



RESEARCH ARTICLE

Phenomenological and Structuralism Paradigm In Javanese Plant Metaphor

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ariniunsa@gmail.com**ABSTRACT**

Metaphor is a form of stylistic or conveying meaning in which a concept or idea is expressed by comparing it with other concepts or ideas that are different. Metaphors implicitly compare two unrelated things to convey a deeper understanding or concept. Specifically, this article presents a discussion of the elements of phenomenological and structural paradigms in Javanese plant metaphor by adopting paradigm theory in cultural sciences. This article reveals that Javanese plant metaphor has a basic principle in how it functions and how meaning is expressed. The main principles of Javanese plant metaphor involve the understanding of the concept of comparison and the use of figurative language aspects. This article specifically discusses the elements of the phenomenological and structuralism paradigm in Javanese plant metaphor. Metaphors explain, enliven, facilitate, and change way of understanding reality. Metaphors vary by context, culture, and communication. Metaphors enhance language clarity and expression.

INTRODUCTION

The goal of many scientific activities, including authoring theses, dissertations, and undergraduate theses, is to discover, forecast, or validate a fact. When a researcher employs the proper methodology, the goal of this scientific activities can undoubtedly be accomplished. The general research stages will thereafter be determined by this strategy. The research methodology has to be specified right away. The paradigm that the researcher espouses will have a major influence on the choice of method. Paradigms influence theories and studies. A scientific paradigm is a complete framework of concepts. A paradigm is a collection of core ideas that define the universe for the person holding it. Their paradigms are core beliefs and worldviews. The paradigm contains basic assumptions, research methodology, and successful research approaches, according to Neuman (2018). Research is framed by the paradigm. According to Jensen, Comstock, & Neuman (2013, 1989) a research question with numerous responses does not mean everything happens that way. Researchers' paradigm selections provide different responses to the same issue. Each paradigm has its own assumptions, ideas, and research methodologies for seeing, measuring, and understanding social reality. Paradigms are the cornerstone of a discipline, theory, or approach to a problem or area of knowledge. A paradigm is a set of ideas, attitudes, and assumptions that shape our worldview. The word usually refers to broad theoretical frameworks in a topic. Research, data collecting, analysis, and theory formulation may be affected by paradigms. Paradigm shifts may change how we see a subject or issue.

A more detailed and comprehensive explanation of the paradigm is provided by Ahimsa-Putra (2009b). Ahimsa-Putra introduced the paradigm concept of Thomas Kuhn's work, he believes that Thomas Kuhn's discussion on the paradigm concept lacks clarity, shows inconsistencies in

interpreting paradigms, and tends to present incomplete concepts and elements of paradigms (Ahimsa-Putra, 2009b). This occurred due to the discussion revolving around a paradigm shift in the natural sciences. He completely avoided discussing the social sciences. Ahimsa-Putra (2009a, 2009b) offers a precise paradigm definition as a logically complete of related concepts forming from framework of thought used to know, interpret, and give explanation of reality or problems. The initial keyword in the definition is a group of concepts used as plural markers, comprising multiple elements. These elements are interconnected on a logical or cognitive level. The second keyword functions to comprehend, interpret, and elucidate the current reality or issue. In this scenario, the paradigm comprehends, defines, and categorizes reality, then establishes its relation to other reality definitions. The relationship then depicts the current reality.

Merely comprehending paradigms is insufficient for creating novel paradigms. An effort is required to address the different conceptual elements which have constitute the paradigm or framework. Ahimsa-Putra (2009b) expanded on the deficiencies of the conceptual component suggested by Cuff and Payne, stating that a paradigm or approach in socio-cultural science comprises nine primary elements, namely: 1) basic assumptions; 2) values, 3) models, 4) problems studied, 5) concepts, 6) research methods, 7) analytical methods, 8) analysis results or theories, and 9) ethnography or representation. Given the importance of knowledge about paradigms in a theory or research, this paper tries to discuss various paradigms in the study of linguistics, especially the study of metaphors.

Paradigms according Ahimsa-Putra (2009b) in socio-cultural science research vary, the paradigms covered are Evolutionism, Diffusionism, Historical Particularism, Functionalism, Functionalism-Structural, Variable Analysis, Cultural Comparison, Personality and Culture, Structuralism, Cultural Interpretation, Cultural Materialism, Historical Materialism, Actors, Ethnoscience or Phenomenology, and Post-Modernism., namely: (1) basic assumptions; (2) value; (3) research problems (4) models; (5) concepts; (6) research methods; (7) analytical methods; (8) analytical or theoretical results and (9) ethnographic or representation.

This paper examines Javanese plant metaphor's phenomenology and structuralism features. To further grasp these paradigms, research studies on Javanese plant phenomenological paradigms and structuralism in texts and issues are needed. Exposure to the phenomenological paradigm and structuralism in Javanese plant is supposed to help students, educators, and researchers examine metaphors by straying from these paradigms

LITERATURE REVIEW

Paradigm

A paradigm is a set of beliefs that influence a person's actions in everyday life (Ahimsa-Putra, 2019). Afrizal (2017) defines paradigms in science as 'a complete of fundamentals that guide human actions in daily life and in scientific investigation'. Ahimsa-Putra (2009b) defines a paradigm as a system of interconnected concepts from form a logical framework of thought used to know, to interpret, and to explain a given the reality or the problem.

Some other concepts with meanings that are more or less the same as paradigms, among others (conceptual framework). For example, in science paradigms have developed: (1) positivism, (2) post-positivism, (3) critical theory, and (4) constructivism. According to Thomas Kuhn, E.C. Cuff and G.C.F Payne in Afrizal, Malik, & Nugroho, Orman (2017, 2016, 2016) state that a paradigm or approach in socio-cultural science has main elements, namely: (1) basic assumptions; (2) value; (3) the problems of study; (4) models; (5) concepts; (6) research methods; (7) analytical methods; (8) results of analysis or theory, and (9) representation (Ahimsa-Putra, 2009b).

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Metaphor

Speakers utilize metaphor to communicate, enhance communication, and clarify meaning via analogies. Metaphor is a language method that compares or analogizes words or phrases without conveying their actual meaning (Martani et al., 2019). Rhetorical metaphors stress and arrange meaning distinctions, creating specialized language for conveying different ideas. It was determined that metaphorical thoughts are not widely comprehended. Ricoer (2012) utilized a figure of speech to classify and explain meaning changes, creating specialized terminology for labeling ideas used to describe diverse situations. It was found that audiences may not understand metaphorical notions.

Language cognition, the mental organization of life experiences, is the main focus of study. Metaphors help humans organize. Every human utterance is a metaphor because it represents a concept. All human communication is mental. Our minds organize, define, and form conceptual analogies. Metaphors are used in cognitive linguistics to explain concepts. Metaphorically, conceptual A in the target domain represents conceptual B in the source domain (Kovesces, 2010).

Conceptual Metaphor Theory divides metaphors into conceptual and linguistic levels. The latter relates to the speaker's word and phrase choices to convey a message, while the former addresses the language's conceptual framework and cognitive representations. A speaker may compare love to a company using terminology like investment, transactions, and profits. Love is seen as a transaction by speaker (El Refaie, 2019; Hendrokumoro et al., 2023; Krisnawati, 2014; Lakoff & Johnson, 2020; Wijana, 2015, 2018, 2016). When studying metaphors, El Refaie (2019); Lakoff & Johnson (1980, 2020) stressed the need to go beyond language to the speaker's conceptual framework. Background frames impact language choices and how language units are interpreted and used. Frames verbalize, objectify, narrate, and conceptualize (Arimi, 2015; Musyayyab & Arimi, 2022). Evans, Vyvyan & Green (2006) describe frames as frameworks that arrange multiple experiences at a person's cognitive level and are long-lasting.

Since conceptual metaphors are employed in daily speech and require cognitive processes to generate sentences, they provide a window into language usage. According to Cosăceanu (2017), the cognitive theory of metaphor is used to examine and explain media discourse metaphors. Metaphorical mapping, target domain, source one, idealized cognitive model, and image frame are explained in the cognitive theory of metaphor. Lakoff & Johnson (1980) disagreed and provided a more nuanced view of metaphor that distinguishes between literal words and changed conceptual metaphors. They showed how to generate metaphors using common language, emphasizing their conceptual essence and mental presence. Metaphor beautifies writings and explains human cognition. Conceptual metaphors are more accurate comparisons (Lakoff & Johnson, 2020). Conceptual metaphors depend on metaphor mappings, which affect human experiences. Metaphors are frequently expressed precisely. Linguistic statements contain semantic meanings that indicate metaphorical links.

This relationship is evident through the ownership of a metaphorical mapping. The foundation for mapping linkages in metaphors is in the human experience, which is crucial in the creation of conceptual metaphors that are typically expressed through specific linguistic utterances. Linguistic discourse serves the purpose of identifying and analyzing mapping relationships in metaphors.

METHOD

This article is research article that aims to describe the basic concepts of phenomenological and structural paradigms in Javanese plant (Lahay, 2022; Susanto, 2017). This study collects various literature sources from books and journals that discuss the concepts of phenomenology, structural, and metaphor paradigms (Lahay, 2022; Ricoer, 2012; Syahrums, 2012). These sources are then examined by the method of systematic review where the author observes and records how paradigms of phenomena and structures are born and influence the development of linguistics, especially metaphors.

The results of the review are then narrated by the main purpose of this writing, which is to discuss phenomenological and structural paradigms in metaphors of elements. The author first discusses the concept of paradigm from Ahimsa-Putra (2009b), describes the development of paradigms in linguistics, and explains the basic concepts of phenomenological and structural paradigms. Then the author also describes the elements of the phenomenological and structural paradigms that underlie

the birth of metaphor, and gives examples of various metaphor studies that are relevant to each element of the paradigm discussed. The description of paradigms, phenomenology and structure in metaphors is described qualitatively.

RESULTS

Phenomenology Paradigm

The phenomenon will be observed from 2 points of views (Nuryana et al., 2019). Phenomena constantly relate to external reality. Second, phenomenology is tied to consciousness, thus phenomena are observed via it. For pure consciousness, one must consider the filtering process while studying occurrences. Gothique defines phenomenology as the study of consciousness and things' perfect nature in respect to consciousness. Phenomenology studies human experience philosophically (Gothique, 2012; Moeryadi, 2009).

According to Ahimsa-Putra (Ahimsa-Putra, 2009b), phenomenology assumes people have object awareness. An individual's surroundings reflects society's awareness. Awareness of consciousness shows human consciousness. People must consider consciousness science in relation to their existence. Disregarding human "consciousness" limits understanding the species. True truth differs from appearances. Human awareness processes reality and expresses it inside people. True reality is "actualized reality". Human awareness perceives reality. The scientific study of phenomenology begins with consciousness, hence it depicts things as experienced in consciousness. Experience is key to phenomenology's reality consciousness. The goal or volition of humans is called their "purpose". Focus is on intentional mindfulness. One's aims, consciousness, and awareness of consciousness are called "meaning" (Ahimsa-Putra, 2009b, 2011).

Phenomenology studies subjective awareness organization. The center of an experience is its aim, focused on the experience or an object. Phenomenology explains, depicts, and understands human experience before reflection. Husserl's views on consciousness, meaning, and culture influenced science. Sociologist Alfred Schutz studied under Husserl. Schutz applied Husserl's ideas to sociology's "Social World." The scientific sciences cannot discover the "world of meaning." Positivism as a social science theory cannot help find meaning. How can social life become meaningful? Social engagement, speech, and language build the social environment via communication. Social interaction creates a shared understanding of the "social world." The social environment is collaboratively built (Ahimsa-Putra, 2009b; Elizabeth et al., 2023).

Sacred text interpretation conflicts spawned hermeneutics. Early 19th-century hermeneutics lecturer Friedrich Daniel Ernst Schleiermacher (1768-1834) is famous. Schleiermacher is generally credited with founding modern hermeneutics, a historical and analytical technique for analyzing texts that emerged in 15th-century humanist schooling (Elizabeth et al., 2023). Friedrich E. Schleiermacher says hermeneutics entails connecting the understanding and the listener to appropriately interpret someone else's words (Ahimsa-Putra, 2009b, 2009a). The creator of sociological hermeneutics, Friedrich Schleiermacher, thought interpreters must consider an author's historical background. Hermeneutics analyses religious texts, whereas Tafsir explains them. The translator uses exegesis to portray the author's purpose without distorting, hiding, or inflating. Does this justify debating theological exegesis? We interpret using hermeneutics. Semiotics investigates meaning but is different. Language and other creative symbols are used in hermeneutics to reflect human introspection. Phonemes are the simplest unit of linguistic meaning. Phonemes give meaning in a word. Phonemes distinguish sounds. Anything with significance is a symbol. Human language uses "signs," "symbols," and sign devices and emblems, whereas animals use "signs."

Sociocultural phenomena are symbolic. Sociocultural phenomena are ordered. Text is symbols organized in a specified way. Similar to text analysis, cultural studies examine social phenomena and culture. Sociocultural "texts" in sociocultural studies. This means culture is interpreted, not explained. Studying social phenomena requires cultural analysis. Studying broadens the "horizon of meaning" to avoid developing rules that provide meaning to the phenomena rather than reality. Sociocultural studies improve knowledge by interpreting occurrences (Ahimsa-Putra, 2009b, 2019).

Hermeneutics (Wisri & Mughni, 2016) is the study of language understanding, according to Wisri & Mughni. Schleiermacher distinguished hermeneutics as the "science" or "art" of comprehending. This

part will examine hermeneutics radically from a philological standpoint. Hermeneutics should become a systematic and unified science that explains the circumstances of understanding in all conversations, not just a list of rules.

Structuralism Paradigm

Early language studies concentrated on structure, features, and identifying meaningful human language phonemes from non-linguistic sounds. The structural linguistics of Ferdinand de Saussure improved contemporary linguistics. Ahimsa-Putra (2001) explained key ideas. The signifier and signified are the first idea. Sound or written symbols are linguistic signals. The 'signifier' and the 'sign' make up signs. Language-speaking habits show their random association. Sounds have significance because of their distinctions or relationships with other language components. Roman Jakobson, a structural linguist, described the phoneme as the smallest sound unit that separates meaning via paradigmatic analysis, unlike Saussure's reliance on words. Phonemes had "voice, nasality, labiality, dentality, and velarity." The analytical technique helps phonologists create syntagmatic postulates that discover prevalent phonemic combinations in a language and assess their acceptability. Phonemes have no 'content' or meaning. Relationship comparisons reveal significance. Two concepts differentiate 'language' (*langue*) from 'speech' (*parole*). People govern their *langue*, or language system. Many overlook abstract language. "*Parole*" is '*langue*' in writing and speech. Speech may be a minor aspect of language. Personal vocalizations differ. Speech understanding requires native language. Language is only understood by *parole*.

Synchronic language is ahistorical, whereas diachronic language is historical. Language may be learned via the diachronic pole, which investigates language change as society progresses, or the synchronic pole, which focuses on language acquisition at a single period. Classifying relations as 'syntagmatic' or 'associative' is the fourth distinction. Language uses syntagmatic and paradigmatic linkages. Syntagmatic relationships are linear or horizontal connections between linguistic units, such as a word and its companions in a larger unit. Vertical paradigmatic links exist between words and other language components (Ahimsa-Putra, 1999, 2001). Words with synonymy, collocations, antonyms, connotations, or other contextual links are examples. Structural linguistics emphasizes one pole notwithstanding Saussure's polarity (Chaer, 2007; Nasution, 2022). The internal properties of a language system are analyzed in structural linguistics. One must study language inside a stable system where linguistic signals receive meaning from their interactions with other parts to characterize its underlying structure (Ahimsa-Putra, 2009a). Ayomi (2021) lists three structural linguistics "dogmas": 1) Arbitrariness: language symbols vs. cognitive processes, goals, and relationships. 2) Idealization: the objective is to build a '*langue*' system rather than a heterogeneous and unstable '*parole*' 3) Synchronic (outcome) and diachronic (process) and focus on synchronic study.

This led to prolific linguists like Leonard Bloomfield, who explained language aspects, phonology, morphology, and syntax in many languages. Levi-Strauss' structural studies in anthropology, sociology, literature, and other humanities were inspired by linguistics (Ahimsa-Putra, 2001). According to Levi Strauss's structuralism, 'structure' is a set of relations that are not based on empirical observations but on "logical structuring of a set of mathematical equations" as "models" to describe the phenomenon under study. Ahimsa-Putra, (2009b) explains the 'model' as a "deep structure" made by comparing various 'surface structures' that we can obtain from observations.

Ahimsa-Putra (1999) explains Levi Strauss's four key assumptions, which distinguish 'structuralism' from positivism or 'functionalism': (1) All social actions are languages; (2) people may genetically map structural symptoms; (3) Synchronic connections define a phenomena. Additionally, the structure is always altered (diachronic) and may be abstracted and reduced in binary opposition. Structuralism in language and social sciences stresses random symbols. Binary oppositions and contrasts define culture and language. In Aspect of the Theory of Syntax, Chomsky introduced formal linguistics, which stresses sentence-level language unit structure and syntax independence (Matthews, 1967). This research classifies a language's principles and regulations as acceptable and unacceptable units regardless of context. Rationalism, not empiricism, guided this investigation (Barman, 2012; Newmeyer, 2010). This is particularly true with the idea of intrinsic linguistic knowledge. Cognitive language differs from behavioral, habitual, and cultural language.

Metaphor Elements in Javanese Plant Metaphor

There are 9 elements of paradigms in Javanese plant metaphor research consisting of 1) basic assumptions, 2) values, 3) problems studied, 4) models, 5) concepts, 6) research methods, 7) analytical methods, 8) analysis results, and 9) representation.

1) Basic assumptions

Ahimsa-Putra defines assumptions as unquestioned beliefs (Ahimsa-Putra, 2009b). Since these viewpoints are correct, they provide the basis for understanding and solving an issue. Paradigm assumptions are the ideas that underpin a worldview. Paradigms are often based on assumptions. Fundamental assumptions may shape viewpoints and methods in a field. Being aware of these assumptions is vital since they may affect study methods, data interpretation, and paradigm findings.

Javanese plant metaphor researchers employ conceptual metaphor theory. Conceptual metaphor maps the source and destination domains in a concept system. Metaphorical expressions in this research are words, phrases, or sentences that realize the inter-domain mapping output. This metaphor is conceptual or cognitive (Lakoff & Johnson, 2020; Pye, 2017). Ritchie (2017) uses 'theme' and 'vehicle' to explain the link between conceptual and linguistic metaphors. Language metaphors relate to rides and subjects. Topics are often related with the target domain and vehicles with the source. Cognitive metaphors demonstrate a crucial premise in cognitive linguistics: metaphors are not only language games in the poetic imagination or rhetorical ornaments. However, metaphors saturate people's everyday lives in language, cognition, and action. Thinking and behavior are metaphorical.

2) Value

Every scientific endeavor has quality, morality, and benefit standards (Ahimsa-Putra, 2009b). Many call these norms "values". Values—correctness, utility, and morality—underpin all scientific efforts. A scientist will assess other scientists' research findings, performance, and productivity using this standard. In paradigms, "value" refers to the beliefs or viewpoints that underpin a system of thinking or conceptual framework. A paradigm's values might be moral or philosophical ideals that form its worldview. Paradigm "value" may be the core of a notion or hypothesis. It refers to key elements of a comprehension framework.

Javanese plant metaphor research provides linguistic evidence along with comparative values to find metaphorical linguistic forms, metaphorical locus, source domains, target domains, associations, and sociocultural factors. The following is an example of Javanese plant metaphor data analysis: *cocor bebek (Kalanchoe pinnata)*, the linguistic form is polymorphemic, metaphorical locus is full name, source domain is duck beak, target domain is leaf, socio-cultural factor is in general village people in Java still keep ducks as pets. In this case, the Javanese plant metaphor has comparative or analogous value because the metaphor requires two entities or things for comparison that are proven that the metaphor is related to the target domain and the source domain. Metaphors are part of figurative language that compares one thing with another.

3) Model

Models are important in socio-cultural and natural science theorization, although Indonesian socio-cultural scientific discourse seldom mentions them. Our poor critical investigation of socio-cultural science models indicates our lack of knowledge of their function in theories and essential assumptions. A model compares, parallels, or rhetorically describes a symptom. Models can seem like essential assumptions. Fundamental assumptions are not models. Models make reality parables (Ahimsa-Putra, 2009b). Within a paradigm, "model" may refer to a system or concept's representation or abstraction for understanding or analysis. Different paradigms or fields of study define "model" differently. Models simplify or portray something to aid understanding, analysis, or use in a framework or area. Understanding the context of "model" is essential to its meaning.

The model in the Javanese plant metaphor uses a comparison of two entities or things, namely source and target domain. This research uses keywords from the target domain to the source domain. Two domains in conceptual metaphors are source domain and target domain (Hofstadter, 2001; Lakoff & Johnson, 2020; Nyakoe et al., 2012). The source domain is a concept that is used as the elements for

conceptualization, while the target domain is a conceptualized concept. The following is an example of data analysis of Javanese plant names: *Lidah buaya (Aloe vera)*, the target domain is a long aloe-shaped leaf, and the source domain is crocodile aloe.

4) Research Problems

Ahimsa-Putra examines questions or hypotheses. Every paradigm has distinct obstacles based on its assumptions and ideals (Ahimsa-Putra, 2009b). Problem formulations and hypotheses in research must be carefully addressed since they are founded on assumptions and include key ideas. Paradigm research focuses on "problems under study" or specific concerns or difficulties. Research is done to understand, explain, or address difficulties related to the paradigm's worldview.

Research in plant metaphors discusses Java formulates four problems. First, what is the linguistic form in the metaphor of Javanese plant names? , Second, what is the source domain in the Javanese plant name metaphor?, Third, how is the similarity between the source and the target domain in the Javanese plant name metaphor?, Fourth, how are the socio-cultural factors in the Javanese plant name metaphor by traditional people?

5) Concepts

Indonesian socio-cultural scientists may have used "concept" often, but they may not fully comprehend or explain it. Sociocultural sciences ideas are interpreted differently. Concepts are phrases or words with distinct meanings to help analyze, comprehend, interpret, and explain socio-cultural events or learned symptoms, according to (Ahimsa-Putra, 2009b). A field's key principles provide the foundation for further understanding. Learning and mastering these principles helps you understand a field's structure and interconnection.

The main concepts used in the study Javanese Plant Metaphor are linguistic metaphors (classical), conceptual metaphors (modern), and Javanese plant metaphors. The concepts used in this study are classical metaphors, conceptual (modern) metaphors, and Javanese plant metaphors. The concept of classical metaphor refers to allusions that contain elements of comparison (Lakoff & Johnson, 1980, 2020; Monti, 2009; Pye, 2017; Wijana, 2016). The concept of conceptual metaphor refers to comparison by means of understanding and experiencing one thing through another by means of mapping elements of source domain to target one (Kovesces, 2010; Lakoff & Johnson, 1980). The emotion concept refers to the force that evokes a particular response or effect (Kovesces, 2010). Javanese plant metaphors refer to figurative language that can explain, even create emotional experiences.

6) Research Methods

We know the difference between 'quantitative research techniques' and 'qualitative research methods' in research methods. This research combines qualitative with quantitative backing. Data collecting begins with qualitative approaches. Sociocultural science students and academics sometimes misunderstand research methods. They cannot identify qualitative and quantitative features of a procedure when asked. Many socio-cultural scientists can only use quantitative approaches, thus they research all concerns using the same methodology, even when they require different methods (Ahimsa-Putra, 2009b). Due to a lack of acquaintance with alternative research techniques, quantitative research is sometimes misunderstood for the only scientific method.

Research methods are structured procedures or strategies employed to create, execute, and evaluate a study. Research methods help researchers outline the procedures used to gather the required data and information to address research questions or test hypotheses. Various academic disciplines have distinct research methodologies, which are selected based on the study's objectives, the nature of the data gathered, and the study's environment.

Javanese plant metaphor research uses qualitative methods and is supported by quantitative. Qualitative methods are utilized from the early stages of data acquisition. This method is used to (1) explore and understand the meaning of each expression that appears in Javanese plant metaphors; (2) determine the metaphorical linguistic forms that appear in Javanese plant metaphors to be recorded as data. This metaphorical linguistic form is determined by finding keywords from the target domain lexicon and the source domain lexicon in a single plant name, for example *adas-adasan*

(*Fimbiistylis miliacea*), where *adas* (*Foeniculum vulgare*) plants are the source domain and *adas* plants are the target domain; (3) determine metaphorical locus, (4) determine the association between the target domain and the source domain in the Javanese plant name metaphor; and (5) determine socio-cultural factors in the metaphor of Javanese plant names.

7) Analysis Methods

Data analysis approaches organize qualitative and quantitative data to find links between data categories, according to (Ahimsa-Putra, 2009b). In addition to research methods, qualitative and quantitative analytic methods examine data. Study data is analyzed, understood, and interpreted using analysis methodologies. This analytical strategy helps researchers identify patterns, components, and conclusions from data.

Data analysis uses referential methods to identify language-described reality. This research compares metaphorical statements' source and target references or meanings using referential approaches. Data analysis comprises identifying the metaphor's source and target domains, defining metaphorical conceptualizations, and summarizing the speaker's attitude. Reflective-introspective data analysis is used to understand speaker culture and attitude. This reflective-introspective strategy empowers researchers to offer and validate data (Sudaryanto, 1993).

8) Analysis Results

We shall draw conclusions by correctly examining the facts. Analysis findings should show correlations between variables, components, or symptoms. If our analysis fails, three options exist. Data we're examining has simple mistakes. Second, our analysis is wrong. Perhaps due to data limitations, our study is still shallow (Ahimsa-Putra, 2009b). Analysis findings greatly increase a field's understanding. Conclusions, consequences, and suggestions for further study or practice are based on these findings.

In Javanese, metaphorical plant names in word forms (monomorphemic and polymorphemic), idiomatic phrases, and sentences may be put on the whole expression, the phrase head, or its specification. Metaphor expressions come from people, animals, plants, their parts, objects, illnesses, events, and characteristics. Shape, size, goodness, benefits, traits, site of growth, efficacy, and application are typically linked in conception. Finally, metaphorical plant names in one language are linked to several speakers' sociocultural origins. Agricultural lifestyle, enormous woods and seas, post-wedding refuge, traditional remedies, supernatural beliefs, and contemporary life influence Javanese plant names.

9) Representation

A scientific work called "Representation or Presentation" by Ahimsa-Putra outlines the framework of thought, analysis, and results that lead to specific conclusions or theories. This representation can take the form of an undergraduate thesis, thesis, dissertation, research report, paper, scientific article (in a scientific journal), or a book (Ahimsa-Putra, 2009b). Representation or presentation pertains to how an idea, concept, or information is communicated or expressed to others. It pertains to the act of articulating or illustrating something in a manner that is comprehensible or interpretable by the audience or user. Representation or presentation aims to clearly and effectively convey information, enhance comprehension, and facilitate communication. The selection of representation form is typically influenced by the intended audience, communication context, and nature of the information to be communicated. The representation in Javanese plant metaphor research is research conducted by the author.

DISCUSSION

The phenomenological paradigm, which stresses subjective experiences and phenomenon descriptions, is suitable for studying Javanese plant metaphors. Detailed subjective accounts of human experience are used in phenomenology. Life may be illuminated by phenomenology. Phenomenology presents subjective experiences without symbolic analysis. Metaphors provide meaning beyond plain descriptions. Metaphors naturally interpret and symbolize.

Metaphors demand symbolic knowledge beyond basic experience descriptions, which may contradict with phenomenological direct description. Complex concepts are explained via metaphors. The phenomenological paradigm may hinder expressive and symbolic investigation. Phenomenology stresses direct subjective experience and may not work for symbolic comprehension or metaphors. Phenomenological metaphor study studies how personal experiences shape perceptions. Metaphors clarify reality. Structuralism stresses linguistic patterns that determine metaphor interpretation, whereas phenomenology emphasizes subjective experience and meaning. Phenomenology requires cultural and linguistic frameworks in subjective experience. Metaphor research examines how language and culture shape metaphors. An example of a Javanese plant metaphor is a metaphor about *kayu angin* (*Usnea spec*), *kayu* in English is called wood and *angin* in English is called wind. The metaphor of the plant called *kayu angin* (*Usnea spec*) is understood through the lens of community experience, how Indonesian people, especially Javanese people, have known *kayu angin* (*Usnea spec*) as one of the ingredients of traditional medicine ingredients to treat fever, aches, flatulence, and headaches. The phenomenological paradigm places more emphasis on the description of subjective experience, while the analysis of meaning interpretation and analysis is more emphasized in metaphorical research. Therefore, the foundation of the hermeneutic philosophical basis can explain the meaning analysis and understand the meaning contained in the Javanese plant metaphor.

Structuralism studies language and thinking. Structured linguistic links create metaphors. A linguistic system that examines word structures and interactions, scholars study metaphors. Its ideology is based on the structural paradigm. Structural analysis examines metaphors' idea linkages. Example: Structuralism may emphasize how metaphors obey Javanese plant metaphor principles and structural links between metaphorical parts.

Phenomenological and structural paradigms analyze metaphor. Metaphors are interpreted in context using the phenomenological paradigm. Metaphors convey deep meaning. Metaphors' structural paradigm analyzes their structure and relationships to understand their meaning. The metaphor is a symbolic system with interconnected elements that add meaning. Both paradigms can be used together to better understand metaphors.

Javanese plant metaphor study is structural and phenomenological. Combining paradigms may explain metaphors' differences. Phenomenology emphasizes personal metaphors. Combining this with structural analysis may show how word linkages and language patterns impact subjective comprehension. Phenomenology interprets profoundly, whereas structuralism emphasizes language. Subjective interpretations and personal experiences affect language metaphors in phenomenology. Paradigms help explain cultural and social analogies. Structural research shows that metaphors are influenced by culture and society. Phenomenological and structural analysis enlighten metaphor selection. The researcher may examine metaphors' language's effects on subjective experiences using interpretive and structural methods. Structuralism emphasizes linguistic relations, whereas phenomenology emphasizes subjective meanings. Linguistic structural correlations may be used to study subjective meaning. Metaphorical research using phenomenological and structural paradigms may combine subjective and objective aspects. This method improves metaphor understanding in various situations.

Javanese plant metaphors are studied using phenomenology and structuralism. Structuralism examines metaphorical structures and connections, whereas phenomenology evaluates context. Combining Javanese plant metaphor research paradigms helps grasp metaphorical meanings. Researchers may analyze metaphors by evaluating their cultural, historical, and social settings using the phenomenological paradigm's hermeneutic base. The structuralism philosophical paradigm lets academics analyze metaphors, phrase structure, and meanings. Combining these paradigms helps expand metaphor explanations.

CONCLUSIONS

Phenomenology and structuralism explore human and societal phenomena differently. Phenomenology explores consciousness and experience via direct experience and subjective knowledge. Structuralism stresses system components and their interactions to highlight language, culture, and the human mind's structures, patterns, and forms. Direct comprehension and subjective

interpretation of events are essential to phenomenology. To comprehend reality, structuralism investigates patterns in a wider framework. Phenomenology studies consciousness, perception, and subjective experience to explain worldview. Structuralism values objectivity over subjectivity. Phenomenological analysis expresses and interprets subjective experiences using language. Structuralism explores language as a set of rules and structures to comprehend meaning patterns. Phenomenology examines time and space perception. Abstract structuralists ignore time and space to study linguistic components, structures, and patterns.

The structural paradigm stresses structural analysis and Javanese plant metaphor patterns, whereas the phenomenological paradigm emphasizes deep comprehension and interpretative meaning. These two frameworks may explain metaphor usage and interpretation depending on the research topic and analytic aims. Metaphors reflect a culture's language and worldview.

AUTHORS' CONTRIBUTIONS

AH conceived the idea, designed the project, collected the data, and wrote the manuscript. IDPW participated in the design of the study and assisted in writing the manuscript. H conducted the interviews.

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