



# Idioms Containing a Lexicon of Names of Body Parts on the Head in Javanese and Pasemah Bengkulu Languages

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**Abstract.** This research focused on language and cultural themes, revealing the similarities and differences in idioms containing a lexicon of names of body parts on the head in the Javanese and Pasemah Bengkulu languages. The research method used was content analysis. Research data were in the forms of idioms containing a lexicon of names of body parts on the head obtained from the results of observation and recording. This research was conducted through three stages: data collection, data analysis, and conclusion. The results showed seven idioms containing a lexicon of names of body parts on the head in the Javanese and Pasemah Bengkulu languages. These idioms had similarities and differences in the lingual unit, semantic meaning, function, and use. They were used to express dislike, ridicule, irritation, and satire. The use of these idioms portrayed culture and social control for the Javanese and Pasemah Bengkulu ethnic communities.

**Keywords:** Idiom · lexicon · names of body parts on the head · Pasemah and Javanese languages

## 1 Introduction

Language is essential for human life. Without language, life would be difficult and empty. Language is used as a tool to communicate in social life. Nugrahani [1] says that language is closely related to culture as it is a universal element of culture. A language can reflect a particular community or society because it is also viewed as the identity of the people who use it.

Language and culture cannot be separated in human life because they are treated as a unified whole and follow each other. Therefore, in a comparative study of languages, culture is also involved. Mazlan [2] says this is why comparative language studies are also known as contrastive studies. In contrastive studies, when researchers compare one language with another, they will certainly also discuss the culture and then find similarities in certain parts. The same condition is also found in Javanese and Pasemah Bengkulu languages. The Javanese ethnic community uses idioms in communicating,

as does the Pasemah Bengkulu ethnic community. Thus, it can be understood that the Javanese and the Pasemah Bengkulu communities have cultural similarities in language.

Social and geographical factors strongly influence language use. Geographical factors are dialects, while social factors are sociolects. The influence of these factors can generally be seen as errors in understanding the intent and meaning to be conveyed; the main factor is language and culture differences. Humans often use the implied meaning of expressions or words spoken in communicating. In other words, they use a language that has connotations, figures of speech, and idioms.

Several studies were carried out regarding the use of idioms in a language. However, at least two studies were conducted recently, and the first was by Oktapiani et al. [3]. Their study investigated the comparison of idioms containing the lexicon of body parts in Indonesian and German languages. The researchers examined their usefulness for the Indonesian Language for Foreign Speakers (*BIPA*) teaching materials by discussing these idioms. The researchers described the similarities and differences in idioms contained in Indonesian and German and then compiled them into a book to support the *BIPA* learning.

The second study was conducted by Dewi and Agus [4]. They examined the idioms found in Andrea Hirata's novel "*Orang-orang Biasa*" as teaching materials. This study described the types of idioms in the novel based on anthropolinguistic studies and their usefulness for teaching the Indonesian language in high school. Based on the study results, 70 idioms in the novel could be used as Indonesian language teaching materials in the third grade of senior high school.

Both studies above examined idioms for the benefit of teaching materials. The idioms being studied were those in national languages, namely Indonesian and German, which had not yet involved the realm of idioms containing specific lexicon in particular regional languages. Thus, further research on idioms having a particular lexicon to maintain regional languages is considered necessary.

Based on the description above, this study discussed the idioms containing a lexicon of names of body parts on the head in the Javanese and Pasemah Bengkulu languages. This research aimed to discover the similarities and differences of idioms containing a lexicon of names of body parts found in both languages to study and maintain the regional languages and Indonesian culture.

## 2 Literature Review

The present study refers to the idiomatic theory. Idioms are known as the non-literal use of language. Friederich [5] states that idioms are words that form an expression with a different meaning from the actual one. In other words, an idiom uses language with patterns that deviate from standard rules used in communication. Idioms are in the form of phrases, and their meanings cannot be grammatically interpreted by relying on the words that make them up [6].

Indonesia is a country that has many regional languages. Based on the achievements of the Language and Literature Protection Program 2020, 718 regional languages have been identified and validated from 2.56 mapping areas [7]. Two of these are Javanese and Pasemah Bengkulu languages. Like the other languages, Javanese and Pasemah Bengkulu languages have a wide variety of idioms; one of them is an idiom containing a lexicon of names of body parts on the head.

The use of the lexicon is one strategy to convey or communicate things properly [8]. It is part of the expressive function of language, namely as a means for humans to express their feelings, such as pleasure, anger, fear, etc. [9].

Baryadi [10] reveals that language speakers are very creative in creating idioms. They use words with specific references in forming idioms, such as those containing the lexicon of body parts names. However, in particular languages, there are similarities and differences in the idioms used; they could be in language forms or meanings, so it is interesting to be studied further.

Language has certain levels in the context of its use. In Javanese, this level is known as low (*ngoko*), high (*kromo*), and coarse language. *Kromo* is a variant of language used by the Javanese ethnic community in communicating with respected interlocutors, such as when children talk to their parents. Meanwhile, coarse language is commonly used to express resentment, anger, or other similar feelings as a reaction to what is felt, heard or seen towards others [11]. Meanwhile, the Pasemah Bengkulu language is slightly different from Javanese, where there is no specific level in its use, only polite and non-polite language.

### 3 Research Methods

This study employed a qualitative approach to describe the prevailing circumstance of language use based on the contexts of the speakers through the data collection carried out by the researcher as the primary research instrument [12].

The research method used was content analysis. Krippendorff [13] suggests that content analysis is a research method used to draw conclusions that can be re-examined based on data that correctly correspond to the context of its use. In line with that, Frankel and Wallen [14] explain that content analysis is a research method used to study human behavior based on communication. Such communication includes all types of communication that can be analyzed.

The present research data were in the forms of idioms containing the lexicon of names of body parts in Javanese and Pasemah Bengkulu languages. The research was carried out through three stages: data collection, data analysis, and conclusion.

### 4 Results and Discussion

In everyday communication, the Javanese and Pasemah Bengkulu ethnic communities are sometimes not being forthright in expressing something. Not a few of them express something just by using cues or figures of speech. This way is often used by the Javanese and Pasemah Bengkulu ethnic communities to express anger, ridicule, advice, or compare others. They do it by using idioms containing a lexicon of names of human body parts on the head as in the Table 1.

**Table 1.** Table of Idioms Containing a Lexicon of Names of Body Parts on the Head in the Javanese and Pasemah Bengkulu Languages

No.	Javanese Language Idiom	Pasemah Language Idiom
01.	<i>Ndasmu/gundhulmu</i>	<i>Palak Kaba</i>
02.	<i>Mripatmu/matamu</i>	<i>Mate Mbak Mate Kebau</i>
03.	<i>Cangkemmu</i>	<i>Muncung tu</i>
04.	<i>Lambe</i>	<i>Bibingh sekali nggulai</i>
05.	<i>Untumu</i>	<i>Gigi Kabah</i>
06.	<i>Kuping wajan</i>	<i>Tebal telige</i>
07.	<i>Bathukmu</i>	<i>Palak catuk, kening cerudung</i>

#### 4.1 The Similarities of Idioms Containing a Lexicon of Names of Body Parts on the Head in the Pasemah and Javanese Languages

In lingual units, idioms can be studied based on the form of words, phrases, or sentences. Pateda [15] says that the delivery of certain information or intentions, such as expressions of anger, irritation, ridicule, advice, or indirect comparison, usually uses a choice of words, phrases, or sentences. Regarding the use of words, phrases, or sentences, some languages certainly have similarities and differences. Those similarities and differences can be found in form, meaning, or context of use.

Idioms in the Javanese language had similarities with idioms in the Pasemah Bengkulu language. The similarities could be seen in idioms containing a lexicon of names of body parts on the head, particularly on the forms and lexical meanings. Those idioms containing a lexicon of names of body parts in the Pasemah and Javanese languages were used to express resentment, anger, or dislike toward others.

In Javanese, there are idioms containing a lexicon of names of body parts, including the names of body parts on the head. *Head* in Javanese is called “*ndas*,” while in Pasemah Bengkulu language, it is called “*palak*.” The words “*ndas*” and “*palak*” have the same meaning, namely *head*. The head is a vital part of the body. In humans, the head is located above the neck and contains the brain, central nervous system, and sensory centers.

The human head has vital body parts. These parts are the eyes, ears, nose, mouth, lips, teeth, and tongue. The *eyes* in the Javanese language are “*mripat*,” while in Pasemah, it is known by “*mate*.” Lexically, both in Javanese and Pasemah language, the eye is a human sensory organ that has a function to see. The idiom in the Javanese language that contains the lexicon of *eyes* is “*matamu*,” and in Pasemah language, it is “*mate mbak Kebau*.”

In addition to the *eyes*, the *mouth* is another lexicon of names of body parts on the head contained in Javanese and Pasemah Bengkulu idioms. In Javanese, the *mouth* is called “*cangkem*,” while in Pasemah Bengkulu coarse language, it is called “*muncung*.” Based on lexical and semantic meanings, both in Javanese and Pasemah Bengkulu, idioms containing the lexicon *mouth* have the same meaning. Lexically, the

meaning is the cavity in the front of the head, where the teeth and tongue are located. Meanwhile, semantically or connotatively, this idiom is considered rude.

The examples of idioms containing the lexicon *mouth* in Javanese are “*cangkemu*” (your mouth) or “*ojo keakehan cangkem*” (do not talk too much). For the Javanese ethnic community, these two idioms are considered very rude and are used to express anger towards others. Similarly, in the Pasemah Bengkulu language, idioms containing the lexicon *mouth* are also very rude. They will be used when someone is angry, irritated, or dislikes the words of other people/interlocutors. In Pasemah language, the examples of such idioms are “*jage muncung tu*” (watch your mouth) or “*dide ndak banyak mulut*” (do not talk too much).

Another similar idiom containing a lexicon of names of body parts on the head in the Javanese and Pasemah Bengkulu languages is the idiom containing the lexicon *teeth*. Teeth are the organs located in the mouth and function to chew food. The idiom with the lexicon *teeth* in Javanese is “*untumu*” (your teeth). Meanwhile, in the Pasemah language, it is “*gigi Kabah*” (your teeth). These two idioms are similar in terms of meaning and purpose, namely to express someone’s annoyance or irritation towards the interlocutor. Usually, the idiom “*untumu*” or “*gigi Kabah*” is pronounced by a person when he/she has a different opinion or feels displeased with what the other person/interlocutor is saying.

#### 4.2 The Differences of Idioms Containing a Lexicon of Names of Body Parts on the Head in the Pasemah and Javanese Languages

Despite the similarities, idioms containing a lexicon of names of body parts on the head in the Javanese and Pasemah Bengkulu languages also had differences. The differences were in terms of implied meaning and function. They were found in idioms containing the lexicon *eyes*, *lips*, *ears*, and *forehead*.

Idioms containing lexicon *eyes* in Javanese are “*mripatmu*”, or in Javanese *Kromo Inggil* it is “*mripatipun panjenengan*” (your eyes). Semantically, this idiom is used by Javanese people to curse. In Javanese, there is a certain way to curse the interlocutor, namely by adding the suffix *-mu* to the names of some body parts, as in the idiom “*matamu*.” The idiom “*mripatmu*” or “*mripatipun panjenengan*” refers to the sense of sight or visual, so it implies that the interlocutor cannot see or has poor eyesight (blind). Meanwhile, in the Pasemah Bengkulu language, no idiom is used to curse that contains the lexicon *eyes*, so the idiom “*mate kabah*” (your eyes) only has a literal or lexical meaning the senses that function to see.

Another difference is in idioms containing lexicon *lips*. In Javanese, the *lips* are called “*lambe*.” There are many idioms in the Javanese language that contain the lexicon “*lambe*,” such as “*kembang lambe*” (being talked about), “*abang-abang lambe*” (talking exaggeratedly), “*entheng lambe*” (likes to talk about others), and “*kelamben*” (talking too much). All idioms containing lexicon *lambe* (*lips*) are considered negative. The Javanese ethnic community uses these idioms to insinuate or mock someone because of their bad character, especially the speaking style. Meanwhile, the idiom containing lexicon *lips* in the Pasemah Bengkulu language was only used to mock someone’s physical condition, not the character or speaking style. An example of such an idiom is “*bibingh sekali nggulai*” (lips for one serving of cooking). This phrase is used to

insinuate people who have thick lips. The lexicon “*bibingh*” and “*sekali nggulai*” mean wide lips. The *wide* meaning implicitly refers to the lips that are sufficient or can be used for cooking once.

Other idioms containing a lexicon of names of body parts on the head were “*kuping wajan*” in Javanese and “*cuping cekah*” in Pasemah Bengkulu language. “*Kuping wajan*” in Javanese refers to “*kuping*” (which means ears or sense of hearing) and “*wajan*” (which means wok or a bowl-shaped pan commonly used for frying and made of iron or aluminum). Therefore, the idiom “*kuping wajan*” is interpreted as a satire for people who have ears but do not want to hear (pretend not to hear) when given advice or orders.

The next idiom containing a lexicon of names of body parts on the head in the Javanese and Pasemah Bengkulu languages was an idiom containing lexicon *forehead*. In Javanese, the example is “*bathukmu*.” This idiom literally means “*your head*,” a vital body part located above the neck, where the brain is located and serves to think. However, this idiom has another meaning semantically, an expression to curse someone. It refers to a person who has a brain but is not used to thinking. In other words, this idiom means a satire to say the interlocutor is stupid. Meanwhile, in the Pasemah Bengkulu language, the example is “*palak catuk, kening cerudung*.” This idiom means “the head protrudes backward and the forehead protrudes forward.” It is a satirical idiom for people who have large heads and is usually used to mock children to joke.

## 5 Conclusion

Based on the findings and data analysis, there were 7 idioms containing a lexicon of names of body parts on the head in the Javanese and Pasemah Bengkulu languages. These idioms had similarities and differences based on the analysis of lingual units and semantic meanings. The Javanese and Pasemah Bengkulu ethnic communities used the idioms containing a lexicon of names of body parts on the head to express their feelings, such as expressions of anger, dislike, ridicule, irritation, and satire. It aligned with the expressive function of the language, cultural portrait, and social control for the Javanese and Pasemah Bengkulu ethnic communities.

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