Investigating Morphological Process of Payandra on Javanese Metaphor

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Abstract
This article examines morphological process on payandra used by pranata adiacara. This study was done through a survey to pranata adiacara in Trenggalek and Tulungagung surroundings, small districts in East Java- Indonesia, in order to get underlying basis of processes of morphological on Javanese style which are influential toward their language style used in Javanese marriage ceremonies. The instrument- interview & documentation were developed in accordance to get the morphological processes and panyandra used by pranata adiacara. The study reveals that payandra and processes of morphological on Javanese style used by pranata adiacara are divided into including 2 two main types: 1) Affixation (a. Internal change, b. Prefixation ; 2) Non Affixation: a. Compounding, b. Borrowing, c. Blending, d. Backformation, e. Reduplication, f. Clipping and the words used by pranata adiacara in sentences. Finally, the results of this study offers language phenomena arises because of some reasons which are mainly useful for those conducting communication among pranata adiacara and the audiences to figure out how beautiful and handsome of the bridge and bridegroom and the values of wishes in conducting traditional ceremonies and those who are concerned in investigating panyandra words and metaphors used by pranata adiacara or other varieties as well as suggestions for future research.
Keywords: Panyandra, Morphological process, Javanese, metaphor

1. INTRODUCTION

Living in the modern era should not cause people forget their own culture but globalization influences all aspects of people's life, especially the community of South east Asia including Indonesia. The effect of globalization era also arise less appreciation of Indonesian generation to their own language, culture, especially Javanese, Javanese is one of language of dialects which is used as the first language when they communicate with their parents at informal situation. Language is used to create a meaningful communication among human beings. Communication is impossible without shared knowledge and assumption between speakers and hearers (Stubbs in Nurhayati et.al, 2016e).

The second one is they also forget about Javanese culture. Most of them could not speak Javanese (High speech level; *Krama Inggil*). They prefer to listen and consume western nuanced products. In fact, many of them have forgotten their indigenous cultures. Most of them have adopted western culture such as dressing styles, having sex before married and less appreciating the older people or norms.

Even though most young Indonesian generation cannot speak Javanese language and forget Javanese culture, but some parts of Javanese communities including Yogyakarta, Surabaya, and Jakarta, or outside of Java areas still preserve the Javanese culture. The adherence to the Java community rites is not displaced traditional Javanese bride. The descendants of Javanese who live in those cities feel the higher prestige when the marriage ceremony is conducted using Javanese tradition. They will feel prouder if the wedding ceremonies are performed using Javanese tradition

Actually, it becomes a national education problem. As teachers, it is better to preserve Javanese culture by introducing Javanese style which is used in Javanese wedding ceremonies. The Javanese style which used by adiacara is more well-known as panyandra. Thus it is a challenging to explore panyandra usually used in wedding ceremonies in which Indonesian generation would be willing to learn and appreciate more Javanese culture. Panyandra as one of Javanese metaphor is important to know for most of young generation. Panyandra as one style and structure related to ethics and politeness in Javannese community in the semiotics perspective, ethics, and language (Errington in Nurhayati, 2014c). Hoover (2016) also investigated metaphors as collocation is important to study especially to understand more abstract concept in terms of concrete ones. Creating or using metaphor as sociological fashion, for example network as metaphor plays as prominent role in contemporary social science (Erickson, 2012). Metaphor and metonymy in word formation is conducted using semantic side of proportional analogy in the formation of instrumentals and agent nouns especially in compounding (Basilio, 2006) unfortunately the discussion of metaphor is relative disregard to word-formation process, not focuses on certain dialect. It is the main reason to conduct this research. It is useful for young generation especially students to know their own dialect what panyandra is and how panyandra words are formed, used in sentences analyzing through morphological process. It is expected that this study can increase the students or the readers' Javanese culture and metaphors.

2. LITERATURE REVIEW

Nyandra, the roomates is comparing two things, based on resemblance or similarity, without using "like" or "as", is used in Javanese society to illustrate something so particular as to the make that thing look more alive. One example is how to express the beauty of a human's body. All of the words that used in *panyandra* are *basa krama inggil.*

Panyandra are beautiful words that are pronounced by *panatacara*, as an expression of an idea of the atmosphere that is being told about the face. Those words are used delivered to all the people who listen as viewers or guests. It is usually used to describe the beauty of the place, beauty, handsomeness, and the beauty of the state, the picture conveyed through the greeting words beautifully composed using high Javanese literature, right metaphors, and gives the original parable to something more beautiful than that is going on, all of which meant that the state is being told appropriate and the same can be described with the actual state of beauty. This is closely-related to the way Javanese society views politeness, in which expressing one's feelings directly is considered to be taboo. Such a condition has created a certain type of tradition i.e. *nyandra* where flowery words '*basa rinengga*' in the form of metaphors are used.

The Javanese ceremonial events require a guide for the implementation of a series of events can take well and completely. The guide is often called the MC (master of ceremonies) is usually translated as *adicara.* A more precise translation, MC is *pranata laksitaning adicara, pranata adicara* because he make the atmosphere in the ceremony become sacred and commotion so as not to seem empty and deserted.

Pranata adicara is only person who believed to assemble a series of events in traditional Javanese wedding procession. As the "messengers" in addition to serving the disordering of the atmosphere, while diving drinking water, do not feel that the *pranata adicara* has been instrumental take part in perpetuation language, literature, and culture of Java. In the wedding ceremony, *pranata adicara* deliver all of his words in Javanese. Not only common language, but also he use special language that used by *pranata adicara* or *pranatacara*. This language is called *Panyandra* (Suwarna, 1998).

Panyandra is classified as metaphor used in Javanese ceremonies especially wedding ceremonies. Panjandrum in this study can be said as language in use, including metaphor always occurs in a specific context, where it is produced and made sense of by specified people (Cameron, 2003. P.13). Metaphor in panjandrum can be used in the explanation of key concepts and learning strategies, and may sometimes become a shared reference for teacher and pupils. This can be seen as attractor in interactional talking and thinking.

Learning the metaphors in panyandra can be focused on the metaphorical conceptual frameworks structuring knowledge and rationality, and how people operate with them is a good potential source for different kinds of learning (Berent, 2008, p.14). It is highlighted the practical relevance using metaphorical networks in L3 context of teaching Javanese and English morphological processes.

Morphological process is the process in which the language user combines one morpheme with another in order to form a word or a process of combining two morphemes in finding new word. Two main types of morphological process includes: (1) affixation; (2) non affixation (Yule, 1996, p. 63-70; Nurhayati, 2015a.p.60-62). This study only focuses on the morphological processes which arise in wedding ceremonies used by adiacara or pranata acara including (1) Affixation (internal change means that complete change of form; prefixes means using prefix to form a new word; (2) Non Affixation: (a) Compounding is combining two words resulting new meaning; (b) Blending: Mixing, usually we combine the initial letter/combining two separate forms to reproduce a single term. Typically this is accomplished by taking only the beginning of one word and joining it to the end of other word such as brunch is derived from breakfast and lunch, motel= motor + hotel, bionic, infotainment, transistor; (c). Borrowing means that language has not term in the language itself or it can be said that one of the most common source s of new words in English is process simply labeled borrowing, that is taking over of words from other languages; (d) backformation is the formation of a word from one that looks like its derivative. It is usually derived from verbs. Ex: *teller* from *tell*, *reaper* from *reap*, *writer* form *write*, *singer* from *sing*, *emotion* from *emote*, *editor* from *edit*, There is form adjective into nouns: *greed* from *greedy* ; (e) Clipping means to cut/to clip the initial part of the word comes gather the final part. Example: final part= ad- advertisement, photo-photograph, the beginning phone-telephone, both: flu-influenza; (f) Reduplication means It is a process of reduplicating either partial (partial reduplication) or entire (total reduplication) grammatical unity, *Partial Reduplication* can be difference of the initial consonant between the two elements, e.g. *walkie-talkie, or medial*, e.g. *criss-cross*. *Total Reduplication* in English occurs only sporadically and it usually indicates intensity, e.g. *goody-goody* ('affectedly good'), *din-din* ('dinner').

Many studies reveal that media or activities are quite effective for teaching English skills or other linguistics knowledge, Nurhayati's study (2008a) indicates the frequency of conducting various activities could make the students more enjoyable to study English especially reducing their burden to join activities. Moreover, the update research of using interesting media to inspire reading comprehension conducted Nurhayati (2014b) investigated retelling the ideas and summarizing text using interesting picture series could increase the students 'motivation in reading class, and Nurhayati's study (2015b) also investigated using creative games or activities also could improve the students' English pronunciation ability.

It is also supported by Nurhayati's study (20115a, 2016b) investigated morphological and morphophonemic process of Alay variation and revealed that morphological process including affixation: internal change, infixation and core vowel; non affixation e.g. borrowing, coinage, clipping, acronym, multiple process, reduplication and combination text; and the morphophonemic process of allay variation related to loss of phoneme, addition of phoneme, simple consonant change; process of word formation and technique understanding slang words used by waria Tulungagung are divided into 11 (eleven) processes including derivation, multiple

process, acronym, Borrowing, Blending, Reduplication, Synonym, Coinage, Irregular Form, Echoism, Changing of Syllable Vowel and the technique of understanding Waria sentences by removing some suffixes, other Nurhayati's study (2016c) investigated phonological system of Tengger dialect, revealed that the use of consonants and vowels for different lexicon, as one of Javanese dialect which has almost the same system of vowel and consonant but have different slightly in syllabic and cluster construction and it constantly survives because the users of Tengger dialect would like to keep maintaining it as the ancestors' heritage.

It is also supported by Nurhayati's study (2016d) investigated that using a dialect is a part of speaking and it is defined as a process of using verbal an non-verbal symbols in any context (local drama). Then it is important to conduct this study in order to dig up more about Javanese dialect, style or metaphor in order that young generation know better their own dialect and culture's values used in panyandra words.

3. RESEARCH METHOD

This study which is aimed at describing at panyandra used by pranata acara and on what kinds of morphological process were constructed by pranata acara or adi acara in Tulungagung and Trenggalek through conducting observation and an interview toward pranata acara, Tulungagung and Trenggalek, East Java, Indonesia. The respondents ranging from the 18 up to 60 year pranata acara were randomly selected.

The instruments used to get the data in this study are interview and observation. Ary et.al (2010:430) state that "observation is the most basic method for obtaining data in qualitative research. The most common method of recording the data collected during observation is field notes". The data were taken when the pranata acara performed in wedding parties. The first meeting, pranata acara got performed to conduct the wedding ceremonies, the researcher observes how they communicate each other by recording and taking notes all their utterances. There were several performances of being pranata adiacara in wedding parties. Instead of observing and taking field notes, there were also several meetings pranata adiacara in informal situation such as in their houses. During the observation, all panyandra words were recorded and taken notes. They (2010:434) further mention that interview is used to gather data on subjects' opinion, belief and feelings about the situation in their own words. Interviews provide information that cannot be obtained through observation. It was conducted informal interview with informants in some days, the purpose is to know the language they used in informal situation, define the meaning of the words contextually and describe the processes of word formation. The pranata adiacaras' utterances used in various activities are analyzed by using descriptive qualitative research. According to Ary,et al (2010:442), content or document analysis is a research method applied to written or visual materials for the purposes of identifying specified characteristics.

4. FINDINGS AND DISCUSSION

The findings of this study show that some morphological processes are used in panyandra including two main types: 1) Affixation (a. Internal change, b. Prefixation; 2) Non Affixation: a. Compounding, b.Borrowing, c. Blending, d. Backformation, e. Reduplication, f. Clipping.

4.1 Affixation

The first main type in morphological process of panyandra is affixation. It has two sub types processes including internal change and prefixes.

4.1.1 Internal change

It means that the internal vowel's changing in those words are followed by suffix-*en*/, for example in this table below.

Table 1. Internal Change process of Panyandra Words

Process	Word	Meaning
Gawa + an	*gawan*	something that someone brings
Tuku + an	*tukon*	something that someone bought
Lali + an	*Lalen*	A forgetful man
Bantu + en	*bantunen*	please help him!
Swara + ing	*swaraning*	the voice of something
Jodho + ake	*jodhokake*	get a match
n + tulis	*nulis*	write

Based on the table above, it can be said that the internal change of those words is added the suffixes /-*an,-en,-ake*/ and the prefix */-n*/, and

4.1.2 Prefixation

Preffixation is used to create some panyandra words especially related to adverb of frequency, noun, adjective and profession.

Table 2. Preffixation Process of Panjandrum Words

Prefix	Meaning	Example	Meaning of the word
Sa-	In the same, one	*sadinten*	In a day
		saminggu	In a week
		Sanggriya	In the same home
		sabungkul	Intact
Pi-	Action that done by other people	*pitutur*	Opinion
		piwulang	Teaching
		pikantuk	Get
Ka-	Have done	*kawaca*	Have been read
		kasembah	honourable
-ne	owner	*wimbane*	Her/his eyebrow
		rikmane	Her/his hair

Based on the table above, it can be said that the process of preffixation needs using some prefixes such as /sa- as *sadinten* means *a day*, prefix/-pi/ in -(*pitutur* means

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advice/, prefix /-ka/ *kawaca mean it is read (verb3)*, the root rikma+the suffix/-ne/ *rikmane* (as noun hair).

4.2 Non- affixation
　　Non-affixation which is used to create panyandra has 6 (six) processes as follows:

4.2.1 Compounding
4.2.1.1 Solid Compound
　　Solid compound means combining two words in order to create new words as certain terms.

Table 3. Solid Compounding process of Panyandra words

No	Solid Comp	Meaning
1	*Nagasari*	name of Javanese traditional food
2	*Rajawredi*	blue sky
3	*Banyuwangi*	name of city
4	*Surabaya*	name of city

It creates compounding words related to the name of traditional food, the terms of blue sky, the names of cities**.**

4.2.1.2 Hypenated Compounding
　　It hypenates two word which arise new meaning.

Table 4. Hypenated Compounding process of Panyandra words

No	Hyp Comp	Meaning
1	*Randha-royal*	fried cassava with wheat flour packing
2	*Sawo-mateng*	brown color skin (Javanese skin)

It creates some compounding words related to a snack (it represents as if the name of a widow) and personal appearance of Javanese people.

4.2.1.3 Regular Compounding
　　Regular compounding means combining two words and arising or creating new meaning related activities, condition, adjective, noun.

Table 5. Regular Compounding process of panyandra words

No	word	process	Meaning
1	*Paripurna*	*Pari + purna*	has finished
2	*Paring Piwucal*	*Paring+ piwucal*	teach
3	*Marak Sowan*	*Marak + Sowan*	visit parents
4	*Randa tanggung*	*Randa + tanggung*	young widow
5	*Lara ati*	*Lara+ati*	hatred
6	*Asor budine*	*Asor+budi*	ala budine : bad attitude
7	*Dhuwur*	*Dhuwur+pangkate*	sugih panguasane (VIP)
8	*Jembar kawruhe*	*Jembar+ kawruhe*	clever
9	*Padhang langite*	*Padhang+langite*	look happy
10	*Panas atine*	*Panas+ atine*	nesu/ angry

The regular compounding words relate to adjective (people characters, condition, verbal activities, and position of authority)

4.2.2 Borrowing

Borrowing is the second process in creating panyandra words. It means to borrow some words from other languages such as Arabic and Malay as the words in this table below.

Table 6. Borrowing process of Panyandra words

No	Word	Language	Meaning
1	*Waris : waris*	Arabic	Heritage
2	*Tamu : tamu*	Malay	Guest
3	*Adat : adat*	Arabic	Norm
4	*Budaya: budaya*	Malay	culture

Those borrowing word are derived from or borrowed some term of other languages such as Arabic and Malay.

4.2.3 Blending

The third process is blending process. It means to blend two words into one word as the new creation word in this table below.

Table 7. Blending process of Panyandra words

No	Word	Process of blending	Meaning
1	*aneng*	/ana +ing /	exist
2	*dupyarsa*	/dupi+ arsa/	efforts
3	*jiwangga*	/jiwa+angga/	Knight soul
4	*kawindra*	/kawi+indra/	The man
5	*lumakweng*	/lumaku+ing/	suddenly
6	*miring*	/mara+ing/	tilt
7	*narpati*	/nara+pati/	Close to the death
8	*prowirotama*	/prawita+utama/	The best soldier
9	*rajendra*	/raja+endra/	dynasty
10	*sarotama*	/sara+utama/	The main things
11	*tumekeng*	/tumeka+ing/	arrival
12	*wirotama*	/wira+utama/	bravery
13	*yeku*	/ya+iku/	e.g.
14	*sitinggil*	/siti+inggil/	highland
15	*jalwestri*	/jalu+estri/	couple
17	*kapyarsa*	/kapireng+arsa/	To tell something
18	*murbeng*	/murba+ing/	The almighty
19	*malbeng*	/malebu+ing/	Enter into
20	*narpendah*	/narpa+endah/	The beautiful queen
21	*panggung*	/panggon+manggung/	stage
22	*prabawa*	/para+legawa/	wise
23	*wasana*	/wawas+wekasan/	After that

24	*wimbuh*	*/wiwit+imbuh/*	confused
25	*sarju*	*/sarta+setuju/*	agree
26	*pranah*	*/para+manah/*	heart
27	*legawa*	*/lega+lelewa/*	patient
28	*keket*	*/ketok+raket/*	very tight/close
29	*karoban*	*/karo+keleben/*	Fish story (rumor)
30	*mawa*	*/manggon+nggawa/*	with
31	*Sinom*	*/si+enom/*	young people
32	*Kalongkerat*	*kaloka+ing+rat*	famous
34	*Murdantaji*	*murda+kita+aji*	worth
36	*Saking*	*saka + ing*	from
37	*Munggeng*	*munggah + ing*	up to
38	*Sarwendah*	*sarwa + endah*	always beautiful

The blending process creates some new words by blending two words and creating new words and terms. Those words usually are created to enlarge or enhance the various of Javanese words or style to beautify the expressions.

4.2.4 Backformation
The fourth process is backformation. It means that these new words are derived from the root as *wirya, wibawa, sandang* and others.

Table 8. Backformation process of payandra words

No	Word	Process of backformation
1	*Kawiryan*	It is derived from *wirya*
2	*Kahartan*	It is derived from *harta*
3	*Kawibawan*	It is derived from *wibawa*
4	*Nyenyandhang*	It is derived from *sandhang*
5	*Pangertosan*	It is derived from *ngertos*
6	*kasmaran*	It is derived from *asmara*
7	*Ngrasaaken*	It is derived from *rasa*
8	*kongkonan*	It is derived from *kongkon*
9	*Mangarsa*	It is derived from *kerso*
10	*Kaparengan*	It is derived from *pareng*
11	*Hangambara*	It is derived from *hangambar*
12	*nyenyandhang*	It is derived from *nyandhang*
13	*Kalingga*	It is derived from *lingga*
14	*hamestuti*	It is derived from *astuti*

(Demang, 2013)

Based on the table above it can be said that all those words got backformation process, those words are derived from the roots with the prefixes / ka-*wirya* and suffix-n, prefix/ ka/ + *harta*+ suffix n / as *kahartan*,   the prefix /*nye/ + ny* (infix)+*sandang*, prefix /*pa/* + *ngertos*+ suffix -an in *pangartosan(understanding)*, prefix */ng/+ rasa+ suffix/aken/* in *ngrasaaken(felt)*, root /*kongkon/* + suffix/an/ in *kongkonan*, the prefix /ma/+kerso becomes *mangarsa*, the prefix/ka/+p*areng+*

suffix-/an/ becomes *kaparengan*, the root *hangambar*+sufix /a/ becomes *hangambara*(very famous; fragant), the prefix /*nye*/+ *nyandang* becomes *nyenyandhang* (wearing a dress), prefix /*ka*/+*lingga* / becomes *kalingga* (bird), the prefix *ham*+*astuti* ~ becomes *hamestuti* (do the task).

4.2.5 Reduplication

The fifth process is reduplication. It reduplicates as partial and total words.

4.2.5.1 Partial Reduplication

The first reduplication is partial reduplication which reduplicate only a part of the word. It can be the vowel in the middle of those words**.**

Table 9. Partial reduplication process of panyandra words

No	Word	Meaning
1	*gonjang-ganjing*	A very crucial condition
2	*mesam-mesem*	smiling
3	*lenggak-lenggok*	Have a walk calmly
4	*digawe-gawe*	pretended
5	*sir-sir an*	go steady or have a girl friend
6	*korat-karit*	A messy condition
7	*jujur-ajur*	Being honest causes worse condition
8	*mawantu-wantu*	Very much
9	*gonyak-ganyuk*	Often do mistakes
10	*Hangemba-embaning*	vague
11	*Andhoyong-ndhoyongan*	Push each other
12	*Panganyam-anyaming*	Hopes or wishes
13	*Hamiwir-miwir*	Stroked her hair
14	*Kaanti-anti*	It is waited
15	*Amemba-embaning*	As if
16	*Rum-rinungrum*	Help each other (do not priority the material)
17	*Sih-sinihan*	*Berkasih-kasihan* (make love: the one she/he misses)
18	*Hatampel-tampel*	Very closely
19	*Jenjem-jinem*	Very silent
20	*Puja-puji*	praise
21	*Pinudhi-pundi*	Very good
22	*Ambyor-mopyor*	Get united
23	*Ginatha-gantha*	as if
24	*Salami-lami*	forever
25	*Lon-lonan*	walk together
26	*Gel-ugelan*	Hand bone
27	*Ayak-ayakan*	Javanese Music instrument
28	*Widadara widadari*	angels

29	*Hapsara hapsari*	Beautiful (dayang: princes' guardian)
30	*Dewa dewi*	God &goddes
31	*Putra putri*	Boys &girls
32	*Bathara bathari*	God &goddess
33	*Raseksa raseksi*	giants
34	*Mudha mudhi*	youngsters

(Kusnadi,2000).

Partial reduplication is the various type of adiacara or pranata acara used to figure out the bridesmaid and bridegroom 'appearance, condition, activities during the wedding ceremony and also best wishes using panyandra words.

4.2.5.2 Total Reduplication

The second reduplication is total reduplication which uses reduplicate those word to create panyandra words in wedding ceremonies. It can be seen the examples in this table below.

Table 10. Total Reduplication of Panyandra Words

No	**Total Reduplication**	**Meaning**
1	*Blalak-blalak*	Big eyes
2	*Kelap-kelap*	shiny
3	*Unen-unen*	says
4	*Bocah-bocah*	children
5	*Kapang-kapang*	Many times
6	*Kados-kados*	As if
7	*Mugi-mugi*	The best wish
8	*Werno-werno*	various
9	*Langkung-langkung*	furthermore
10	*Tuladha-tulada*	examples
11	*Bab-bab*	matters
12	*Lamat-lamat*	slowly
13	*Kakeen-kakeen*	grandfather
14	*Ninen-ninen*	grandmother
15	*Daya-daya*	power
16	*Gita-gita*	sooner
17	*Sigra-sigra*	ready
18	*Jaya-jaya*	wisdom
19	*Rempyoh-rempyoh*	burden
20	*Ayu-ayu*	beautiful
21	*Kaya-kaya*	As if
22	*Gebyar-gebyar*	shiny
23	*Runtung-runtung*	together
24	*Alang-alang*	grasses
25	*Nedheng-nedheng*	Can't bear
26	*Wage-wage*	The name of birthrate
27	*Dhampyak-dhampyak*	In hurry

28	*Lengkeh-lengkeh*	Slim waists
29	*Nini-nini*	women

(Mangunsuwito, 2010)

The total reduplication is a process used by pranata adi acara to figure out all the conditions or activities in wedding ceremonies as symbols words (styles). It definitely needs good understanding of panyandra words to know what the adiacara conveys.

4.2.6 Clipping

The sixth process is clipping. It clips the final part of the word which can be seen in this table below.

Table 11. Clipping Process of Panyandra Words

No	Clipping	Javanese	English Meaning
1	*Ji*	*(siji)*	one
2	*Ro*	*(loro)*	two
3	*Lu*	*(telu)*	three
4	*Pat*	*(papat)*	four
5	*Ma*	*(lima)*	five
6	*Nem*	*(enem)*	six
7	*Tu*	*(pitu)*	seven
8	*Lu*	*(wolu)*	eight
9	*Nga*	*(sanga)*	nine
10	*Luh*	*(sepuluh)*	ten
11	*Nika*	*(punika)*	that / those
12	*Napa*	*(punapa)*	what
13	*Teng*	*(dhateng)*	in

Clipping process is also used to create Panyandra words to make all those Javanese various words becomes more unique and beautiful.

All those six morphological processes represent how those panyandra words are derived from or combined by using some phases.

4.3. *Panyandra* Words are Used by in Wedding Ceremonies Sentences

The first sentence used by *pranatacara* is as follows, " *Dhasar sulistya ing warna tan kinira yen ta mustikaning pawiwahan* Rara Silvia. *Denira lumampah alelewa kaemba sardula lapa, lembehane mbalarak sempal....*" It means that Rara Silvia (bridesmaid) is really beautiful, it amazed everyone. She is walking like a hungry tiger, her hands movement is like coconut trees (*blarak sempal*)"

The second sentence is as follows, "*Lejar penggalihe, aningali eseme panganten putri saking katebihan jengkar saking palenggahan, jumeneng nambut kanthi hangantu-antu pangeranipun. Byar sumunar pasuryaning temanten putri amirsani temanten kakung.* "The bridegroom becomes calm (his mind), he smiles when he sees the bridesmaid which he sat in far and stands from his seat, welcome

the bridesmaid with many hopes. The bridesmaid's face shines when she sees the bridegroom.

4.4. *Panyandra*'s Words
4.4.1   Panyandra words are used to express the beauty of a woman

Table 12. Panyandra Words of Appreciating woman's beauty

No	Panyandra	Meaning
1	*Rikmane*	her hair
2	*Angembang*	Dense
3	*Bakung*	like a *bakung*'s plant
4	*Micis*	Smooth
5	*Wutah*	like a coin that fall
6	*Wimbane*	her eyebrow
7	*Nanggal sapisan*	like moon in the first date
8	*Kadya*	like
9	*Liyep*	closed eyes
10	*Lindri*	slow
11	*Tumeng*	faced one
12	*Tawang*	sky
13	*Ngudup mlati*	sharp nose
14	*Kencana*	gold
15	*Pinastika*	high quality
16	*Sumunar*	has something that interest

4,4,2 Panyandra Words are Used to Express the Handsome Man

Table 13. Panyandra Words of Appreciating Man's bravery

No	Panyandra	English Meaning
1	*Jatmika*	Respectful
2	*Sarira*	Body
3	*Prabata*	like a mountain (big, strong)
4	*Ngoling*	Angry
5	*Simbar*	hairy chested
6	*Riyak*	As if

(Pravita, 2015)

Those two tables are used to figure out or appreciate the beauty of bridesmaid and the bravery, handsome and wise bridegroom. Both of them are a couple as   a beautiful queen and a handsome king who are ready to face a new life or phase.

5. CONCLUSION

In the Javanese wedding ceremony, Panyandra plays as an important role, the preserving of traditional Javanese wedding ceremony is very dependent on pranatas'skills especially how create and combine any processing words during the ceremony procession, as in traditional wedding Javanese ceremony. All the words

which are used in ceremonies as symbols and movement symbols or it can be said as figurative language as metaphor or style. To know all those words (panjandrum), it needs to translate into literary words.

During the wedding ceremonies, pranata acara conveys panyandra as higher speech level (*Krama inggil*). By knowing and understanding panyandra, it is expected to give linguistic knowledge especially style, metaphor and understand good manners of Javanese language, understand the meaning of style or metaphor. It also can provide an overview and imagery appropriate to the circumstances, so there is no confusion to understand the pranata acara's ideas about the processing of Javanese wedding ceremonies.

Panyandra can be produced and analyzed using the morphological process. Every process can be understood and improve the student' knowledge about how the words derived from or created.

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