garing* 'dry' such as in *klambine wis pada garing* 'the cloth is dry'.
30. *seger* 'fresh' such as in *wedange seger banget* 'the drink is so fresh'.
31. *subur* 'prolific' such as in *tanduranku subur-subur* 'my plant is prolific'.

In metaphorical usage, these adjectives have a special figurative meaning to describe humans, both mental and physical conditions. The metaphorical adjectives representing humans in Javanese above are classified into six types, namely:

1. An adjective of positive character marker is a metaphorical adjective explaining good human character.
2. An adjective of character marker is a metaphorical adjective representing not good/less good human characters.
3. An adjective of positive mental condition marker is a metaphorical adjective portraying good human mental condition.
4. An adjective of negative mental condition marker is a metaphorical adjective explaining not good/less good human mental condition.
5. An adjective of positive physical condition marker is a metaphorical adjective depicting good human physical condition.
6. An adjective of negative physical condition marker is a metaphorical adjective clarifying not good/less good human physical condition.

Metaphorical adjectives describing humans of each type, i.e.

1. *alus* 'polite', *dawa* 'astute', *landhep* 'clever', and *lembut* 'polite' are adjectives of positive character markers.
2. *abot* 'unwilling', *adoh* 'to fantasize', *atos* 'stubborn, hurtful speech', *cethek* 'superficial knowledge', *cluthak* 'greedy; to be a prostitute (man)', *cupet* 'narrow-minded', *ndeso* 'garish; stupid', *dhuwur* 'arrogant', *jeplak* 'perfunctory talk', *jero* 'deep thinking', *kenceng* 'hard thinking', *kaku* 'not easy to accept advice', *kendho* 'stupid', *kethul* 'stupid', *lunyu* 'good at arguing', and *trocoh* 'impolite talking; like swearing' are adjectives of negative character marker.
3. *bakoh* 'strong body and soul', *mapan* 'stable life/proper life', *padang* 'happy', and *silir* 'quite cold; relieved' are adjectives of positive mental condition markers.

4. *bundhet* 'so sad', *kemba* 'unhappy', *kumel* 'sad', *mengangah* 'flushed face because of anger', *pait* 'difficult', *pegel* 'annoyed', *peteng* 'sullen', *remuk* 'so tired', *ruwet* 'messed up', *semrawut* 'messed up; disarranged', and *sepi* 'long-suffering' are adjectives of negative mental condition marker.
5. *bening* 'bright face' and *entheng* 'healthy' are adjectives of positive physical condition markers.
6. *bobrok* 'so tired; the body is sick', *keled* 'sleepy', *lethek* 'dirty body', and *maut* 'so noisy' are adjectives of negative physical condition markers.

Besides previous adjectives, metaphorical adjectives describing humans are included in the type of positive and negative physical markers, namely *seger* 'fatter' and *subur* 'fat'. It happens since there are happy and unhappy people if they are considered to be *seger* 'fatter' and *subur* 'fat'. These types of adjectives can be seen in the following table.

Table 2. Metaphorical Adjectives Describing Human

Metaphorical Adjectives Describing Human						
No	Adjectives of Character		Adjectives of Mental		Adjectives of Physical	
	Marker		Condition Marker		Condition Marker	
	+	-	+	-	+	-
1	<i>alus</i> 'polite'	<i>abot</i> 'unwilling'	<i>mapan</i> 'stable life/proper life'	<i>bundhet</i> 'so sad'	<i>bening</i> 'bright face'	<i>bobrok</i> 'so tired; the body is sick'
2	<i>dawa</i> 'astute'	<i>adoh</i> 'to fantasize',	<i>padang</i> 'happy'	<i>kemba</i> 'unhappy'	<i>entheng</i> 'healthy'	<i>keled</i> 'sleepy'
3	<i>landhep</i> 'clever',	<i>atos</i> 'stubborn, hurtful talk'	<i>silir</i> 'so cold; relieved'	<i>kumel</i> 'sad'		<i>lethek</i> 'dirty body'
4	<i>lembut</i> 'polite'	<i>cethek</i> 'superficial knowledge'		<i>menganga h</i> "flushed face because of angry'		<i>maut</i> 'so noisy'
5		<i>cluthak</i> 'greedy; to be a prostitute (man)'		<i>pait</i> 'difficult',		
6		<i>cupet</i> 'narrow minded'		<i>pegel</i> 'annoyed'		
7		<i>ndeso</i> 'garish; stupid'		<i>peteng</i> 'sullen'		

8	<i>dhuwur</i> 'arrogant'	<i>remuk</i> 'so tired',
9	<i>jeplak</i> 'perfunctory talk'	<i>ruwet</i> 'messed up'
10	<i>kaku</i> 'not easy to accept advice'	<i>semrawut</i> 'messed up; disarrange d'
11	<i>kendho</i> 'stupid'	<i>sepi</i> 'long suffering'
12	<i>kethul</i> 'stupid'	
13	<i>lunyu</i> 'good at arguing negatively'	
14	<i>trocoh</i> 'impolite talking; like swearing'	

The example of metaphorical adjective usage is displayed as follows.

1. *Kanggone Ibu abot lan sumedhot pisah ing antarane kowe* (Pinter Minteri Short Story, 2007).
'For mother, it's unwilling and sad to be parting with you'.
2. *Walah yen mikir ki rasah adoh-adoh to Yun, iso mangan saben dina wae wis syukur rasah angen-angen kepengen duwe omah tingkat barang.*
'Do not fantasize, Yun. Just being able to eat every day is grateful. You do not need to dream of having a multi-story building'.
3. *Nyambut gawe iku kudu ngelingi wektu ngelingi mangan ben awake ora bobrok.*
'When working, you must consider the time and eat not to feel so tired.'
4. *Dadi wong wadon sing bakoh sing manfaat kanggo liyan* (Daya Short Movie, 2020).
'Be a strong and useful woman for others'.
5. *Kowe pancen rada cluthak ya Jo, jambu isih pentil wis tok pangan.*
'You are indeed quite a greedy Jo. You even eat unripe guava'.
6. *Darti kae omongane dhuwur banget marai wegah ngrungoake yen dheweke omong.*
'Darti is very arrogant, making her unwilling to pay attention when talking'.
7. *Sing dak rasakke awakku entheng banget lan kepenak* (Mitraku Short Story, 2007)
'I feel that my body is healthy and good'.
8. *Dibandhingke karo mbakyune, Susi pancen rada kendho mulane ora ketampa ning SMA negeri.*

'Compared to her sister, Susi is indeed quite stupid, so she is not accepted to State Senior High School.'

9. *Saben dino, raimu peteng dedet* (Senyum Sayang song, 2022).

'Every day, your face is sullen'.

10. *Semprul, kahananku semrawut dioyak butuh* (Bundhet Movie, 2021).

'Damn, I am confused to satisfy the necessities of life'.

Based on the examples above, it implies that adjectives of *abot*, *adoh*, *bobrok*, *bakoh*, *cluthak*, *dhuwur*, *entheng*, *kendho*, *peteng*, and *semrawut* are meant metaphorically describing human's character, mental condition, and physical condition.

CONCLUSION

Metaphorical adjectives in Javanese are considered unique and distinctive, distinguishing them from adjectives in other languages. The use of metaphorical adjectives describing humans in Javanese shows the creativity of linguists who are good at utilizing existing lexicons to express ideas by distorting their meaning without creating a new lexicon. Metaphorical adjectives can also be used as evidence that the Javanese language has rich metaphors, especially metaphors related to human character/characteristics.

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