

Tracing the Meaning of Funny stories, Expressions, and terminologies of Kema Malay Language

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Abstract-Kema Malay language is a language of the people which must be preserved. The method used is descriptive qualitative. The purpose of the study was to uncover the meaning of funny stories, expressions, and terms of the Kema Malay language. The conclusion of the research is the Kema Malay language is a symbolic language that is rude, and seems arrogant but contains an open, honest and comfortable nature to use. The symbolic language that aims to provide instruction, education, and reprimand, even if it is rude, is offensive and sometimes very strict. The Kema Malay language is a language whose purpose for writing has deep moral values. The symbols used in the Kema Malay language are nature, animals and human actions.

Keywords-Funny Stories; Expressions; Terms; Kema Malay Language.

I. INTRODUCTION

Kema people communicate in their language called Kema Malay. The use of the Kema Malay language has been spoken since long time ago. It has become the language of the Kema people. If language reflects the speakers' culture, it then can be assumed that studying the particular language may reveal the existence of particular culture[1]. The stock of people's vocabulary refers to the environment and society within which the language is used. That means the meaning of people's words illustrate and portray socio-cultural records in its diverse circumstances. It defines the pivotal significance of studying on the meaning in a certain language. In this research, Kema Malay can be seen from several things including: funny stories, expressions and terms.

The Kema Malay language is classified as a regional language. In the development and development of Indonesia, local languages are still needed, among others: to enrich Indonesian language, especially in enriching the vocabulary and form of words. By knowing the local language we can recognize various important factors that

determine the style and structure of Indonesian society. By knowing several aspects of regional languages, we can compare the similarities and styles of language and the variety of literature[2].

II. RESEARCH METHOD

Qualitative method is a research procedure that produces descriptive data in the form of written or oral words of behavior that can be observed according to Bogdan and Taylor[3]. Descriptive research means that data is broken down in the form of words or images rather than numbers[4].

III. MEANING OF MELAYU KEMA LANGUAGE

1. Funny Stories

This story comes from the story of parents, the background to the emergence of this story when an event occurs someone dies. If someone dies, at night many people who come to mourn, after mourn, usually bring songs of consolation, then proceed with games and funny stories. These funny stories are highly anticipated by the public because, in addition to entertaining and inviting laughter, these stories are also often a counterpoint, to find out whose stories are the funniest. These funny stories are known as Hengkeng stories because it is said that the father named Hengkeng is the most considered funny story. There was a story of a father named Andi who wanted to match Pak Hengkeng's story with a story:

A: *"hei kita da dapa ikang mar kita so nda bawa. Bagimana depe kapala di kema depe ekor di bitung"*

(I got fish but I didn't bring it because the head part was in the village of Kema but the tail part was in the city of Bitung)

H: *"napa le kita da beli balanga mar dong blum bawa, basar skali kua, depe talinga sabla di manado depe talinga satu di tomohon"*

(I also just bought a frying pan but I haven't brought it because it is too big, one holding a place in Manado but the other in Tomohon)



A: *"kiapa le ngana da beli blanga pe basar bagitu?"*

(wondering why you bought such a large frying pan?)

H: *"for mo mumasa akang nga pe ikang no!"*

(to cook your fish!)

This funny story is basically to entertain but not necessarily true. As for some examples of funny stories:

- *"kangko di kema, tikus bole maso kaluar"*
(water spinach in Kema, even mice can move around inside)
- *"apa kua tu kalapa di klabat, kalapa di kema ja babacarita deng Tuhan"*
(coconut trees on Klabat Mountain are not comparable to coconut trees in Kema because coconut trees in Kema can talk to God)
- *"kalo mo cabu ubi, cabu di kema bagoyang sampe manado"*
(to pull out the cassava, pull it in Kema and the vibration will reach the city of Manado)

2. Expressions

Kema people usually like to respond to what they see and experience, whether it is a good or bad thing by using expressions in the form of parables.

As for the expressions:

- *"kala, bajalang te sama deng kutu"* means, walking very slowly, usually expressed when walking together with people who look lazy.

- *"haga-haga rupa ni soa-soa"* means, a blank stare, usually expressed to people who are daydreaming.

- *"nga sama deng tuturuga"* means, shy. Usually expressed to people who do not like to talk, do not like to interact with others.

- *"nga pe kaki rupa gocepa"* means, big and wide feet. Usually expressed as a sign of wonder as well as concerned to see someone who has a wide and large soles.

- *"ni peda nda makang orang"* means, a sharp machete or knife is not sharpened. Usually this expression is addressed to people who are lazy to work.

- *"manusia le ka tarandu"* means hypocrite. Usually, it is revealed to people who often provoke the two disputing parties.

- *"ta sopu ba ifu-ifu"* means come in a group. Usually revealed to people who come to visit without any celebration and without prior notice.

3. Terms

In communicating to the community, students often use terms or words that are quite difficult to be understood by people outside the camp.

The following are the terms and their meanings:

- Ciguri: Sew by hand.
- Gogawi: Calling with a hand gesture without making a sound.
- Flinskot: Declares victory or completion.
- Simore: Feeling happy.
- Gardamun: Saliva that comes out during sleep.
- Ngalo: Arrangement of stairs.
- Ngale / foya: Slow.
- Malintang todoku: Messy.
- Fluit Masin: Aircraft.
- Ilang onlong / englan tuju: very far.
- Makakoka: Do a job as soon as possible.
- Domu: Continue forward without knowing the risk.
- Fits: Bicycles.
- Gergantang, tubir: eating any food / greed.
- Sporot: Dried anchovies.

- Pilango: Kema-style food.
- Sosoroka: A three-edged spear.
- Kalamper: Slap / flap.
- Amber / doti: Black Magic known as Pelet.
- Dodu: Sendawan
- Cigaro: Call quickly.
- Sijame: Mixed (for vegetable dishes mixed with fish)
- Sumerlap: Impolite.
- Tai Minya: Arrogant.
- Mari Kutu: Try as hard as you can.
- Pontar: Get out of the house.
- Mambet: Visit without purpose.
- Mulu kuala: Muara.
- Pureka: As long as it's done.
- Rumuang: Raging.
- Gocepa: Bamboo raft.
- Bafeto: Angry.
- Baifu - ifu: Entourage.
- Fasung: Beautiful / handsome.
- Alamaltu: All of it.
- Meja Fere: Water drain next to the roof.
- Fresko: Fresh.
- Pantera: Aim for the right target.
- Mamanca: Raging.
- Golpi: Pants for men.
- Slobar: Dirty water.
- Muka Maskena: Pouting.
- Forstel: Order.
- Soy: Soy Bean Sauce.
- Poka-poka: Weather between evening and night.
- Futuru: Hit quickly.
- Alionda: Walk aimlessly.
- Kururi: Groans in pain.
- Esteker: For the first, first.
- Basidayang: Dancing.
- Furu-furu: Wild, not docile.
- Forskot: Panjar.
- Kunyu: Scratching your head while looking for fleas.
- Fiaki: Opening while looking.
- Mambuta: Sleep.
- Marikab: Touch.
- Manginsaro: Trying to search even a little at a time.
- Foti: Scavenge remains.
- Barimeji: Try as hard as you can.
- Fufurai: Spatter.
- Mangai-ngai: Crying while complaining, lamenting.
- Lida soa: Liar.

IV. DISCUSSION

Kema is a village located on the coast of the northernmost area of Indonesia, precisely in North Sulawesi Province, North Minahasa Regency. Coastal areas are famous for the richness of the sea even but also rich in unique cultures and customs. Storytelling, dialogue, communication. The habit of talking which invited laughter.

The concept of traditional expressions, funny stories, and terms in the form of symbols both written and oral contain about the meaning that depends on the context and implicit in the philosophy of community life[5].

Phrases, funny stories, and terms in the Kema Malay language make people think and turn to deeper and more challenging things. Only through things that are never

thought of being expressed. A symbolization does have many interpretations. This requires a sense that distinguishes the straightforward meaning from the figurative meaning. So that symbolic language is not only an art of storytelling, but there is an ethical dimension in it. Symbolization becomes a moral lesson or character.

The symbolic language of Manado Malay tells about the secret of life so that in expressions, funny stories, and terms there are things that are exaggerating, parables both in the form of stories and in the form of innuendo. However, it is not uncommon to find abusive language, annoyance, and even curse[6].

The Malay language Kema is believed to be useful for teaching, educating, reprimanding, reinforcing and reviving even though it contains abusive language, satire and even curse.

The use of symbolic language has also long been applicable in Kema society. The use of Malay language kema uses many symbols in communicating with one another, in order to smooth the true meaning (can be more polite) or vice versa (to satirize, anger and insult). This style of language is inherent in the life of the Kema community so that the stories, expressions, and terms used have been understood and some have even been standardized.

Communication between people feels more comfortable and unpretentious if coupled with symbolic languages, especially when a person starts to use a new symbolization but is pleasant to hear, the communication opponent will automatically try to think and find the true meaning, an art in communication. This style of language can eliminate the boredom of the listener to something usual or too commonly used[7].

Reading and listening to the Kema Malay language may be offended because the language has a distinctive sound that is rude, priceless, arrogant, almost always insinuating, but contains the meaning of openness, firmness, honesty, not looking at the feathers. Basically, everything uses the language of symbols in conveying teaching. Even the language of symbols used is nature, animals, and thieves. Means also invites humans to pay attention to nature, animals and every act of each other, all of which are a reality.

Malay language Kema is full of symbols, figures of speech and parables that use animals, nature or other objects and even human actions for comparison. This means kema society through Malay language Kema know and pay attention to nature, animals, even other objects in accordance with their respective characteristics and functions, as well as human actions as a moral lesson and character in living life.

V. CONCLUSION

From the discussion of Malay language and biblical language, some conclusions can be obtained:

1. Kema Malay language is the language of the people that must be preserved.
2. Kema Malay language is a symbolic language, which is rude and seems arrogant but open (as is), honest and can make a conversation comfortable.

3. Kema Malay language uses symbolic language, although it contains elements of teaching, education and reprimanding. However, it is rude, makes the listener offended and resolute.
4. Kema Malay language contains moral values.
5. Kema Malay language uses symbolic language by using nature, animals and human actions.

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