

Existence of Acehese expression in culture of Indonesian speech community

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Abstract – The existence of the Acehese expression in the culture of the Indonesian speech community is a sociolinguistic study. This study was aimed to describe the function of the Acehese expression used by Indonesian speakers. Method of describing the existence of expression using qualitative approach of descriptive type. The Acehese language expression data was collected from the informant using a note. The results of this study indicate that the Acehese expression has a certain function in society so that the expression is used when communicating. The functions vary in order to establish loyalty, fairness, tranquility, and to maintain a balance of life. The Acehese phrase exists in the Indonesian speaking community because it has a continuity between communication and its implementation in the life of society. The existence of this phrase is used as a social critique, guidance, and advice to streng the nunity and unity with in the frame work of Indonesian culture. This expression exists for speakers of the Indonesian language because it contains the power of value that is able to educate speakers unconsciously and thoroughly.

Keywords: *existence, Acehese expression, speakers of the Indonesian language*

1. Introduction

Language is a means of communication to convey ideas, opinions and feelings to others. The delivery of a particular purpose is often done indirectly or using expressions or idioms. Many considerations in communication use phrases, among them to avoid offense. Strictly speaking, it can be said that expression is one way of communication in society to convey ideas, opinions and feelings to others in an unusual way (Setyonegoro, 2013).

The meaning in the expression is implied and is generally profound. The meaning is unpredictable as the meaning of the word in general with the rules of language grammar and semantic theory concerned. The phrase has a meaning that has been conventionally defined by the speakers of the language in question and usually cannot be traced to the meaning generated based on the combined meaning of the word formers of the phrase according to the rules of grammar (Suryadimulya, 2007). Read the following phrase!

Bèklagèèkmanôksuim
'Do not heat like chicken poo'

The phrase shaped *bèklagèèkmanôksu* clause is a phrase that is so popularly used. The meaning of this phrase cannot be understood by understanding the word per word because basically, every dirt is hot because it just came out of the body. However, the heat is only brief. The outside air (nature) lowers the temperature on the dirt. The purpose of this phrase is someone do not like dirt, his spirits only briefly. Spirit or enthusiasm must be constantly on fire so that when doing something it is not easy to give up, discourage, or retreat before arriving at the finish line.

The phrase serves to convey that in doing something we must be serious, diligent, and patient. In addition, one does not give up easily. This phrase is suitable for indirect use of others. Usually, the innuendo's innuendo will be offended and the awareness is only temporary. It is different when being insulted with the phrase, not easily offended and intent in and scarcely in mind. Therefore, the function of this phrase is directive because it can be used to influence others. The function of this directive is oriented to the message recipient to influence others by reminding, commanding, ordering, reminding, threatening, and so on.

The main problem in this research lies in the existence of the Acehnese expression which is becoming increasingly eliminated in Aceh society. In fact, the expression is a wealth of culture and local wisdom in Aceh. Phrases or idioms are linguistic units of words, phrases, or sentences whose meanings cannot be drawn from general or unpredictable rules of lexical meaning to the elements that make up them in a language (Rambitan and Mandolang, 2014). The phrase is a word or group of words specifically used to express an intent with figurative language. Similarly, it is argued that phrases are combinations of words extracted from long sentences. Thus, the phrase is a word that expresses a meaning from a specific intention with figurative language and contains values in society and is passed down from generation to generation (Danandjaja, 1986).

The Acehnese, both the Acehnese speakers and the Indonesian speaking community, often use the Acehnese expression when communicating. Speakers of the

Indonesian language obtain an Acehnese expression of the communication process with speakers of Aceh. Then, they use the phrase to emphasize and consolidate an understanding of something being delivered. As a means of strengthening the sense or meaning of communication about a context is often used the relevant phrase, as "seasoning flavor", especially the phrases that are based on the references (Azwardi, 2013).

In the current reality, the Acehnese phrase continues to receive the attention of the people of Aceh as it is still relevant to the context of the life of the people of Aceh today, although the phrases are not all known by Indonesian speakers in Aceh. Therefore, the study of this phrase is an attempt to see the expressions used by Indonesian speakers in Aceh.

The people of Aceh have "weapons" in the language, whether they are used as educating, insinuating, or counseling tools so-called phrases. The phrase is as a people's policy that is one's intelligence. Expressions are short sentences extracted from long experiences (Danandjaja, 1986). The phrases and proverbs share the same concept. This is because the maxim is a concise, compact phrase that contains comparison, parables, counsel, life principle or rules of conduct (Kridalaksana, 2008).

The phrase is part of the communication of the cultural system of society (Geertz, 1964). Of course the expressions that grow in society are positive. The values contained in these phrases consist of conceptions that live in the minds of society and are considered very noble because they are also considered to be guides in attitude, speech and behavior. The phrase function includes (1) the thickening of religious emotions or beliefs; (2) educational tools; (3) an acceptable explanation of common sense; and (4) entertainer (Danandjaja, 1986).

Sociolinguistics comes from the words "socio" and "linguistic". Socio is the same as social word that is related to society. Linguistics is the science that studies and speaks the language especially the elements of language. Thus, sociolinguistics is a study of theories about the relationship of society to language (Nababan, 1993). Sociolinguistics focuses on the social groups as well as the linguistics used in the group while attempting to correlate these linguistic elements with traditional demographic units on the social sciences, namely: age, gender, socioeconomic class, regional grouping, status and others. Even in recent days there has also been a correlation between linguistic forms and social functions in intra communal interaction for the delivery of desired things. It is also defined as the study of how social norms and values influence linguistic behavior; variety and variety are connected with the social framework of its speakers; and the utilization of political linguistic resources as well as social aspects of bilingualism (Alwashilah, 1993).

Therefore, sociolinguistics puts the language in relation to its wearer in society. This means that sociolinguistics views language as primarily a social system and communication system. Sociolinguistics provides a guide and ordinance to speakers in using the language, be it a variety of languages or styles of language that must be applied when communicating.

The phrases and proverbs share the same concept. This is because the maxim is a concise, compact phrase that contains comparison, parables, counsel, life principle or rules of conduct (Kridalaksana, 1999). The phrase is as a people's policy that is one's intelligence. The expression is the phonological or grapheme aspect of the language element that supports the meaning (Kridalaksana, 1999). In this regard, phrasing is a short sentence extracted from long experience (Danandjaja, 1986).

Furthermore, the phrase may also be interpreted as a word or group of words specifically used for an intent with the figurative meanings spoken as softly as possible and easily understood. They argue that the expression is born from the experiences of one's life and translated as something that has value in view and mind, then be able to transform (transmitted) to others.

The function of phrase is as a thickening of religious emotion or belief, as a collective imaginary projections derived from the hallucination of a person who is experiencing mental disorders in the form of supernatural beings, as educational tools of children or adolescents, as an explanation that can acceptable common sense, and to entertain people who are experiencing disaster.

The features of expression are as follows.

1. Contains figurative meaning;
2. Consists of a group of words, phrases, or sentences;
3. Contains values and functions for life, social, morals, and others;
4. The particular feature of the Aceh phrase begins with the word *lagèe* (Tarigan 1985).

Marking a phrase can be seen from its characteristics. Based on the characteristics of the phrase can be distinguished by poem or proverb. Thus, based on the characteristics expressed by Tarigan di above, the phrase can be categorized based on its characteristics.

2. Method

This study used descriptive qualitative method. How it works by describing the object of research and examine the elements contained in the object of the study. Technique of collecting data is done by interview and note to informant. The immediate informant is determined by the researcher or the recommendation of another person who is considered often use the phrase in everyday communication so that the expression data is filtered at the source. The data have been obtained will be analyzed qualitatively and described in the form of descriptive.

3. Results and Discussion

- (1) *Lagèe* beans *tuwekeukulet*
'As peanuts forget their skin'

The phrase (1) contains a function. The function of this phrase is about the critique of sociology. The value of this criticism is illustrated so clearly that the opposite is implied, ie the peanut shell forgotten on the skin. This phrase is usually used by informants to criticize the unfaithfulness of someone. When there are others on our side to help, protect, care, and guide, we must not forget the service. In terms of function, phrase (1) can be a "weapon" in educating, counseling, or reminding others. This expression is precisely targeted to people who are not loyal or forget the services of others. Moreover, the specifics of this phrase can be used as a whip in the insinuation of those who behave as described above.

(2) *Raya patè asam dengonpate bu*

'Great place for a side dish rather than a rice place'

Commonly, bowl of rice is greater than other bowls. However, what is described in the phrase (*raya patè asam dengonpate bu*) is different. This shows that there is a side touched by this expression either to educate, quip, or remind. In spite of all this, the function of this phrase is similar to the proverb "do not be big pegs from the pole" or "do not spend bigger than income". In addition to counseling, phrase (3) becomes very useful when used for self-introspection in doing something. Moreover, we do not occasionally prioritize circumcision rather than mandatory or prioritize secondary and tertiary needs rather than primary needs. That is the function of the above expression. In essence, this life must be balanced so peaceful, peaceful, and affluent. In the realm of function, this phrase serves as an advice to those who put their passions on the spot. In tune with the "great appetite of lack of energy" this expression is a whip for such people.

(3) *Lagèè overpass putohtalo*

'Like a broken rope'

Layang-layang (kite) will fly in the air without direction because the controller no longer exists. That is, everything must be based on laws, rules, or systems so that everything is orderly. *Layang-layang* is an object that can be flown when windy in a large field or paddy field by using yarn as its controller. If you want to fly close to the surface then the thread rolled and vice versa. It is conceivable what would happen if it was broken from the overpass. This phrase serves as an expression of advice in communication. The breadth of the scope of the intentions contained in it can be implemented in everyday life so that it becomes an expression of counsel.

(4) *Bak gunongbèktakambakgunong*

'On the mountain do not add mountains'

Growing an attitude of justice and eliminating greed is the function of expression (4). Two things can be seen from the use of the word "mountain". Mountain in the above phrase is meant with many treasures. On the one hand this phrase describes greed. About these two things is important in society. The presence of phrases intended for justice and greed can at least be used as a carrier of good values in order to improve human degrees. The power of value about the prohibition of not adding to the treasures so spontaneously is said. Therefore, the above expression serves as educational / educational.

(5) *Bèklagèèkmanòksuùm*

'Do not heat like dirt.'

Basically, every dirt is hot because it just came out of the body. However, the heat is only briefly. The outside air (nature) lowers the temperature on the dirt. This is what is expected of this phrase. More precisely, the expression (5) says we do not like dirt, the heat is only brief. Spirit or enthusiasm must be constantly burning on our minds so that when doing something is not easy to give up, discourage, or retreat

before arriving at the finish line. The function of the expression (2) may include all sides of which are as follows.

- a. This expression teaches anyone to do something to be serious, diligent, and patient.
- b. People who give up easily are the characteristics of people who dare like chicken droppings because it easily wilt, discouraged, and pessimistic.
- c. This phrase is suitable for indirect use of others.

(6) Manyangiedengonitèk
'High water rather than duck'

The intent in an expression may vary. This difference is caused by the interpretation of the meaning of a phrase by each person of different uses. This expression can be used in accordance with the capacity of the intentions it contains. Determination of a function in the expression can be seen from its use, the expression (6) its use is more in the direction for the cultivation of value for others who behave: the large expenditure of the income; work not in accordance with capacity; and excessive appearance. Thus it can be deduced that the function of this phrase as conveying the value of kindness in others.

(7) Lagèe camat gadoh stamp
'Like camat lost stamp'

Lagèe clamp stamp is the expression of the situation. All elements of society go into it, from ordinary people, geuchik, camat, regents, governors, to the highest level, the president. Seals are office equipment to certify a letter. These two things cannot be separated. The connection is so close. A busy person's situation is imbued with Camat (Head of District). The function of this phrase depends on its meaning. When the purpose of this phrase is said simply to joke with colleagues, then its function becomes entertainment. This phrase can also serve as an allusion. In one moment there are people who busy are not clear, panic is also not appropriate situation, this is the right expression affixed to people who behave so. However, in addition to these two functions, the *lagèe* of the sub-district head of the seal contains a moral message that in every situation we must remain calm, focused, and meticulous in various ways, so that the tasks and work load we do will be perfect.

(8) *Lagèe* flies mirah rung
'Like red flies'

Through the expression of social ills can be treated slowly. Its value and message will touch the instincts of speakers and listeners so that awareness will be improved gradually as well. The function of *lagèe* fly expressions to teach how big the risks of people who behave like flies. Her sheep action will harm others. It is hoped that this phrase can deliver the value of kindness through communications that gradually touch the hearts of the listener. Not only listeners, speakers must be a role model for liver disease (sheep) disappeared from this world.

(9) Lagèeboh pineungteupup two

'As the nut is halved'

The phrase (7) is a group of words to describe a perfectly harmonious couple. Lagèboh pineungteupup two is the right expression intended for a matching couple. Not just limited to the portrayal of harmony only. A deeper study that everyone has advantages and disadvantages. The good couple should be able to deal with the weaknesses of his partner with the advantages that exist in him so that there will be a friendship, brotherhood, or a lasting marriage as long as the body is still contained. It cannot be denied that the nature of moral messages will lead us to a wiser, polite, and wise in addressing things. It can be concluded that the function of expression (9) contains two things, namely as a tool for praise and life guidance.

(10) Lagèemiedengontikoh
'Like a cat with a mouse'

The story of the feud of rats and cats has since both existed on this earth. Why is that, because in the food chain, rats are a delicious food of cat. However, the cunning, agility, and speed of mice shy away from their prey makes the cat upset. The story of the two feuds is also depicted in a cartoon film that essentially they will continue to quarrel. The meaning of this phrase is precisely aimed at people who are just like mice and cats. Never get along and always quarrel. Wider scope, this dispute will lead to hostilities and will take victims to trigger the emergence of disputing groups. This expression wants to say that such attitudes have been overcome by lust and harming everyone.

The function of this phrase can be used as a whip to cultivate forgiveness. In disagreement, a person has been overcome by lust and jinn. Without a wise solution if two things that have dominated humans in various ways. Thus, through this phrase it is expected to avoid disputes, hostilities, and quarrels that create negative effects.

(11) The warfare is as fine as ever
'Temperament like parasite tree'

Cooperation benefits both parties, while dependency only benefits one party and the other side will continue to lose. This is the description of the expression (11). Want to be appreciated by others, so keep the temperament like parasite. The parrot is carried by a bird to a tree and inhabits the tree. The residence makes other plants lose because parasite absorbs food from the tree until the branch where it sticks to death. This will be a social disease that causes people to distance us. The expression guides people not to behave thus. Therefore, in accordance with its function, the expression (11) invites the character to be discarded from an early age. Furthermore, the negative effects that appear are not half-hearted. If the plants, the branch will die. If in humans, trigger the emergence of disunity and quarrels.

(12) Beklagèelamji-e
'Do not be like in the *tampi*'

The phrase (12) expresses man with no direction and purpose in life. Life planning is not arranged in such a way that it is not well directed. The lesson that can

be learned from this phrase function is that life must be well planned. *Tampi* is a tool for removing rice from dirt (rock, rice, etc.) made from bamboo and widely used by mothers. *Tampi* shape oval and the back side is larger than the front. In it does not come, but it is more curved inward so that if there is contents in it he will dock into the middle. With a width of about one meter wide, the contents in the *tampi* will roll over like a human in the middle of Adang sand. The function of this phrase as a deliberate portrayal of life. Through the phrase, several things can be done so that the intended intent of the speaker is implied. This expression teaches its speakers to be wiser in the use of time. That is, the time is spent on a path that is pleasing to God.

(13) *LagèebrijukbeukahBoh*
'Like birds breaking eggs'

Fuss is a form of anger thrown by way of treatment or conversation and done to someone else. In addition, he may also be expressed as a sense of dissatisfaction towards something because he did not achieve his goals and satisfaction. Unfulfilled desires are also a major factor in this attitude. Being a nag is good and bad. The good will be upon the master of the body and the bad go to the people around. But this situation depends. If people around him are also kind of chatty or no story, surely he will not feel troublesome. But if the forefront with different individuals whose character is more relaxed, the nags will be seen annoying. The essence of the sari that can serve as a function of this phrase is that a fussy person will not realize he is fussy, but the people around who are usually the victims of incessant cynical and ignorant words.

(14) *Glulagèeaneuk arrow*
'Slip like jackfruit seed'

The phrase (14) contains a broad meaning. The purpose of this phrase-shaped phrase is to insinuate because the proactive is meant to be negative and that attitude interferes with the comfort of others. Therefore, this phrase is appropriate to educate, insult, and offend others indirectly because the meaning is very suitable.

In line with the meaning, this expression serves to educate, insinuate, and offend others and yourself. Do not act erratically so that others are not comfortable with our behavior. Likewise others who behave unwise that fit the phrase *glulagèeaneuk* arrows. So the function of this phrase is more directed to the character education aspect in order to give a positive influence for the surrounding community.

(15) *Lagèeklahdeungonpilek*
'Like *klah* with *patarana*'

Klah is a tool used to squeeze the coconut that has been decomposed in order to take the oil. Coconuts that have been squeezed out of oil will become *patarana*. Relationship *klah* with *pataranan* is very close. Both are there to remove the oil which is then used as cooking oil. The depiction of *klah* with *pataranan* in this phrase is a manifestation of strong friendship. The bonding of two objects to produce something for others is shown in this phrase. The purpose of this phrase leads to friendship. Cooking oil is the result of *klah* and *pataranan*.

This phrase shows the two things combined to produce one other thing that is beneficial to human survival. This is what is taught through the function of this phrase about friendship. With friends is expected to combine creative ideas or social action in order to provide enlightenment in a positive direction for others. Not only that, let alone for others, useful for both is more than enough.

(16) *Lagèinonggeutaleuk makmeugang* night
'Like the night-bomber seized'

Meugang is a celebration before the fast and the feast, whether it is Idul Adha or Idul Fitri. On *meugang*, women (wives) should cook meat brought home by their husbands. Something despicable if a woman is divorced at this time. This habit will bring down the dignity of the woman herself and her family. Thus this phrase was born with the intention of stating that it is not good for both women and men. The red thread of this phrase refers more to moral education in order to become a virtuous and character man. Of course every phrase has a function. Every expression is present in society with their respective functions.

This phrase is in the form of clauses and serves as a guideline and self-control so as not to absorb. For a woman crown, one of them, is her speech. They will be very graceful when politely communicates, the election is regular, and the quality of the speech is well preserved so that many men are amazed at it. In addition, the way speech represents the way of thinking.

(17) *Lagèeaneukhanama*
'Like no mother'

For a mother and child when it has been "gifted" this phrase will be devastated. This blow is a very crude satire. Children get guidance from parents. Parents are obliged to educate a child. Both have a very close relationship. The role of parents determines the future of the child. Morally children usually get well guided. The purpose of the above expression is directed at parents who do not guard, guide, and care for their children. The use of the child and mother in this phrase affirms the purpose that the quality of family guidance (mother, father, etc.) determines the quality of the child forward.

The phrase function (17) is clause-shaped and leads to the parent's obligation to guide the child until the age of the child. Children should be well cared for to be a figure of integrity and character. With parenting guidance and education the child will grow well.

Sociolinguistics examines language by taking into account the relationship between language and society, especially the language speakers. Each speaker has its own purpose when communicating. That means one of them will be seen from the language he uses when speaking. Language as a tool in the phrase can lead to various things for human survival.

Language as a tool in the phrase can lead to various things for human survival. The phrase is still developing with short sentences extracted from long experience. The phrase can be used as a word. This group of words is specifically used to usher in meanings with the figurative meanings spoken as softly as possible and easily understood. The phrase born based on the experiences of one's life and translated as

something that has value in view and mind, then be able to transform (transmitted) to others.

The findings of expression at the study sites varied widely. In terms of purpose, the whole phrase must be understood and correlated with everyday experience because it is often interpreted in deeper meaning than what appears at a glance. The meaning in the phrase is implicit. The wholeness of meaning is implied behind the words and parables used.

One of the advantages of meaning in expression when one value can be used in various things, for example, the value of education. Education as value here is not narrow in the scope of teaching and learning, but its scope to the family order, nature, society, and even to the natural phenomenon that phenomenon is beneficial to society such as the phenomenon of rain. So deep is the meaning in the expression.

The phrase means loyalty, justice, tranquility, life balance, harmony, greed, social criticism, dependency, education, friendship, guidance, and counsel. Of all these intentions it is not as general as it is mentioned. That is every expression is very specific and leads to the thing desired by the speaker in his communication. The phrase *lagèe tuwekeukulet* means that intend loyalty, but if done in-depth study on this phrase will be found intent in terms of functioning from faithful it is shown from forgetting the services of others.

4. Conclusion

The existence of the Acehese expression in the culture of the Indonesian speaking community is evolving with short sentences extracted from long experience. This phrase serves as a tool for educating, insinuating, social criticism, counseling, and so on that have a positive nature. The function of the expression is closely related to the value of taste. This taste value appears in a word / lexeme that can distinguish the meaning of denotative and connotative meanings.

The complexity of the expression of connotative and denotative meanings makes Indonesian speakers must be very careful in choosing the phrase in their communication. This is because the interpretation of meaning for each phrase is different. This distinction makes different functions as well. The phrase exegesis in communication is very diverse. It may exist in terms of loyalty, justice, tranquility, life balance, harmony, greed, social criticism, dependence, education, friendship, guidance, or counsel.

The phrase as a cultural richness is a cultural treasure that deserves to be preserved. Its preservation because of the Acehese phrase has a certain function in society so that the expression is used when communicating. The functions are diverse in order to establish loyalty, fairness, tranquility, and maintain a balance of life. The Acehese phrase exists in the Indonesian speaking community because it has a continuity between communication and its implementation in community life. The existence of this phrase is used as a social critique, guidance, and advice to strengthen unity and unity within the framework of Indonesian culture. This expression exists for speakers of the Indonesian language because it contains the power of value that is able to educate speakers unconsciously and thoroughly.

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