



Manado Malay Speaker Idiom

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Abstract. This study focuses on analyzing the forms of idioms used by Manado Malay speakers and their meaning based on a semantic review. The method used in this research is qualitative method. The location of this research is the city of Manado. Data collection techniques used in the study, namely observation and interviews. The main instrument (key instrument) in this study is the researcher himself. The data sources in this study are Manado Malay speakers who carry out interactions in various places. In addition, to dig up more data, the researcher also used 3 informants who were very good at using the Manado Malay language. Data analysis techniques included: data reduction, data presentation, verification, and conclusions. The results of the study show the forms of idioms in the Manado Malay language, namely: Incorporating Manado Malay vocabulary with Indonesian, idioms in the form of direct expressions are characterized by the use of particles *pe*, *kong*, at the beginning and *jo* which follow adjectives, and idioms that use compound word forms and phrases. The meaning of the idiom used by Manado Malay speakers has the meaning to express something that is contradictory to what is said, dislike/satire, admiration/amazement, annoyance, as well as expressing the nature of people.

Keywords: idiom · speaker · language

1 Introduction

Pluralistic socio-cultural environment sometimes makes speakers choose certain languages to interact. Verbal interaction can only be carried out if individuals and groups in a particular social community have the same language, so they can understand one another. Thus, the choice of language in the process of social interaction is something that is common in a community in which there are various languages [1–3]. The use of linguistic elements is one of the realizations of the choice of language used.

One of the interesting language phenomena carried out by Manado Malay speakers is using idioms (expressions) to convey certain meanings. Reference [4] explains two meanings of idioms, namely: (1) construction of elements that choose each other, each member has a meaning that exists only because it is with others and (2) construction whose meaning is the same as a combination of elements. Meaning of its members. For example, the idioms “year bird” “year bird” and rogue bird “naughty bird”. Semantically, the taon bird idiom is formed from the two bird words “a type of fowl, wings and flight”

and the year “year”. Semantically, the taon bird means a bird that only appears once a year, but figuratively this idiom means “a person who only comes to worship at the church building once a year”. The idiom in the second sentence, the bastard bird, “naughty bird”, semantically means “husband who likes having an affair”. Syntactically, the first idiom example is in the form of a noun class compound word, which is formed from noun + noun and the second idiom is formed from noun + adjective.

The use of idioms by Manado Malay speakers is so productive that it is used for certain purposes such as advising, reprimanding, and satire. The use of typical idioms in Manado Malay reflects the creativity of Manado Malay speakers in creating new word constructions or phrases to convey something that reflects the behavior of Manado Malay language users. As a language phenomenon, idioms are the fruit of the speaker’s own mindset [4]. Idioms are adjoining lexemes that have different meanings from their original meanings.

2 Method

The research method used in this research is qualitative. The purpose of this method is to produce a systematic and accurate description or description of the phenomenon of using Manado Malay idioms. The location of this research is the city of Manado. This research was conducted from February to August 2020.

The data collection techniques used in the study, namely: 1) observation, the researcher went directly to the field observing Manado Malay speakers interacting in various places such as conversations at home, markets, and motorcycle taxi bases. 2) interviews are used to obtain information through conversations or questions and answers with informants.

When conducting research to collect data, the main instrument (key instrument) of this research is the researcher himself. The researcher used an observation sheet instrument. The results of the observations are carefully recorded in this observation sheet. In addition, to explore more data, the researcher also used 3 informants who were very good at using the Manado Malay language. The data analysis technique followed the flow technique proposed by reference [6, 7] namely: 1) data reduction, namely the data collected is simplified and grouped according to the research objectives. 2) Presentation of data, namely data that has been simplified is presented. 3) Verification, the data that has been presented is checked again to ensure the accuracy of the expected data. 4) Conclusion.

3 Results

In this section, the results of research will be presented on 1) the forms of idioms used by Manado Malay speakers, and 2) the meaning of idioms for Manado Malay speakers based on semantic studies.

3.1 Manado Malay Idiom Forms

Based on the results of the study, various forms of idioms used by Manado Malay speakers were found. The forms of idioms or expressions in Manado Malay are described below.

3.1.1 Merging Manado Malay Words with Indonesian

Manado Malay speakers creatively use idioms that combining vocabulary in Malay Manado with Indonesian. The use of this variant can be seen in the data below.

- 1) Pe kacili jo tu rumah itu.
(the house is very big)
- 2) Pe banya dok ngana da bawa itu.
(You brought it so much)
- 3) Pe gaga jo ngana pe bunga.
(Your flower is so beautiful)
- 4) Pe besaek do anak itu.
(What an ugly kid)

A phrase that is often used by Manado Malay speakers in daily interactions where particles and vocabulary in Manado Malay are mixed with vocabulary from Indonesian. The merger is described below.

The phrase *Pe kacili jo itu rumah*. The form of *pe kacili jo* is an idiom that is formed by adding the particles *pe* and *kacili jo*, and *tu* is a typical form of the Manado Malay language, where the expression form begins with the use of the particle *pe* as one of the particle forms that are soproductively used by Manado Malay speakers. It expresses something about what is seen, heard, and felt. Then these expressions are combined. Each expression often begins with a particle. Then take the form of the house as a phrase from the Indonesian language.

Sentences *Pe* and *ngana* and carry use the expression *Pe many docks*, which are formed from the particles *pe*, *dok*, and *tu* combined with language vocabulary Indonesia a lot and bring it.

The sentence *Pe dashing jo ngana pe bunga* uses the idiom *pe dashing jo* combined with the Indonesian vocabulary flower. In this sentence two *pe* particles are used at once, because the form followed is an adjective.

Pe's sentence *besaek doc that kid*. The expression in this sentence is *pe besaek dok*, which begins with the particle *pe* which follows the adjective *besaek* and particle *dok* and *tu* is then followed by the phrase 'child that' in Indonesian.

3.1.2 Direct Expression Forms

Some of the idioms used by Manado Malay speakers are in the form of short expressions, without combining them with Indonesian vocabulary or phrases. This form is characterized by the use of particles whose meaning contradicts what is expressed. The particle forming this expression is the *kong* particle. The form of this expression is presented below.

- 5) Kong Basar jo?
(That's huge huh)
- 6) Kong tofor jo?
(In once yeah)

- 7) Kong pedis jo?
(so spicy yes)
- 8) Kong pasung jo?
(so beautiful huh)

Based on the forms shown above, it is clear that Manado Malay speakers creatively use direct idioms to express admiration, dislike, and surprise in response to something seen and felt. This expression is reflected in the form of a question sentence.

The form of the expression above is a direct expression that uses the particle kong followed by the adjectives large, tovor, pedis, pasung, and capat followed by the particle jo to emphasize. The use of the kong particle to express common expressions is interchanged with the pe particle.

3.1.3 Compound Words and Phrases

In the Manado Malay language, there are also idiom forms in the form of compound words and phrases, where the relationship of two or more words that make up the expression cannot be separated. Idioms in the form of compound words and phrases in Malay are formed by two or more words that have different lexical meanings, but when the words are combined they form a unified meaning. The form of idioms in the form of compound words and phrases in the Manado Malay language can be seen in the data below.

- 9) abu kita
(my dust)
- 10) mulu rica-rica
(chili mouth)
- 11) kaca bok
(curved glass mounted on the car)
- 12) burung bajingan
(bad bird)

The form of the expression above is a short expression that is commonly used by Manado Malay speakers in their daily interactions and is very productively used.

3.2 Idiom Meaning in Manado Malay

Based on the results of the study, data were obtained regarding the meaning of idioms used by speakers of the Manado Malay language. The meanings of idioms or expressions in Manado Malay are described below.

3.2.1 Expressing a Contradiction with the Actual Situation

When using idioms, Manado Malay speakers creatively create their own meanings which are in contrast to the true intentions of expressing admiration, amazement, dislike, and even sharp satire. This is illustrated by the use of idioms in the data below.

- 13) Pe kacili jo itu rumah
(The house is so big)

This expression expresses admiration because the house seen by the speaker is very large. To express his admiration for the house, the speaker expresses the opposite meaning stating that the house is very small.

- 14) Pe banya dok ngana da bawa.
(You brought it so much)

This expression grammatically means to inform, but actually expresses the speaker's disapproval/insinuation to someone who turns out to bring something that is not as expected in terms of numbers. To express dislike, the speaker actually states that what is below is a lot, but only a little.

- 15) Pe gaga jo ngana pe bunga.
(Your flower is so beautiful)

This expression grammatically expresses the flowers that the speaker sees as lush, beautiful and attractive. However, the speaker's intention is to be sarcastic, because the flowers he sees may be thin, neglected, so that they are not pleasing to the eye, but the speaker says the opposite, namely his friend's flowers are pleasing to the eye, even though he means the opposite.

- 16) Pe besaek dok tu anak itu (What a bad boy)

This expression grammatically states the child seen by the speaker is ugly, but the speaker's intention is the opposite. Out of admiration for the child's beauty, the speaker expressed the opposite meaning.

3.2.2 Meaning of Short Expressions Live

The meaning of idioms used by Manado Malay speakers is also found in short expressions. The meaning of this expression is characterized by the use of particles whose meaning contradicts what is expressed. The particle that forms this expression is the kong particle in front of the adjective and ends with the jo particle.

- 17) Kong besar jo?
(That's huge huh)

The meaning of this expression contradicts reality or the actual situation. In fact, out of shock or disbelief, the speaker expresses what he sees as big, but is actually very small.

- 18) Kong tofor jo?
(it is so deep)

The word *tofor* lexically means the state of rivers, ponds, lakes, and the sea or also the state of a hole that is not deep. But when the speaker descends it turns out to be very deep, so out of surprise he reveals the opposite meaning that the river, pond, sea lake or hole is meant to be very deep.

- 19) Kong pedis jo?
(so spicy)

This expression grammatically expresses the meaning of being eaten very spicy. However, to express disbelief after eating the food that is not spicy, the speaker expresses that the food is very spicy, but he means the opposite, namely the food is not spicy.

- 20) Kong pasung jo?
(so beautiful huh)

Grammatically this expression means doubt about the beauty of a girl seen by the speaker. It turned out that what he saw, it turned out that the girls were not beautiful, but he expressed the opposite intention.

Based on the meaning of the expression shown above, it is clear that Manado Malay speakers creatively use idioms for various purposes, such as praising, but on the contrary, they mean sarcastically and insultingly.

c. The Meaning of Expressions in the Form of Compound Words and Phrases.

Manado Malay speakers often express their intentions through idioms in the form of compound words and phrases. This is as shown in the data below.

- 21) abu kita
(my dust)

This expression is often used by speakers to express fear because their actions are known, bankruptcy from business, and being threatened. Speakers often express this form spontaneously when speaking with the other person.

- 22) mulu rica-rica
(chili mouth)

This expression is taken from a person who eats too much chili (*rica*), so that because of the spiciness his mouth mutters. Therefore, *mulu rica-rica* is often used for someone who has difficulty controlling his mouth, which is fussy and likes to talk casually.

- 23) kaca bok
(curved glass mounted on the car)

This expression is taken from the part of the car where the glass is curved, and then used to refer to a person whose head is bald or hairless.

- 24) bastard bird

(bad bird)

This expression became popular through the Manado Malay-language pop song entitled “Burung Bajingan”. This expression is often used of a married man, who is unfaithful to his wife, but is still fond of having an affair.

4 Discussion

The results showed that when interacting in various speech events, Manado Malay speakers were very productive, one of which was using idioms. Idioms are used to express thoughts and feelings in different ways. It is very clear that the grammatical change of meaning to the context of speech is actually contradictory to what was intended [8–11]. Therefore, the discussion of idioms cannot be separated from semantics which also examines changes in meaning, as emphasized by [3, 10] stating that changes in meaning involve many things, namely weakening of meaning, changing meaning, expanding meaning, limiting meaning, shifting meaning, and also ambiguity of meaning. Changes in meaning occur, one of which is due to taking words in certain regional languages combined with Indonesian to form idioms.

The results of the research show that Manado Malay speakers often confuse the linguistic elements of Manado Malay with Indonesian. One of the unique idioms used by Manado Malay speakers is the use of particles, such as *pe*, *kong*, *jo* particles. This finding is in line with the research results of reference [12] that the use of Manado Malay language particles is so productive that it is used by Manado Malay speakers in various conversational contexts.

The use of idioms by Manado Malay speakers is often used for specific purposes such as advising, admonishing, and sarcastic. The use of typical idioms in Manado Malay reflects the creativity of Manado Malay speakers in creating new word constructions or phrases to convey something that reflects the behavior of Manado Malay language users.

The conceptual use of idioms [13–15] is actually an advanced form of connotative meaning that has long been in society at first had a bound meaning. However, the process of using the idiom that has been around for a long time in society is finally considered a word or phrase that has a free meaning. Likewise, with the Indonesian language being so rich in idioms, the Manado Malay language also has the form of compound words and phrases. This idiom is often used to describe the nature of people for various purposes such as insinuating, advising, smoothing speech, and confirming intent.

5 Conclusion

Based on the results of research and discussion of research results, the following conclusions are drawn. The forms of idioms in Manado Malay, namely: combining Manado Malay vocabulary with Indonesian, idioms in the form of direct expressions which are characterized by the use of particles *pe*, *kong*, at the beginning and *jo* which follow adjectives, and idioms that use compound words and phrases. The meaning of the idiom used by Manado Malay speakers has the meaning to express something that is contradictory to what is said, dislike/satire, admiration/amazement, annoyance, as well as expressing the nature of people.

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