HERMENEUTIC PARADIGM IN JAVANESE PLANT METAPHOR

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Abstract

A metaphor is a stylistic device used to convey meaning by expressing a concept or idea through a comparison with another, distinct concept or idea. Metaphors implicitly establish a connection between two unrelated elements to provide a deeper understanding of a concept. This article specifically examines hermeneutic paradigms in Javanese plant metaphors by applying Ahimsa-Putra's paradigm theory in cultural studies. The literature review incorporates hermeneutic and metaphorical analyses from various books and journals. The study highlights that Javanese plant metaphors operate based on fundamental principles regarding their function and the way meaning is conveyed. The core principles include the recognition of comparative concepts and the use of figurative language. Metaphors help explain, illustrate, simplify, and reshape perspectives on reality. Their meaning and application vary across different contexts, cultures, and forms of communication, contributing to the clarity and expressiveness of language.

Keywords: paradigm, hermeneutic, Javanese, plant, metaphor

Introduction

Various kinds of scientific activities, such as writing theses, theses, and dissertations are essentially efforts to predict, find, or verify a truth. The purpose of this scientific activity can certainly be achieved when a researcher uses the right approach. This approach will later determine the overall research steps. From the outset, the research approach should be clearly defined. The decision of which approach to use will largely depend on the paradigm espoused by the researcher. Paradigm is the most fundamental thing of a theory and also in a study. In general, the scientific paradigm is a whole system of thought. A paradigm can be defined as "a set of basic beliefs that relate to the ultimate or first principle ... a worldview that defines, for its holder, the nature of the world...." (Denzin & Lincoln, 2011). According to him, paradigms are a set of basic beliefs, views on the world. In addition, Neuman (2018) explains that the paradigm consists of basic assumptions, research techniques used, and examples of how good research techniques should be. The paradigm acts as binoculars or frames when conducting research. Furthermore, Jensen and Neuman (2013) states that a question in a study has various answers does not mean that everything happens like that. The variety of answers to the same question shows that researchers use different paradigm choices. Each paradigm

has its own assumptions and principles, as well as its own type of research, both in observing and measuring and understanding social reality. A paradigm is a framework of thought or worldview that underlies a particular discipline, theory, or approach to a problem or domain of knowledge. A paradigm encompasses a set of beliefs, values, and assumptions that form the foundation for the way we understand and interpret the world. The term is often used to refer to general patterns of thought or frames of reference within a particular field of study or discipline. Paradigms can influence the way we design research, collect and analyse data, and construct theories or concepts within a field. A paradigm shift can create a major shift in understanding and approach to a topic or problem.

Ahimsa-Putra (2009) also provides a more thorough and in-depth explanation of the paradigm. In this article, Ahimsa-Putra (2009) introduced the idea of paradigm, drawing on Thomas Kuhn's The Structure of Scientific Revolution. He claims that Thomas Kuhn's writings on the subject of paradigms are still unclear and inconsistent in their interpretation, and that they frequently contain concepts and aspects of paradigms that are not fully developed. This occurred as a result of a paradigm shift in the natural sciences being the subject of discussion. He made no mention of the social sciences. Because of this misunderstanding, Ahimsa-Putra (2009) offers a critical and precise definition of paradigm: "A collection of concepts that are logically related to one another form a framework of thought that serves to understand, interpret, and explain the reality and/or problems faced." The definition's first keyword is a collection of concepts that serve as plural markers and contain many elements. At the level of reasoning or cognition, these components are related. The second keyword is one that helps to comprehend, interpret, and explain the current situation and/or issue. The paradigm in this instance comprehends reality, defines it, identifies the reality encountered, groups it into categories, and then connects it to other definitions of reality. After then, the relationship creates a picture of the current reality.

Developing new paradigms requires more than just understanding existing ones (Ahimsa-Putra, 2009). Regarding the several conceptual elements that comprise the framework or paradigm, an effort must be made. Ahimsa-Putra (2009) added that a paradigm, theoretical framework, or approach in socio-cultural science consists of nine main 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. This is in addition to the shortcomings of the conceptual component proposed by Cuff and Payne in the form of basic assumptions, concepts, methods, questions, and answers provided. This paper attempts to explore several paradigms in the study of linguistics, particularly the study of metaphors, because understanding paradigms is crucial to a theory or research.

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 are some of the paradigms that are used in socio-cultural science research (Ahimsa-Putra, 2009). There are numerous cultural theories in existence today because each paradigm has sub-paradigms (variants), and each of these sub-paradigms contains different theories regarding socio-cultural phenomena that are investigated. The theoretical framework or approach to socio-cultural science, according to Ahimsa-Putra (2009), is made up of

the following primary components: (1) fundamental assumptions; (2) value; (3) research problems; (4) models; (5) concepts; (6) research methods; (7) analytical methods; (8) analytical or theoretical results; and (9) ethnographic data.

The components of the hermeneutic paradigm in Javanese plant metaphor are specifically covered in this article. There is interest in gathering scholarly works on hermeneutic paradigm in Javanese plant knowledge texts and contexts in order to gain a deeper understanding of each of these paradigms. It is anticipated that students, instructors, and researchers who study metaphors will benefit from exposure to the hermeneutic paradigm in Javanese plants, since it will enable them to undertake metaphorical analysis by deviating from conventional paradigms.

Method

The purpose of this literature review essay is to outline the fundamental ideas of Javanese plant hermeneutics paradigms. The literature sources used in this study are gathered from books and journals that address the ideas of metaphor, paradigms, and hermeneutics. The study employs a qualitative systematic review approach. it notes that the literature sources were gathered from books and journals focusing on metaphor theory and hermeneutics paradigms (especially in linguistics). The review seems to be targeted rather than exhaustive, using manual selection based on thematic relevance to Javanese plant hermeneutics and metaphor paradigms. The inclusion criteria are inferred like sources that discuss hermeneutic paradigms in the context of linguistics, studies that elaborate on metaphor theory within hermeneutical frameworks, works by Ahimsa-Putra or similar scholars influential in the field of Indonesian or Javanese semiotics and hermeneutics, and literature that connects metaphor usage to paradigmatic shifts in meaning interpretation. The review's findings are then explained in terms of the article's primary goal, which is to go over the components of hermeneutic paradigms in metaphors. After discussing the concept of paradigm from Ahimsa-Putra (2009), the author goes on to explain the fundamental ideas of hermeneutic paradigms and the evolution of paradigms in linguistics. The author then goes on to outline the components of hermeneutic paradigms that gave rise to metaphor and provides instances of different metaphor studies that are pertinent to each of the paradigm's components. A qualitative description of paradigms and hermeneutic metaphors is given.

Result and Discussion

Hermeneutic Paradigm

Hermeneutics, derived from the Greek *hermeneuein*, originally referred to interpretation and was linked to Hermes, the messenger god. This connection introduced three core elements of hermeneutics: the message (text), the interpreter, and the audience. Hermeneutics evolved into the "art of interpretation," especially in response to debates over sacred texts (Muslih, 2020).

Friedrich Schleiermacher, considered the father of modern hermeneutics, emphasized understanding an author's words within their historical context and saw hermeneutics not just as a technique but as a systematic science of interpretation. He distinguished hermeneutics (the theory of interpretation) from mere interpretation (text explanation),

stressing the importance of enabling the original author's voice to be heard (Ahimsa-Putra, 2009a; Elizabeth et al., 2023; Hoetmer, 2023; Kurt, 2004)

Hermeneutics also relates to semiotics, focusing on meaning-making through signs and symbols. In this context, culture and socio-cultural phenomena are treated as "texts", symbolic structures that must be interpreted rather than explained. The goal is not to establish laws or truths but to expand the "horizon of meaning" and offer deeper insight into human experience (Elizabeth et al., 2023; McLeish, 2020; Wisri & Mughni, 2016).

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 tree, 6) research methods, 7) analytical methods, 8) analysis results, and 9) representation.

1) Basic assumptions

According to Ahimsa-Putra (2009), assumptions are foundational beliefs taken for granted and serve as the basis for understanding and solving problems within a paradigm. These assumptions shape research approaches, data interpretation, and conclusions. In the study of Javanese plant metaphors, researchers apply conceptual metaphor theory, which involves mapping between a source and a target domain. Metaphorical expressions (words, phrases, or sentences) reflect this domain mapping. This distinction between conceptual metaphors (ideas) and linguistic metaphors (language) is clarified using terms like "topic" (target) and "vehicle" (source), as explained by Caspi (2018), Lakoff & Johnson (1980), and Ritchie (2008). Metaphors are not merely rhetorical devices but integral to human thought and action. The everyday conceptual system, how people think and behave, is deeply metaphorical, making metaphors central to cognitive linguistics.

Research on plant metaphors in Javanese using conceptual metaphor theory has a basic assumption that metaphor is not only a linguistic phenomenon but also a conceptual one. Metaphors are considered as the way humans understand the world through the mapping between the source domain and the target domain. The hermeneutic paradigm is closely related to this research because hermeneutics emphasizes the process of interpreting meaning in language.

2) Value

Every scientific endeavour is also predicated on a variety of standards or criteria that are used to judge whether something is useful or not, good or terrible, or correct or wrong (Ahimsa-Putra, 2009b). "Values" is a frequent term for these criteria. Whether spoken or not, values are at the heart of any scientific endeavour since there is always a question of what is valuable and what is not. A scientist will use this criterion to evaluate the performance, productivity, or findings of other scientists' research. The term "value" in paradigm frequently refers to the opinions or convictions that form the basis of a conceptual framework or school of thinking. For instance, moral or philosophical precepts that serve as the foundation for a worldview can be considered values within a specific paradigm. In certain situations, a paradigm's "value" may represent the central idea or substance of a theory or concept. It alludes to basic components that are deemed significant or essential inside an understanding framework.

In order to identify metaphorical linguistic forms, source and target domains, relationships, and sociocultural aspects, the study of Javanese plant metaphors offers linguistic data in addition to comparative values. An illustration of the analysis of Javanese plant metaphor data is provided below: The sociocultural element is that, in Java, most village communities still keep ducks as pets. The linguistic form of *cocor bebek (Kalanchoe pinnata)* is polymorphemic, with the source domain being the duck's beak and the target domain being the leaf. The Javanese plant metaphor in this instance has a comparative or analogous value since it calls for two objects or entities for comparison, demonstrating its connection to both the source and destination domains. The portion of figurative language that compares one thing to another is called metaphor.

The research on plant metaphors in Javanese provides linguistic evidence as well as comparative value to find metaphorical linguistic forms, source domains, target domains, associations, and socio-cultural factors. The hermeneutic paradigm is closely related to this research because hermeneutics focuses on the process of interpreting meaning in language.

3) Model

Similar to fundamental presumptions, models are rarely discussed in Indonesian socio-cultural science theoretical discourse, despite the fact that model elements are crucial to theorization in both the natural and socio-cultural sciences. Our limited critical discussion of models in the socio-cultural sciences demonstrates both our ignorance of fundamental assumptions and our inability to comprehend how these models fit into socio-cultural theories. A model is a metaphor, simile, or analogy that describes a learnt symptom. The model frequently appears to be a simple assumption as well. However, the model is not a fundamental premise. A model is a simplification of reality (Ahimsa-Putra, 2009b). The term "model" can be used to describe an abstraction or representation of a certain system or idea that facilitates comprehension or analysis in the context of a paradigm. Depending on the specific paradigm or subject of research, the word "model" might mean many things. In order to make something easier to comprehend, evaluate, or use for a particular purpose within a paradigm or discipline, models try to simplify or depict it. The precise meaning of the word "model" depends on knowing the particular context in which it is used.

The model in the Javanese plant metaphor uses a comparison of 2 entities or things, namely the source domain and the target domain. This research uses keywords from the target domain to the source domain. There are two domains in conceptual metaphors, namely the source domain and the target domain. The source domain is a concept that is used as the basis for conceptualization, while the target domain is a conceptualized concept (Hendrokumoro et al., 2023; Lakoff & Johnson, 1980, 2020; Nurbani & Barlian, 2022; Wijana, 2015b, 2016, 2019). The following is an example of data analysis of Javanese plant names: *lidah buaya (Aloe vera),* the target domain is the leaves in the shape of a long aloe vera, and the source domain is *lidah buaya (Aloe vera).*

If the research emphasizes more on how the relationship between the source domain and the target domain creates a new meaning in the Javanese plant metaphors, then hermeneutics is the most appropriate paradigm. Analyzing the meaning of metaphors can reveal how the relationship between the source and target domain creates new understandings. Understanding culture and tradition in metaphor can reveal how

metaphorical comparisons are influenced by the history and social values of the community.

4) Problems studied

The issues under investigation take the shape of queries that need to be addressed or theories that need to be verified (Ahimsa-Putra, 2009b). The issues that each paradigm faces are directly tied to fundamental beliefs and ideals. Therefore, every research project needs to carefully consider how to formulate issues and hypotheses because they contain the most crucial concepts and a number of underlying assumptions. When discussing paradigms, the term "research problems" refers to particular queries or concerns that are the subject of investigation within a given paradigm or area of study. In other words, research is done to comprehend, clarify, or solve specific issues that are pertinent to the paradigm's embraced way of thinking or seeing the world.

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

The formulation of the first (linguistic forms of plant metaphors) and fourth (socio-cultural factors of plant metaphors) can be analysed in a hermeneutic perspective. Hermeneutics sees language as a tool of discourse and ideology, which can be used to shape and maintain social structures. The formulation of the second and third problems (the metaphorical source domain and the similarity between the source domain and the target domain) fits perfectly with the hermeneutic approach, which highlights how metaphor works as a structure of meaning.

5) Concept Tree

Although most Indonesian socio-cultural scientists are familiar with the notion and may have used it frequently, not all of them are able to describe it to others or fully understand what it means. Concepts are also interpreted differently in socio-cultural sciences. To put it simply, concepts are words or terms that have been assigned a specific meaning in order to be utilized to evaluate, comprehend, interpret, and explain the sociocultural events or phenomena under study (Ahimsa-Putra, 2009b). The fundamental idea serves as the cornerstone for a more thorough comprehension of a field. A person can have a better understanding of the structure of a certain field of knowledge and the relationships between its numerous components by learning and mastering these concepts.

The main concept used in the study in the research of Javanese plant metaphors. The concepts used in this study are metaphors and Javanese language plants. The concept of metaphor refers to metaphors that contain elements of comparison (Demjen, 2011; Hendrokumoro et al., 2023; Kovecses, 2015; Kovesces, 2010; Lakoff, 1999; Lakoff & Johnson, 1980, 2020; Wijana, 2015a, 2018, 2019). The concept of conceptual metaphor refers to the comparison of the way of understanding and experiencing one thing through another by mapping the elements of the source domain to the target domain (Demjen, 2011; Hendrokumoro et al., 2023; Kovecses, 2015; Kovesces, 2010; Lakoff & Johnson, 1980, 2020; Wijana, 2018, 2020). The concept of emotion refers to the force

that evokes a certain response or effect. Javanese plant metaphor refers to figurative language that can explain, even create emotional experiences.

The main concept in the research of Javanese plant metaphors with a hermeneutic paradigm depends on the perspective taken. Focus on tradition, history, and the inheritance of cultural values through metaphors. Analyzes how metaphors shape new narratives and understandings in Javanese culture. Learn how metaphors are used in social society.

6) Research Methods

We often understand the difference between "quantitative research methods" and "qualitative research methods" when it comes to research methodologies. This study employs a qualitative methodology with quantitative support. From the very beginning of the data collection process, qualitative methodologies are employed. Many sociocultural researchers and students, however, are so ignorant of this "research method" that they are unable to respond when asked, "Where are the qualitative and quantitative of a method?" Furthermore, a lot of socio-cultural scientists are only familiar with one kind of method, which is quantitative, therefore they always use the same approach to study problems, even when this isn't the case. Even worse, the quantitative research method is therefore seen as the exclusive scientific research method since I am ignorant of other kinds of research methods (Ahimsa-Putra, 2009b). Research methods are organized strategies or procedures for planning, carrying out, and evaluating a study. The research technique helps the researcher explain the steps used to gather the information and data required to test the hypothesis or provide a response to the research question. Certain research methods are used in different disciplines and fields of study, and the choice of method may be influenced by the goals of the study, the kind of data being gathered, and the setting of the investigation.

Quantitative data supports the qualitative methodologies used in the study of Javanese plant metaphors. From the very beginning of the data collection process, qualitative methodologies are employed. In order to (1) investigate and comprehend the meaning of every expression that occurs in Javanese plant metaphors, and (2) identify the metaphorical language forms that arise in the Javanese plant metaphors that should be documented as data, this approach is utilized. Finding keywords from the lexicon of the source domain and the target domain in a single plant name, for instance, *adas-adasan (Fimbiistylis miliacea),* where plants like *adas* are the source domain and plants like *Adas* are the target domain, determining the association between the target domain and the source domain in the metaphor of Javanese plant names, and identifying socio-cultural factors in the metaphor of Javanese plant names are the three steps in this type of metaphorical linguistics.

A qualitative approach supported by quantitative in the research of plant metaphors in Javanese can be attributed to various hermeneutic paradigms based on the focus of interpretation. Metaphors can emphasize the historical and cultural understanding of plant metaphors. Metaphors can analyses how plant metaphors shape social symbolism and narratives. Metaphors can criticize the use of plant metaphors in the context of ideology and power.

7) Analysis Methods

According to Ahimsa-Putra (2009b), the data analysis method is essentially a means of classifying and organizing both qualitative and quantitative data in order to identify specific correlations between different data categories. Similar to research methodologies, methods of qualitative and quantitative analysis must be understood as approaches to the study of qualitative and quantitative data, respectively. Analysis methods are a set of methodical procedures or strategies used to analyze, comprehend, and interpret data or information gathered during a study. With the aid of this analysis technique, researchers can create patterns, find objects, and make inferences from the information gathered.

A referent, or the reality that language designates, serves as the determining tool in the referential data analysis approach that is being employed. In order to demonstrate and contrast the references or meanings found in the sources and targets of the metaphorical expressions examined, this study employs a referential method. (1) Identifying the source and target domains in a metaphor; (2) determining the conceptualization of metaphors; and (3) describing the speaker's attitude based on the conceptualization of metaphors are the steps in data analysis. The reflective-introspective data analysis method is used to comprehend the speakers' culture and thinking. The goal of this reflective-introspective approach is to optimize the role of researchers as controllers of data validity as well as data suppliers (Sudaryanto, 1993).

The referential analysis method in the research of plant metaphors in Javanese focuses on the relationship between linguistic signs (metaphor) and referents or meanings referred to in reality. This method helps to uncover how plant metaphors in Javanese refer to certain concepts or values in Javanese culture. The referential analysis method in the research of plant metaphors in Javanese can be associated with different hermeneutic paradigms based on the way of meaning. Understand how plant metaphors reflect historically inherited cultural values. Uncovering the symbolic and narrative structures that form a new reality in people's thinking. Analyzes how metaphors are used in social and ideological contexts.

8) Analysis Results

Our "conclusion" might be defined as the findings of our analysis, which will inevitably arise if we are able to precisely and thoroughly examine the evidence that is now accessible. The findings of this study must indicate the connections between the variables, components, or symptoms under investigation. Three things could happen if our analysis's findings fail to accomplish this. First, there are some basic mistakes in the data that we examined. Secondly, we have faulty analysis. Third, we still haven't done a thorough analysis, which might possibly be because we don't have enough data (Ahimsa-Putra, 2009b). The analysis's findings significantly advance our understanding of a given field or subject. These findings also form the foundation for drawing inferences, ramifications, and recommendations for additional study or pertinent real-world initiatives.

Both monomorphic and polymorphic words, idiomatic phrases, and idiomatic sentences are examples of Javanese metaphorical plant names. Metaphorical elements can be incorporated into the entire expression, phrase header, or attribute for their specification. Many source domains, including people, animals, plants and their components, items, illnesses, situations, and personalities, are used to conceptualize

metaphorical expression. Shapes, sizes, goodness, advantages, qualities, growth locations, efficacy, and use are among the commonalities and associations that form the foundation of conceptualization.   Lastly, the sociocultural origins of many speakers are directly linked to the metaphorical name of plants that are found in a single language. Agricultural civilization, the size of woods and oceans, post-marriage living, traditional remedies, supernatural beliefs, and modern life are some of the socio-cultural variables that influence the names of Javanese plants.

The results of the analysis of plant metaphors in Javanese can be linked to the hermeneutic paradigm used to interpret the meaning behind the metaphor. The metaphor of plants in Javanese is not only figurative language, but also reflects the values of wisdom that have been passed down from generation to generation. The metaphor of plants in Javanese has a role as a symbol that represents people's life experiences. Metaphors not only express something symbolically, but can also create a new reality in people's thinking. Metaphors can reveal how plant metaphors are used in social discourse to reinforce certain values or even maintain hierarchy in society. Hermeneutic paradigms can highlight how language, including metaphor, can be used ideologically to shape or limit people's thinking.

9) Representation

According to Ahimsa-Putra (2009b), representation or presentation is a scientific work that outlines the framework of ideas, analysis, and research that has been done and that leads to specific findings or hypotheses. A book, research report, paper, thesis, dissertation, undergraduate thesis, or scientific article (published in a scientific publication) might all serve as this representation. The term "presentation" or "representation" describes how information, ideas, or concepts are communicated or expressed to other people. It deals with how to explain or display something so that the user or audience can understand or comprehend it. Clear and effective information transmission, comprehension facilitation, and communication assistance are the goals of representation and presentation. The target audience, the communication's context, and the kind of information you wish to convey all influence the representational style you choose. The author's dissertation examines the representation in the Javanese plant metaphor research.

In the research of plant metaphors in the Javanese language, representation plays a role in revealing how the cultural concepts, life philosophy, and values of Javanese society are embodied in language. The representation in this study is not only limited to language, but also a reflection of the value system and mindset of the Javanese people. The chosen hermeneutic paradigm will determine the approach to understanding and interpreting these representations.

Conclusion

The hermeneutic paradigm is considered suitable for the study of plant metaphors in Javanese because this approach focuses on the interpretation of meaning in cultural and linguistic contexts. Metaphors in Javanese, especially those related to plants, often have deep meanings and depend on cultural and social contexts. Hermeneutics allows researchers to dig into the meaning behind words, not just their literal meaning. The Javanese language is rich in philosophical values and local wisdom stored in metaphors. Hermeneutics helps to understand how the Javanese people interpret life through plant

symbols such as *wit beringin 'the banyan tree'* (a symbol of constancy) or *pari 'rice'* (humility). Hermeneutics emphasizes the fusion of horizons, where the understanding of a text or speech occurs through the interaction between past and present perspectives. This is important in interpreting metaphors that may have a change in meaning from generation to generation.

The metaphor of plants in Javanese is not only static, but also develops along with social changes. Hermeneutics allows for the exploration of how the meaning of such metaphors develops in a variety of contexts of use. The study of metaphors is not only about analyzing words, but also how the speaker understands and uses them in everyday life. Hermeneutics makes room for subjective interpretation, which is very relevant in understanding the symbolic meaning of plant metaphors in Javanese culture. Thus, hermeneutics is suitable for this research because it offers an in-depth interpretive approach, which allows for a richer exploration of metaphorical meaning in the cultural and historical context of Javanese society. 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* is understood through the lens of people's experiences, how the Indonesian people, especially the Javanese people, have known *kayu angin (Usnea spec)* as one of the ingredients of traditional medicine herbs to treat fever, aches, flatulence, and headaches.

Statement

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