

CONCEPTUAL METAPHORS OF SEXUAL ACTIVITIES IN INDONESIAN

*(Metafora Konseptual Aktivitas Seksual dalam Bahasa Indonesia)***I Dewa Putu Wijana^a & I Desak Ketut Titis Ary Laksanti^b**^aDepartemen Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Gadjah Mada, Yogyakarta, Indonesia^bProgram Studi Teknik Elektro, Fakultas Teknik Elektro dan Informatika, Universitas Surakarta, Surakarta, IndonesiaPos-el: putu.wijana@ugm.ac.id

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This article intends to investigate and applying conceptual metaphor theory proposed by Lakoff and Johnson concerning sexual activities in Indonesian. All data presented in this paper are mostly collected from You Tube pornographic cinema narration comments. First all metaphorical expressions in the data collection are carefully observed. Further they are classified based on themes, and only ones related to sexual matters are chosen and brought into consideration, and the others are neglected. Through close examination toward those sexual metaphorical expressions, it is found that there are various possibilities of Indonesian speakers conceptually to perceive the sexual activities. The sexual activities can be conceived as “war and fighting”, “gardening and farming”, “food enjoying”, “paddling”, “Seal Breaking and Goal Piercing”, “Shell Cracking”, etc. These perception possibilities are inseparable from sociocultural factors and realities that exist within Indonesian speech community.

Keywords: *Conceptual Metaphor, Sexual Activity, Sociocultural Factor*

Abstrak

Artikel ini bertujuan untuk menyelidiki dan menerapkan teori metafora konseptual yang diajukan oleh Lakoff dan Johnson berkenaan dengan aktivitas seksual di Indonesia. Dengan menggunakan data yang sebagian besar dikumpulkan dari narasi komentar-komentar film pornografis di You Tube. Pertama-tama semua ekspresi metaforis diamati secara teliti. Selanjutnya, data diklasifikasikan berdasarkan tema metaforanya. Ekspresi metafora yang berkenaan dengan masalah seksual diperhatikan dan ekspresi metafora lainnya dikesampingkan. Melalui pengamatan yang cermat terhadap ekspresi metafora seksual ditemukan berbagai kemungkinan penutur-penutur bahasa Indonesia mempersepsi secara konseptual aktivitas seksual itu. Aktivitas itu mungkin dibayangkan sebagai "perang dan perkelahian", "berkebun dan bertani", "menikmati makanan", "mengayuh becak", "membuka segel dan menjebol gawang", "memecah cangkang" dan lain-lain. Persepsi-persepsi ini tampaknya tidak dapat dipisahkan dari faktor sosiokultural dan berbagai kenyataan yang ada di tengah-tengah masyarakat Indonesia.

Kata-kata kunci: Aktivitas Seksual, Faktor Sosiokultural, Metafora Konseptual

INTRODUCTION

There are many topics which mature human beings like to talk about. One of which is sexual activities. However, because this topic constitutes something containing taboo, human beings cannot talk it freely. As such, to avoid everything impolite, they must use certain strategies every time they want to discuss them. Anything related to strategies used by human beings to avoid taboo expressions in linguistic term are called euphemism. As far as euphemisms are concerned, according to Allan and Burridge, there are several ways the human beings can possibly do in constructing euphemistic expressions (Allan and Burridge 1991). These ways in turn yield various kinds of euphemism, such as figures and metaphors like the use of the cavalry's come and go to the happy hunting grounds for respectively substituting 'I've got my period' and 'die'; remodeling like the use of sugar, shoot, shucks for 'shit', dam, dang, and drat for 'damn'; circumlocutions, clipping, acronyms, abbreviations, omissions, one for one substitution, such as the use of little girl's room for 'toilet' and categorical inaccuracy for 'lie', jeeze 'Jesus', bra for 'brassiere', nation for 'damnation', snafu for 'situation normal, all fucked up', SOB for 'son of bitch', I need to go for I need to go to the lavatory, and bottom for 'arse, ass' and casket for 'coffin'; general for specific and part for whole, such as the use of person for 'penis', go to bed for 'fuck', spend a penny for 'go to the lavatory'; Hyperbole (overstatements) like the use of flight to glory for 'die', personal assistant to the secretary for 'cook' and understatements like sleep for 'die', deed for 'act of murder'; and learned terms or specific jargons, such as the use of feces for 'shit', period for menstruation. As suggested by the title, this paper will limit its focus of attention on the use of metaphors by Indonesian speakers in order to avoid them using of impolite not preferred words when they are talking about sexual activities. The discussions will be specifically focused on how they are conceptually perceiving those activities which are tabooed to express bluntly.

Metaphors on Wahab (1995) have already become interesting discussion topics in the studies of Indonesian semantics. Wahab's article concerning the function of metaphor as a system of ecological tracer studied Indonesian metaphors using theory of metaphors proposed by Heley. By beginning his study with metaphor classification into nominative, predicative, and sentence metaphors, he then investigates Indonesian metaphors based on the speakers' perception spaces. He finally found that among 9 categories of space perception, human category constitutes the most common because human and everything related to it is the closest ecology. Several thematic studies on Indonesian metaphor are found are carried out by Wijana (2022a; 2002b; 2023) which respectively discuss about "color", "water" and "human body organ". Nuryatiningsih (2004) tries to observe the possibilities use of human body organ lexeme combinations in constructing metaphorical expressions. Using conceptual metaphor theory, Pasaribu (2013) tries to describe Indonesian metaphor of "love". She finds that in Indonesian metaphors, love can be conceptualized as food, a plant, a beautiful object, a warm temperature, light, madness, force, and journey. Outside Indonesian, some articles on metaphors are found in the book edited by Gibb (2008) entitled *Metaphor and Thought*. Although it has been believed that there is significant differences between metaphorical expressions found in literature and in daily life, metaphors used in both fields are essentially the same (Semino and Steen 2008). Likewise, the use of metaphors in law and music has the same functions and characteristics as ones found in daily language. (Zbikowsky 2008; Winter 2008). The high contribution of conceptual metaphor theory is not merely given to the study language, but to other sciences as well, such as philosophy, mathematics, design, computer interfaces, etc. (Johnson, 2008; Fauconnier and Turner, 2008). This paper try to explore the function of metaphorical expressions as means of politeness in which sexual activities and their

related matters constitute one among of other issues that must be concealed in human verbal interactions. According to Allan and Burridge (1991) from various ways of forming euphemism, metaphor is one of the most important ones. The study is focused on various ways Indonesian speakers perceiving metaphors of sexual activities, and sociocultural factors affecting their conceptualizations. These matters so far have not been profoundly and seriously studied by the linguists.

THEORETICAL FRAMEWORK

Conceptual metaphors is essentially an effort trying to make analogy or equalize any metaphorical expression with something or action with which the expression sharing similarities. Lakoff and Lakoff and Johnson (2003) in their famous book "Metaphors We Live by" give an analogy from several facts concerning "discussion" or "argumentation". From metaphorical expressions like He attacked every weak point of my argument; His criticism were right on target; I demolished his argument; He shot out all of my argument, etc. it can be concluded that "discussion" is war. Kovecses (2003) found not least than 23 kinds of concept if "love" want to talk about metaphorically. Among those concepts are "energy", "journey", "unity", "closeness", etc. Meanwhile for "emotion" he found not less than 11 concepts, such as "hunger", "animal", "heat", etc. According to Lakoff and Johnson (2003), the essence of metaphor is understanding and experiencing one kind of thing in terms of another. Even though "discussion" and "argumentation" are totally different thing with "war", but the way language speakers to structure, understand, and talk about them is in the term of "war". Because the ways human beings thinking of, understanding, and talking about something are strongly influenced by cultural system of society where they are living, the existence of metaphorical expressions are inseparable from the cultural system of that particular

society. In his research on "corruption" using conceptual metaphor theory, Wijana (2019), found various conceptual perceptions used by Indonesian speakers to talk about corruption. Those concepts are "pest and disease", "enemy", "something must be investigated", "barrier", "thing", "event", and "collective action". With regard to "collective action", the use of phrase korupsi berjemaah 'collective corruption' in which berjemaah itself literally means 'collective', can not be separated from sholat berjemaah 'collective praying' in relation with the existence of Indonesia's status as the biggest Moslem country. This fact lead us at assumption that there will also be sociocultural factors influencing the existence of metaphorical expressions related to sexual activities in the use of Indonesian.

METHODOLOGY

To avoid subjectivity, this research begins with data collection which is carried out through careful non participatory observation (Sudaryanto, 2015) of comments on video clip cinema containing sexual scenes found in You Tube. The comments constitute narrator's descriptions of the cinema plot which are commonly about love, seduction, adultery, sexual dissatisfaction, etc. All comments that contain metaphorical expressions related to sexual activities are noted. Further, all those data are classified based on their conceptual categories together with their implications. For example, sexual activity categorized as 'war' will cause masculine/male genital "penis" to be metaphorically named rudal 'missile'. Meanwhile, categorizing it as "gardening" will cause the male genital to be named singkong 'cassava tuber', batang 'stem cutting'. The sexual activities themselves are named bertempur 'fight' and berkebun 'gardening'. The data containing sexual activity metaphors are presented through three glossing stages, the data, their literal or word to word translations, and their free translations.

DISCUSSION

The followings are my research findings concerning conceptual categories of sexual activity metaphors in Indonesian and the sociocultural factors that are influencing their existence.

Various Conceptual Categories of Sexual Activity Metaphors

Having carefully observed the data collection, it is found that sexual activities in Indonesian can at least conceptually be distinguished into several categories, such as “war and fight”, “gardening and farming”, “food enjoying”, “paddling”, “seal breaking”, “shell breaking”, and “energy charging”. The following sections will consecutively discuss these conceptual categories.

Sexual Activity is “War and Fight”

Sexual activity that is impolitely expressed fucking can be perceived as “war” in which the couple is conceived as mutual enemy fighting each other. Consider (1) to (6) below:

- (1) Numpang mandi malah disodok burung gede.
Joint take bath instead to be stab bird big
‘Joining to take a bath she was stabbed by a big bird’
- (2) Kelebihan istri gemuk ketika ditusuk
The advantage wife big when to be stabbed
‘The advantage of big wives is when they are fucked’
- (3) Akibat tempur nggak pakai pengaman
Effect fighting not using protector
‘It is the effect of fighting not using condom’
- (4) Bu guru ini sagne karna tergoda rudal muridnya
Mrs. Teacher this to be stimulated because tempted missile student her
‘This woman teacher was stimulated because she was tempted by her student’s penis’
- (5) Bu Guru nggak kuat karna tergoda dengan rudal besar berotot punya muridnya
Mrs. teacher not strong because to be tempted with missile big muscly have student her
‘A woman teacher can not resist because she was tempted by big and muscly penis of her student’
- (6) Kisah pria memiliki rudal king
Story man have missile king
‘A story of man who has very big penis’

Example (1) and (2) perceive sexual activities as fight activities in which the sexual intercourse is compared with stabbing the enemy. Indonesian words for stabbing are *menusuk* or *menyodok*, and the passive forms are *ditusuk* or *disodok* ‘to be stabbed’.

Example (1) proves that the metaphorical perception does not necessarily compel the use of a compatible instrument, because the male genital in this case is expressed by *burung* ‘bird’.

Meanwhile, in example (4) the sexual activity is equalized as ‘war’. This perception brings a consequence that the male genital is perceived like *rudal*, an acronym which stands for ‘peluru kendali’ (literally means ‘controlled bullet’) ‘missile’, *rudal besar* dan *berotot* ‘big and muscly missile’.

Sexual Activity is “Gardening and Farming”

Sexual intercourse are also often to compare with “gardening”. Consequently, the human genitals are perceived to have similarities with this activity. See example (7) to (11) below:

- (7) Dona gak mau berhenti bercocok tanam
Dona (personal name) not want stop farming
‘Dona did not want to stop fucking’
- (8) Beny mengajak Lana untuk berkebun dan menanam singkong
Beny (personal name) invite Lana for gardening and growing cassava
‘Beny invited Lana for doing sexual intercourse’
- (9) Batang teman anakku memang mantul
Branch friend child my really steady
‘My child’s friend penis was really steady’
- (10) Mereka kemudian memutuskan untuk menanam jagung bersama
They then decide to grow corn together
‘They then decided to do sexual intercourse’
- (11) Lahan basah tante yang udah siap menerima serangan bocil
Land wet auntie that has ready accept attack boy
‘Aunt’s wet vagina which is ready to accept the little boy attack’

Example (7), (8), and (9) perceive the sexual intercourse as berkebun ‘gardening’ and bercocok tanam ‘farming’ activities,

and consequently cause male genital to be compared with cassava cutting in *menanam singkong* ‘growing cassave’, branch in *batang* (9), and corn cob in *menanam jagung* ‘growing corn’ and female genital with wet land in *lahan basah* (11).

Sexual Activity is “Food Enjoying”

The pleasure brought by doing sexual activity seems directly causing it is often to compare with “food enjoying”. Therefore, many Indonesian dead metaphors used for finishing food, such as *menyikat makanan* ‘to finish eating food’, *mengembat semua makanan* ‘to eat all food’, etc. in which *menyikat* literally means ‘to brush’, *mengembat* literally means ‘to lash something down’. Consider (12) to (14) below:

(12) Pria pemuas tante-tante, nenek-nenek pun disikat
Man entertainer aunties grand mothers also to be fucked

‘A widow entertainer an old woman was also fucked’

(13) Semua tante yang ada di complex disikat semua oleh pemuda ini
All auntie who being in complex is brushed all by young this

‘All aunties living in the complex are fucked by this young man’

(14) Kakak ipar sendiri diembat juga sampai hamil
Sister in law self to be hit also until pregnant
‘The older sister in law is also fucked until pregnant’

Different from “dead metaphors”, the use of metaphorical expressions *asupan nutrisi* ‘nutrition intake’ in (15), *jatah* ‘ransom’ (16), and *apem embem* ‘big pancake’ (17) below are much more recent in the use of Indonesian.

(15) Guru Bening yang butuh asupan nutrisi dari muridnya
Teachers Bening (personal name) who need intake nutrition from student her

‘The teacher, names Bening who needs sexual service from her student’

(16) Suami lupa kasih jatah, istri main sama yang selalu ada di rumah
Husband forget give ransom, wife play with who always being at home

‘A husband forgot to give sexual service, his wife was fucking with someone always home’

(17) Niat berteduh, malah dapat apem embem
Intention to shelter, instead get pancake big
‘He wanted to shelter, but he got big vagina’

The use of some delicious cookies for being compared with woman vagina seems to be motivated by the perception of sexual activity as “food enjoying” in spite of the similarities between that human organs with the food’. See the use of *apem legit* ‘sticky pancake’ and, *serabi lempit* ‘folded pancake’ in (18) and below:

(18) Godain saat suaminya kerja, ayah mertua celupin terongnya ke apem legit menantu
Tempting when husband his work, father in law dip egg plant his to pancake sticky daughter in law

‘Tempting when her husband worked, a father in law dipped his penis to daughter in law’s vagina’

(19) Serabi lempit ibu tiri, meski basah, tapi paling enak

Pancake folded mother step although wet but most delicious

‘Step mother’s vagina, even though wet but the most enjoyable’

Sexual Activity is “Paddling”

Bicycles and pedicabs are one of the most common vehicles in Indonesia. As such, it is not surprising that the paddling activity is then used to compare with the sexual activity in Indonesian in order to avoid saying it impolitely. See (20) to (22) below:

(20) Genjot mama teman yang kesepian ditinggal suaminya
Paddling mother friend who is a lone left husband her

‘Fucking friend’s mother who is a lone left by her husband’

(21) Efek kesepian. Bobol gawang ibu guru yang minta digenjot
Effect longing. Breaking goal post mother teacher who ask to be paddled

‘The longing effect, Breaking vagina’s teacher who want to be fucked’

(22) Niatnya sih mau belajar private tapi malah genjot ibu gurunya
Desire want study private but even paddling mother teacher his

‘His intention was do private study, but he fucked his teacher instead’

Sexual Activity is “Seal Breaking and Goal Piercing”

Sexual intercourse can also be compared with “seal breaking” in which the seal is equalize as virginity membrane. Consider (24) below:

(24) Malam pertama suami istri buka segel
Night first husband wife open the seal
‘The first night the bride and groom breaks the woman virginity’

Meanwhile, the popularity of soccer game in the world causes this sexual activity to be compared with *bobol gawang* “goal piercing”, as seen in (25) below:

(25) Efek kesepian. Bobol gawang ibu guru yang minta digenjot.
Effect longing. piercing goal post mother teacher who ask to be paddled
‘The longing effect, piercing vagina’s teacher who want to be fucked’

After the seal and the goal have been broken, everything becoming smooth, as described indirectly and implicitly by (26) below:

(26) Mahasiswa polos yang ketagihan digaskeun lubang kencingnya
Student simple who is longing to be smoothed
‘A simple student is longing her urine hole to be smoothed’

Sexual Activity is “Shell Cracking”

Many delicious fruits have hard skin or shell. One of those fruits is “durian”. With the help of the popularity of Malay dangdut song entitled “Belah Duren” ‘durian cracking’, the sexual activity in Indonesian is often metaphorically compared with “belah durian”. Duren is a local or colloquial expression for durian. See example (27) below:

(27) Belah duren, Ma
Breaking durian, Ma
‘Breaking durian, darling’

By this expression, the fruit durian is perceived as the woman vagina, and the equipment by which the fruit is cracked *parang* ‘short machete’ is conceived as penis or the male genital. The following is the two erotic couplets of the “Belah Duren” song lyrics.

Belah Duren
Song by: Abunawas
Makan duren di siang hari
‘Eating durian at noon’
Paling enak makan di sini
‘The most enjoyable to eat here’
Dibelah bang dibelah
‘Crack it, crack it, darling’
Enak Bang durennnya dibelah
‘it is delicious, the durian is cracked’
Yang satu ini durennnya luar biasa
‘This one, the durian is amazing’
Bisa-bisa bang ga tahan
‘You might not be able resisting to enjoy it’
Sampai-sampai ketagihan
‘And you surely will ask more’

Sociocultural Factors Influencing the Sexual Activity Metaphors

Even though not all linguistic issues can be related with sociocultural matters Comrie (1981); Wardaugh (1986), there are a lot of facts which convincingly show the close relationship between language structure and the cultural system of the speech community. The existence of certain metaphorical expressions for referring sexual activities can not be denied that they have close relationship with social life realities existing and happening in Indonesia. The expression like *digenjot* ‘to be paddled’, the use of certain delicious Indonesian cookies like *apem legit* ‘sticky pancake’ *apem embem* ‘big pancake’, *serabi lempit* ‘soft folding pancake’, idiomatic expression *belah duren* ‘durian cracking, splitting’, etc. are hard to imagine without sociocultural involvement, such as a lot number of pedicabs, the richness of traditional cookies, and the popularity of some Malay “dangdut” songs.

CONCLUSION

In spite of death, accident, mental state, disease, etc., sexual intercourse is one of human activities that are tabooed to talk bluntly. And among many ways to avoid it, figurative language or metaphor is considered very common to do in the use of language. Accordingly, the existence of many metaphorical expressions referring this activity in is generally intended to soften the

impolite impact of their literal or direct equivalents. In the use of Indonesian, the sexual activities are conceptually perceived as “war and fighting”, “gardening and farming”, “food enjoying”, “paddling”, “seal breaking and goal Piercing”, “Shell Cracking”, etc. Many of the metaphorical expressions are universal, but some of them are culturally embedded, and will hardly be found in other languages. With regard to sexual metaphors, there seems still many crucial issues that can be discussed in order to accomplish all matters related to them. As such, this study should be followed by investigations of sexual metaphorical expressions found in other discursive genres in which the sexual metaphors are easy to find, such as daily conversations, jocular discourses, riddles, energy drink advertisements, etc. In spite of perception categories and their sociocultural factors, the communicative functions of the sexual metaphorical expressions have not also yet got serious attentions, and accordingly is also important to reveal.

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