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 Fakultas Sastra Universitas Ekasakti	JURNAL JILP [Jurnal Ilmiah Languge and Parole] Volume 7 Nomor 1	
	ISSN : 2581-0804 (Media Cetak)	E-ISSN : 2581-1819 (Media Online)
Received: 1-10-2023	Revised: 5-11-2023	Available online: 10-12-2023

Cultural values in Idiomatic Expression of Jambi Malay Language Bungo Malay Dialect: Antropholinguistics Perspective

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Abstract

This research is aimed to describe cultural values that found in the idiomatic expressions of Jambi Malay Language Bungo Malay dialect Then, the research is conducted through several steps, namely, collecting data, analyzing, and presenting the result of data analysis. The methods chosen in collecting data were observational and conversational method, by applying some techniques such as non participant observational technique, note taking technique, elicitation, and recording technique. Then, in analyzing technique, the writer used descriptive qualitative approach by using contextual analysis method in order to explain the cultural values from the expressions. Moreover, the writer used informal method for presenting the result of analysis. The result of research shows that the expressions of idiomatic from the Jambi Malay Language Bungo Malay dialect contain cultural values that have been developed in the society, especially for Jambi Malay speakers that categorized into good and bad values. Besides, the idiomatic expressions that used by Jambi Malay Language Bungo Malay dialect also contains ethics, moral, and politeness

Keywords: Jambi Malay, Idiomatic, Cultural Values, Contextual Analysis

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I INTRODUCTION

In principle, language becomes the identity of a nation. Through language, Humans get to know each other, get to know community groups, and even get to know the behavior and culture of the speaking community. The presence of language is a reflection of the nation's cultural richness. In other words, the

birth of the culture of one nation is reflected in the language used by the speaking community so that it becomes an inherent characteristic that is not found in the culture of other nations. In the context of regional languages or *lingua franca* In Indonesia, Malay is one of the regional languages with the number of speakers being

second only to Javanese. The main language used in several areas on the island of Sumatra. One of the areas in Sumatra that uses Malay as the main language of its people is Jambi province, where the language is known as Jambi Malay. Malay is written in history as a language that has made a major contribution to explaining the history of Sumatra. De Graff in (Husin, 1985) notes that when the name *Malay* appeared in 644, people at that time associated the Malay name with Jambi as a regional name so that it became Malay Jambi.

Apart from that, Krom in (Husin, 1985) stated that the capital of the Malay Kingdom was located near the mouth of the Batanghari River in Jambi Province. This fact explains that the Jambi Malays have taken an important role in explaining the history of the nation. Apart from that, the Jambi Malay language also contributed to enriching and developing the national language, namely Indonesian and became an original cultural product of the Jambi people which still exists to this day. Jambi Malay is still the main means of communication for the speaking community, which in turn becomes a marker of the cultural identity of the Jambi Malay community.

One of the markers of cultural identity of the Jambi Malay community that can be observed is the existence of idiomatic expressions that are still commonly used by Jambi Malay speakers. These idiomatic expressions have become a linguistic phenomenon that has its own charm and uniqueness due to the cultural values reflected in them.

In principle, this cultural values research describes descriptively the forms of idiomatic expressions that are still commonly used by Jambi Malay speakers, especially Bungo Malay dialect. Apart from that, this research also highlights the cultural values that can be seen from the use of these idioms. From an antropolinguistics perspective, as far as the author is concerned, existing lingual constructions from idiomatic expressions of a language essentially store cultural values that are always interesting to explore, study and explain scientifically.

Experts have explained several definitions related to value (*values*) in various perspectives. (Octavianus, 2006) explains that

value is understood as something that involves good and bad. Apart from that, Oktavianus (2006) outlined Pepper's opinion as published in Djajasudarma's (1997) article which stated that values are also interpreted as value boundaries which refer to interests, preferences, choices, duties, obligations, religion, needs, security, desires, aversions, attractions, feelings, and selection orientation. Djajasudarma in (Octavianus: 2006) stated that the value system is so strong, pervasive and rooted in the soul of society that it is difficult to replace and/or change in a short time. In other words, the value system which includes cultural values that apply in society then becomes a reference that is believed to be true and is adhered to by every member of society so that it becomes the standard norm that applies in society.

Furthermore, Sumardjo in (Octavianus: 2006) adding that Indonesian philosophy includes cultural values stored behind proverbs, behind traditional houses, behind ceremonies traditional ceremonies, behind old myths, behind the ornate clothes they wear, behind their dance forms, behind the music they play, behind weaponry, and behind their social system of organization.

Apart from that, Kluckhohn and Strodtbeck in (Lindawati, 2012) explain that values are divided into five types, namely oriented towards nature, humans, time, activities and human relationships. The explanation of values based on this orientation can be further understood that cultural values are general, organized conceptions that influence behavior related to nature, humans' position in nature, people's relationships with people and desirable and undesirable things that may be related to relationships. between people, the environment and fellow humans.

By looking at the quotes above, it can be concluded that value is an abstract concept. In its realization, it is used as a guide for society which in the end not only has the potential to build a cultural system but also build the civilization of society and one of the abstract forms is the use of spoken and written language. In this case, the spoken language in question is the idiomatic expressions of the Jambi Malay Bungo Malay dialect. In relation to idiomatic expressions, (Kridalaksana, 2011) explains that idioms lead to issues of form. A construction of

elements that mutually select each member has a meaning that exists only because it is together with the others. In the idiomatic expression "*black sheep*" can be seen to mean someone who gets the burden or is the recipient of the burden. In terms of meaning, this idiomatic expression cannot be traced to the initial meaning of each component. The use of the word 'goat' means 'an animal with four legs and horns that makes a gurgling sound'. The next other component, 'black' is a dark color so it can be understood that the meaning of each of these components has nothing to do with the result of combining the two lexemes. The components of these two words are included in idiomatic compound words.

Apart from idiomatic compound words, Kridalaksana in (Nadra & Reniwati, 2012) also explained that other forms of compound words, namely semi-compounds.

Idiomatic and not idiomatic. Semi-idiomatic compound words are compound words in which one of the components contains a specific meaning that is present in that construction only. For example, bone slam, one of the components is only present in that construction. Meanwhile, compound words which do not automatically mean that the meaning of the combination can still be linked to the components that form the word compound itself. For example, 'anak bench' means 'small and low bench'. Thus, indirectly the meaning of idioms can be examined in context or context-free.

Furthermore, experts have agreed that there is a very close relationship between language and culture. This fact departs from the paradigm that language must be learned from a cultural context and culture can also be studied through the medium of language. This is in accordance with what Nababan explained in (Lindawati: 2012) that the key to a deep understanding of a culture is its language. In its development, the two studies were combined with one term put forward by experts with the term anthropolinguistics. The term anthropolinguistics first appeared in America in the 1870s with figures including Roman Jakobson and Erving Goffman in (Sibarani, 2004) emphasizing that the term anthropolinguistics was united as one field like psycholinguistics and sociolinguistics. The term

anthropolinguistics is more unified and more concise because it has become one word. Apart from that, Sibarani (2004) explains in detail that anthropolinguistics is a branch of linguistics that studies variations and use of language in relation to developments over time, differences in places of communication, kinship systems, the influence of ethnic habits, beliefs, language ethics, customs and patterns. other cultures of an ethnic group. Anthropolinguistics focuses on the relationship between language and culture in a society, such as the role of language in studying how family relationships are expressed in cultural terms, how a person communicates with other people in social activities and certain cultures, and how a person communicates with people from other cultures, how a person communicates with other people appropriately according to their cultural context, and how the language of the previous community was in accordance with the development of their culture.

Apart from that, Sibarani in (Rijal, 2018) also emphasizes the main study of anthropolinguistics, consisting of performance, indexicality, and participation. One of the emphases of these three points of study is performance which understands language as an action, activity and communicative process. In essence, language stores cultural resources that cannot be understood separately from the performance or performance of language activities.

In reviewing previous studies related to idiom research that specifically examines Jambi Malay idioms, it is still rare to find them apart from those carried out by (Dodi Oktariza, 2018) in research "*Popular Idioms in Jambi Malay Bungo Malay dialect*" which explains the form and meaning of several idioms that are often used by speakers of the Bungo Malay dialect which are divided into several categories, namely adjectives, nouns and verbs. The dominant word category used is adjectives.

Octavianus (2006) *Cultural Values in Minangkabau Expressions: A Study from an Anthropological Perspective* describes the various forms of expression that exist in the Minangkabau language and reflects the cultural values that grow and develop among Minangkabau society. The cultural values in question are business motivation, a sense of

solidarity, image, character description, behavior, ethics and morals.

(Sartini, 2009) *Exploring the Value of Local Wisdom of Javanese Culture Phrases (Proverbs, Sayings, and Proverbs)* explained that expressions in Javanese contain many moral values that might be accepted by other ethnic groups. These values include expressions that describe the relationship between humans and God, expressions that describe the relationship between humans and humans, expressions that describe attitudes and views on life, and expressions that describe strong determination.

(Siska Kusumawati, 2016) *Cultural Lexicon in Sundanese Proverbs (Anthropolinguistic Approach)* explains that research into the cultural lexicon in Sundanese babasan and proverbs can be identified based on the elements of the cultural lexicon, the classification of cultural elements in this research totaling 255 words.

Syamsul Rijal (2018) *Agrarian Culture in the Concept of Indonesian Idioms: Anthropolinguistic Studies* explains that many idiomatic words and phrases are a form of internalization of agrarian culture, however the author only explains seven words and phrases related to agrarian culture

(Hernawan, Retty Isnendes, 2017) *Baduy Idioms as a Way of Viewing Local Wisdom in Harmonizing Cosmos Balance* explained that Baduy idioms are a form of local wisdom that shows the genius of the Baduy people in fields, laws, tools, household harmony, social interactions and leadership issues. By paying close attention to the description and several previous research results, it again opens up opportunities to carry out further research, especially research

Jambi Malay is still very little practiced and has the potential to continue to be developed from various linguistic perspectives.

II RESEARCH METHODS

The study of cultural values in Jambi Malay idiomatic expressions of the Bungo Malay dialect principally uses a qualitative approach. The qualitative approach is used as a reference so that the results can be explained comprehensively. There are several stages carried out in this research and these stages are related to each other, namely (1) data collection stage, (2) data analysis stage, and (3) presentation of analysis results stage.

In the first stage, data collection was carried out by applying observation method where the author observed to the use of language, especially the use of idiomatic expressions from Bungo Malay speakers. Dealing with the second stage, the writer used content analysis by paying attention on the idiomatic expression derived from the speaker and presented descriptively as the last stage.

III RESULTS AND DISCUSSION

In presenting a description of cultural values in idiomatic expressions in the Jambi Malay Bungo Malay Dialect, the author classifies the lingual data from these idiomatic expressions based on the types of cultural values that the author finds related to attitudes, or outlook on life as well as behavior (ethics) and moral values.

Idiomatic expressions in Malay Jambi Bungo Malay Dialect that reflect attitude and outlook on life In this section, the author outlines several frequent idiomatic expressions Bungo Malay dialect. Apart from that, the author

also conducted in-depth interviews as an instrument with informants regarding data on idiomatic expressions whose meanings are interpreted as containing cultural values. In relation to the data corpus, the focus is on idiomatic expressions of Jambi Malay, the Bungo Malay dialect, which the author obtained from Bungo Malay dialect speakers in two different hamlets, namely Senamat and Tanah Growing, both of which are in the Bungo area, Jambi province. In the second stage, namely data analysis, the author chose to use contextual analysis of the data corpus that had been

previously obtained using the approach descriptive so that the cultural values found from idiomatic expressions can be explained based on the context of their use. In the third stage, namely presenting the results of data analysis. The author chose to use informal methods as a step to simplify research descriptions. used by Jambi Malay speakers on a daily basis and these idiomatic expressions contain cultural values that implicitly reflect an attitude and outlook on life of the Jambi Malay community, especially the Bungo Malay community

(1) sudah jadi kebiasaan dari urang-urang tuo kito, hidup nak *tegur sapo* dengan yang lain

'It has become a habit of our people, we have to talk to each other in life.'

The idiomatic expression '**padek nyapo**', some speakers use '**tegur sapo**' in Jambi Malay, the Bungo Malay dialect, is a good attitude that has become a reflection of the culture of the Bungo Malay community. A friendly attitude towards everyone has long been established in the life of the Bungo Malay community and entrenched in society. This has been taught and exemplified by parents for a long time. If in everyday life you never want to greet others or show a friendly attitude towards other people, then someone will naturally be marginalized in society.

(2) sebagai anak sorang dalam keluarganyo nyo padek nian *ngambik atik* maknyo

"as the only child in the family, he is very clever at taking his mother's heart"

The idiomatic expression "**ngambik ati**" in the Malay language Jambi Malay Dialect Bungo above reflects an attitude of a child who knows how to please his mother. In other words, as a child, he always tries to please or take care of his mother's feelings. That attitude is an attitude that is commendable not only in the eyes of man but also in the eyes of God.

(3) lah lamo dio disebut-sebut urang dusunnya sebagai anak yang *ringan tangan*

" for a long time, he was mentioned by his villagers as a child who likes to help"

The idiomatic expression "**ringan tangan**" used in the speech above reflects a person's caring attitude towards others. This concern is shown by always being willing to provide help to anyone who needs it. A "light

hand" attitude will make a person liked in social situations.

(4) Daerah Bungo dikenal dengan motonyo **langkah serentak**

"Bungo area is known for its mottonyo **simultaneous steps**

The idiomatic expression "**langkah serentak**" is widely known in the Bungo area as a form of togetherness. If everything is built on a spirit of togetherness it will make everything easier. This spirit of togetherness has become a way of life for the Bungo Malay community

(5) selain langkah serentak jago ado namonyo **limbai seayun** dalam pemerintahan

"apart from simultaneous steps, there is also **harmonization in government**"

The idiomatic expression "**limbau seayun**" in Bungo Malay culture is often interpreted as a form of harmonization between the leadership and the community. This attitude reflects that unity is the key to creating an atmosphere of harmony and balance. In the context of government, it is important to maintain and maintain an attitude of unity at all times.

(6) dari dulu lah nampak *kereh atinyo* nak pegi merantau

"From the beginning, his **strong determination** to go abroad was visible

The idiomatic expression "**kereh ati**" in the Jambi Malay Bungo Malay dialect shows the attitude of someone who already has a strong determination to do something that he considers right. In this context, 'kereh ati' is reflected in a person's desire to go abroad in search of a better life in a foreign country and the culture of wandering has become an attitude in the life of the Bungo Malay community.

(7) cucok nian pak fai jadi datuk, padek nian **tunjuk aja** anak ponakannyo

" its suitable to see Mr.Fai to be grandfather when he gave his nephew **some advices**"

The idiomatic expression "**tunjuk aja**" reflects a person's strength in providing valuable advice about life. In other words, 'just show me' is usually conveyed by a grandfather or someone who is elder and wise to give instructions, teach and advise children, nephews or anyone else on how to live a better life. In the context of using the idiomatic expression "just show me" this is usually conveyed in wedding processions.

(8) **lapang ati** nian mak tu nengok perangai anak bujangnyo

"she was very patient to see her son" behaviour"

The idiomatic expression **lapang ati** reflects a person's extraordinary patient attitude. This kind of patient attitude is difficult except for people who already have an open and content heart. In Bungo Malay culture, someone who has an open heart is usually used as a role model by society.

(9) dari dulu hidup wo tu dak pernah merasa kurang karno wo tu selalu merasa **kayo hati**

"he has been long known as the old man who never feels less but he always feels enough within his hearth"

The idiomatic expression "kayo ati" reflects someone who never feels lacking in wealth but always feels sufficient with what they have. Someone who has such characteristics usually never takes care of other people's excess assets. In other words, feeling content with what one has is an attitude that reflects a non-materialist attitude to life.

(10) banyak urang suko begaul dengan anak datuk Mail kareno padek **tenggang rasa**

Most people like to hang out with Grandpa Mail's son because he has really tolerance

" The idiomatic expression "**tenggang raso**" is an attitude that reflects a sense of tolerance towards other people. Such an attitude of tolerance is a good asset in relationships between people. In the context of Bungo Malay culture, a tolerant spirit in a person will be one of the keys to happiness.

2. Idiomatic expressions that reflect bad attitudes (behavior).

This part also provides some idiomatic expressions from Bungo Malay dialect related to attitudes or behavior that are considered unaccepted by the society of Bungo Malay.

(1) Jangan pecayo nian dengan budak tu, **gedang uta** bae banyaknyo

"never trust him deeply, he only makes many lies"

The idiomatic expression "**gedang uta**" in Bungo Malay. The Bungo Malay dialect usually reflects the attitude of someone who likes to lie a lot in every story he tells to other people. In this context, someone who has been labeled "gedang uta" has a

tendency to make up stories whose truth cannot be justified and is usually not liked in social situations.

(2) malu nian rasanyo bawak budak tu pergi berlek, **gedang selero** nian kalau makan

"It's a shame to take the child to the party, it's a glutton to eat"

The idiomatic expression "**gedang selero**" in the Jambi Malay Bungo Malay dialect reflects a person's greedy nature when getting food. He always finished every meal provided. In this context, someone who has such a greedy nature usually shows an attitude that doesn't care about other people and only cares about themselves.

(3) lah meraso **gedang kepalak** dio sejak jadi datuk rio

"He has felt great since becoming village head"

The idiomatic expression "**gedang kepalak**" reflects an attitude of liking to feel superior among other people. In this context, the greatness exhibited by a village head without realizing it has made him condescending or belittle other people around him.

(4) dari petang ditengok, anak itu bawaannyo **gedang ati** be

"The boy has seen happy since yesterday"

The idiomatic expression "**gedang ati**" shows an attitude of a person who is overwhelmed with excessive joy. In this context, the excessive joy is usually caused for no apparent reason. In the context of Malay Bungo culture, excessive happiness will be the beginning of sadness.

(5) apopun kato urang dio dak peduli, lah **teba telingo** nian nampaknyo

"No matter what people say he doesn't care about others"

The idiomatic expression "**teba telingo**" reflects a bad attitude in social relations. Someone who has such characteristics usually does not like to accept the truth from other people. In the context of using the idiomatic expression "**teba telingo**" it is usually applied to someone who only feels self-righteous and selfish.

(6) " ngapolah jadi **kecut kalang** pulak kawan kini?"

“why are you suddenly such a coward now?”

The idiomatic expression "**kecut kalang**" is a bad attitude, ie reflects the cowardly nature of a man. In the context of Bungo Malay culture, if a man has traits like this it will be difficult for him to solve life's problems. Typically, the idiomatic expression "cowardly" is always used by older speakers to judge or measure someone's courage

(7) anak itu memang dikenal **ceredik buruk**

“ the child is indeed known as misbehaved person”

The idiomatic expression "**ceredik buruk**" is an attitude that is not worthy of being used as an example because someone who has a character like that always likes to deceive other people. In other words, someone who has been labeled cunning will do anything to achieve their goals. In the context of Bungo Malay culture, "bad ceredik" is considered a form of social disease.

3. Idiomatic Expressions Containing Ethics, Morals and Manners

In this part, the author describes several idiomatic expressions commonly used by speakers of Jambi Malay, the Bungo Malay dialect. These idiomatic expressions in principle contain moral teachings and manners that have long been understood and used as guidelines for the Jambi Malay community, especially the Bungo Malays.

(1) jadi anak betiono jangan **berat buntut!**

"Be a girl, don't be lazy"

The idiomatic expression "**berat buntut**" is usually directed at a child who doesn't like working. In the context of Jambi Malay, the Bungo Malay dialect, this expression is often conveyed by parents to advise their daughters to become women who are diligent and work hard for goodness. Apart from its nature to advise girls, the phrase 'heavy tail' is also a warning, and is even considered a strict prohibition for girls.

This is conveyed because girls one day will become wives and mothers of their children.

(2) jangan suko **bungkuk aka** ke kanti surang!

“ never harm your friend!

This idiomatic expression "bungkuk aka" reflects an attitude that is not ethically good because it means harming other people. In the context of Bungo Malay culture, this idiomatic expression is usually conveyed or reminded by older people to younger people. This is done because "bukung aka" is not in accordance with the ethical values that apply in Bungo Malay society.

(3) jadi urang jangan suko **busuk ati** ke urang lain!

„ “don't show your rotten heart to others”

The idiomatic expression "busuk ati" usually contains a moral message not to envy others. In the context of Bungo Malay culture, the expression "don't have a rotten heart" is a disease that cannot be left in a person, whether male or female.

(4) cubolah wongloh jangan **beperangai cigak !**

"Try not to act like a monkey"

The idiomatic expression "**beperangai cigak**" teaches to be a virtuous human being and is forbidden to have a bad character like a monkey. In the context of Bungo Malay culture, a person who behaves like a monkey will become an enemy in the community and be shunned from socializing

(5) kalau nak senang urang ke kito jangan sering buat **sumbang salah**

“if you want to please others, try not to make any mistake”

The idiomatic expression "**sumbang salah**" is often taught by older people, especially to young people who are about to live a married life. There is a moral value in this expression because by protecting ourselves from frequently making mistakes in relationships, we will make ourselves pleasant individuals for the people around us.

(6) jangan ado sifat suko menyikso orang yo nak, buanglah jauh-jauh niat buruk nak **mengupas meracuni.**

“ avoid your bad intention to hurt and torture other people

The phrase "mengupas meracuni" is usually taught by parents to their children as a form of valuable advice so that their children do not easily hurt or even torture others.

IV CONCLUSION

Based on the results of analysis from research on cultural values in the Jambi Malay idiomatic expressions of the Bungo Malay dialect, it was found that these idiomatic expressions essentially reflect the attitudes and outlook on life as well as the teachings of moral values and manners that have long been adhered

to by the people. do actions that can harm others. The moral value meant in the expression is not to do injustice to others easily. In the context of Bungo Malay culture, "poisoning peels" an action that is not commendable and is highly hated by everyone

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- [6]politeness. All of these idiomatic expressions have developed for a long time in the midst of the lives of people who speak the Jambi Malay Bungo Malay dialect
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