

Unveiling the Indonesian Identity through Proverbial Expressions: The Relation of Meaning between Authority and Globalization

Prima Gusti Yanti, Fairul Zabadi

Abstract—The purpose of the study is to find out relation of moral message between the authority and globalization in proverb. Proverb is one of the many forms of cultural identity of the Indonesian/Malay people filled with moral values. The values contained within those proverbs are beneficial not only to the society, but also to those who held power amidst on this era of globalization. The method being used is qualitative research through content analysis which is done by describing and uncovering the forms and meanings of proverbs used within Indonesia Minangkabau society. Sources for this study's data were extracted from a Minangkabau native speaker in the sub district of Tanah Abang, Jakarta. Said sources were retrieved through a series of interviews with the Minangkabau native speaker, whose speech is still adorned with idiomatic expressions. The research findings show that there are 30 existed proverbs or idiomatic expressions in the Minangkabau language often used by its indigenous people. The thirty data contain moral values which are closely interwoven with the matter of power and globalization. Analytical results show that the fourteen moral values contained within proverbs reflect a firm connection between rule and power in globalization; such as: responsible, brave, togetherness and consensus, tolerance, politeness, thorough and meticulous, honest and keeping promise, ingenious and learning, care, self-correction, be fair, alert, arbitrary, self-awareness. Structurally, proverbs possess an unchangeably formal construction; symbolically, proverbs possess meanings that are clearly decided through ethnographic communicative factors along with situational and cultural contexts. Values contained within proverbs may be used as a guide in social management, be it between fellow men, between men and nature, or even between men and their Creator. Therefore, the meanings and values contained within the morals of proverbs could also be utilized as a counsel for those who rule and in charge of power in order to stem the tides of globalization that had already spread into sectoral, territorial and educational continuums.

Keywords—Continuum, globalization, identity, proverb, rule-power.

I. INTRODUCTION

PROVERBS, filled within moral and cultural values, are rarely touched by scientists, experts or scholars as analytical materials in conferences, symposiums or study. Even though the meanings—wrapped in the form of moral messages—contained within those idiomatic expressions are able to pass through time and space, as a result they became

very identifiable among the masses and are highly helpful as a cornerstone for the ever-diversifying society [1], [2].

If we delve deeper into the meanings of proverbs and relate them to Naisbitt's proposition concerning globalization of a uniform pattern that demands us to think globally and act locally, then its benefits would affect us more prominently. By using idiomatic expressions also reflect the indication that each person/tribe possesses a distinct identity that cannot simply be erased. Meanings contained within idiomatic sayings must be extensively comprehended in order for it to become an inspiration for our cause, including leaders who are in charge over rule and power—be in the present or the future.

Indonesian or Malay thoughts are conveyed in explicit and implicit Indonesian proverbs. The research found that the Indonesian or Malay proverbs were also highlight the social, moral values, customs and the philosophy of the Malays associated with metaphysics, epistemology, ethics, logic and aesthetics which reflect their interactions with their surroundings. The language of Indonesian or Malay proverbs has portrayed aspects of creativity and high thinking. The high level of thinking and creativity in the formation of the Indonesian or Malay proverbs use environment and nature as its base [3]

II. LITERATURE REVIEW

A. Idiomatic Expression

Idiomatic expression—colloquially, proverbs, can be similarly identified with figurative expressions, or metaphor, which are distinct from everyday speech [4]. Such distinction is perceived not only by the essence from which it was constructed, but also from the meanings and moral values contained within it. Such distinction also makes idiomatic expression to be perceived as an intellect's language. Even so, there are some among the society who considered the use of idiomatic expression in speech to be sesquipedalian and inefficient, even antiquated. Despite of that, utilizing idiomatic expression in speech actually improves the capability of the brain for multi-reasoning, resulting in a more critical experience and thought patterns [5]. For instance is when one is going to advise another to save up. The impression will feel somewhat rough when one use the phrase *berhematlah dan jangan boros/save up and don't be waster*. It will be a different matter if the advice is presented as the idiomatic phrase of *air laut pun jika ditimba akan kering /even the sea will wither if it were continuously drawn*. The advised one will

Prima Gusti Yanti is with University of Muhammadiyah Prof. Dr. Hamka, Jakarta, Indonesia (corresponding author to provide phone: 081286864667; e-mail: pgustiyanti@yahoo.com).

Fairul Zabadi, was with the Development and Curtivation Language Board Education and Cultural Minister Affair, Indonesia (e-mail: fzabadi@yahoo.com).

not only think carefully upon the wisdom within the aforementioned expression, but also wrap their thoughts on how is it, exactly, could the vast sea be drawn out so endlessly as to make it dry.

With their intuition, the native speaker should be able to state that the expression *blue blood* is an idiom, whereas *red blood* is not. Alternatively, if there is one, for instance, who uttered *dia sedang naik daun/he's on the rise* or *dia pemimpin yang bertangan dingin/he's a cold-handed leader*, the listener could understand the meaning of such idioms without specific instructions. Another different case is the expression *makan angin/eating the winds*. Such a form will be vague without context, but will be clearer once it is used on an expression with lexical definitions, as with the phrase *Saya mau makan angin dulu, di dalam terasa pengap/I'm going to eat some wind, it's stuffy inside* or the phrase *Mereka berpesta pora mendapat keuntungan besar, sedangkan saya cuma makan angin/they were celebrating on their big success while I am left here eating the winds*. With such amalgamation between contextual and lexical meanings, it could be estimated that the phrase *makan angin* on the first sentence means 'wanting to go out to get some fresh air' and the second one means 'disappointment upon failure to achieve something'.

The most important here, proverb also related to reality of our life, especially to our culture. Reference [6] said that Sapir-Whorf hypothesis divide reality into extreme reality and simple reality. Both of realities expressed that our point of view to a reality is determined by our first language fully. The real reality is more relating to mentality, especially to mind. So the mind structure of human influenced by first language and culture. Relating to identity and language, [7] explained further to describe language as inventing, rather than simply defining or representing a person. While our first language identities to some extent are constructed subconsciously; learning a language from scratch as an adult allows, or perhaps forces, the learner to be more aware of how they choose to represent themselves, how identity is ascribed to them by others, and how it differs from the identities they inhabit in their first language.

B. Semantic Characteristics

The semantic meaning of the proverb rest in peace (as is often inscribed in tombstones) could not be regarded as an instruction or a suggestion towards a second party as if the phrase rest here quietly for a moment; but it is within situation intertwined and could not be analyzed by way of the English grammatical structures [8]. Lexically idiom is a form of fusion that contains more than one lexical constituency, while semantically idiom turns into a constituent single minimal meaning that is unable to be further elaborated [9]. For instance, *kick the bucket* means dying and *to pull someone's leg* means teasing. Furthermore idiom also possess an internal cohesion that can be regarded as a single denomination with the result that its meaning cannot be comprehended by way of lexical definition.

The semantic characteristic of idiom is a conventionality intertwined with transparency, or opacity, and

compositionality. Conventionality is defined as a clarification in regard to the prediction of the meaning of idiom. The meaning of an idiom is not predicted through a mastery of principles that determined its definition or the utilization of essences which formed an idiom at a time when said essences are currently independent or completely divided [9]. For instance, an original speaker who is already familiar with the forms *meja hijau/the green table* or *kambing hitam/the black sheep* could already predict the meanings of the two idioms by giving them the definitions 'the court' for *the green table* and 'an accused party' for *the black sheep*. Although, we are still unable to hope that the original speaker will be able to explain "why" the two idioms could have such meanings as they do. Meanwhile, the intonation of language structure that expressed by speaker also determined speaker perception to world and reality [10]. In this case proverb, perception, and thinking related to leadership and education.

III.METHOD

The method being used in this study is qualitative research utilizing the technique of textual analysis done by describing and uncovering the forms and meanings of proverbs used within Indonesian Minangkabau society.

The data is collected through recordings by way of card system. The data considered as proverbs are gathered and recorded in a data paper (data card). On the middle of the data card was inscribed phrases that contain proverbial meanings, while on its left bottom part, its sources and dates of extractions are inscribed.

Sources for this study's data were extracted from a Minangkabau native speaker in the sub district of Tanah Abang, Jakarta. Said sources were retrieved through a series of interviews with the Minangkabau native speaker, whose speech is still adorned with idiomatic expressions.

The data analysis is done through material gatherings in the form of cards before it was carefully selected with the identification method. With this method, the data could be classified according to their types, pattern elements, and the significant relations between said elements. Afterwards the data is analyzed according to the theory from which the study was based.

IV.DISCOVERY AND STUDY

The research findings show that there are 30 existed proverbs or idiomatic expressions in the Minangkabau language often used by its indigenous people. The thirty data contain moral values that are closely interwoven with the matter of power and globalization. Such values should have been applied by those who hold the rule and power in leadership; they would bring a beneficial effect to the people under their authority. The aforementioned data are retrieved from several Minangkabau native speakers in the sub district of Tanah Abang, Jakarta before it was validated afterwards with the book [11]. Its results are shown in Table I.

TABLE I
MINANGKABAU PROVERB

No.	Proverb	Moral Message	Relation with Authority	Relation with Globalization
1.	<i>Anak dipangku, kemanakan dibimbing</i> (Anak dipangku, keponakan dibimbing/The child sat on lap, the nephew led)	Responsibility	A leader should be responsible not only to their blood relatives, but to the people under their command as well	Implementing responsibility and empathy towards family and surroundings
2.	<i>Tabujua lalu, tabalintang patah</i> (Terbujur lalu, terbelintang patah/Laid past, thwarted broken)	Bravery	A leader should be brave through all obstacles in their way	Implementing bravery to avoid condescension
3.	<i>Lamak diawak, katuju diurang</i> (Enak/suka sama kita, senang sama orang/pleasant for us, admirable to others)	Tolerance	A leader should always be aware of tolerance whenever their decision is needed	Averting conflict to create a harmonious surrounding
4.	<i>Barek samo dipikua, ringan samo dijinjiang</i> (Berat sama dipikul, ringan sama dijinjing/Bear the same burden, carry the same ease)	Camaraderie	A leader should always possess a sense of solidarity, be it in sickness or in health	Building fellowship to confront obstacles
5.	<i>Tangan mancancang, bahu mamikua</i> (Tangan mencincang, bahu memikul/The hand hacks, the shoulder bears)	Responsibility	A leader should bear responsibility towards the power entrusted to them	Building responsibility and self-image to create awareness of goal
6.	<i>Muluik manih, kucindan murah</i> (Mulut manis, nurani bersih/Honeyed mouth, clean conscience)	Courtesy	A leader should behave courteously	Building an agreeable self-image in the midst of diversity to prevent conflict
7.	<i>Sasek suruik, talangkah kambali</i> (Sesat surut/mundur, terdorong kembali/When lost, retreat and push back)	Self-correction	A leader should be ready to correct themselves if a mistake is made	Building a clear awareness of one's mistake in order for it to be carefully rectified later
8.	<i>Kalam disigi, lakuang ditinjau</i> (Gelap diteliti, lekuk ditinjau/Vigilant in the dark, perceptive of the slopes)	Thoroughness and carefulness	A leader should be thorough and careful in their decisions	Building thoroughness and cleverness to avoid mistakes as often as possible
9.	<i>Cupak diisi, lembago dituang</i> (Cupak diisi, lembaga dituang/fulfill the custom, flow with the society)	Thoroughness and carefulness	A leader should readily adapt themselves to the present situation and condition	Building realization to prevent ignorance of respective places or directions
10.	<i>Baik budi, indah baso</i> (Baik budi, indah basa/gracious mind, polite tongue)	Good conducts	A leader should possess admirable conducts and be courteous in their speeches	Building graceful habits
11.	<i>Murah dimuluik, maha ditimbangan</i> , (Murah di mulut, mahal ditimbangan/cheap in talk, heavy in the scales)	Promise and fulfillment	A leader should be true to their own words	Building honesty
12.	<i>Ka bukit samo mandaki, ka lurah samo manurun</i> (Ke bukit sama mendaki, ke lurah sama menurun/ascend the same hill, descend the same valley)	Camaraderie	A leader should always possess a sense of solidarity, be it in sickness or in health	Building fellowship to confront obstacles
13.	<i>Bulek dapat digolongkan, pipiah dapat dilayangkan</i> (Bulat dapat digolongkan, pipih/tipis dapat dilayangkan/circles can allot, planes can glide)	Agreement	A leader should respect whatever decision was made in a fair negotiation	Implementing a natural penchant for fair negotiations and respect for its decision
14.	<i>Tarandam basah, tahampai kariang</i> (Terendam basah, terhampai/terjemur kering/wet when immersed, parched when dried)	Risk	A leader should stay true to their duties	Implementing belief in a fruitful effort
15.	<i>Takuruang ndak di lua, taimpik ndak di ateh</i> (Terkurung hendak di luar, terhimpit hendak di atas/trapped outside, surrounded above)	Cunning	A leader should possess a cunning mind to minimize risk as much as possible	Building a more astute and critical mind
16.	<i>Kaba baiak baimbauan, kaba buruak baambauan</i> (Kabar baik disampaikan, kabar jelek berlarian/Good news delivered, bad news bestirred)	Concern of others	A leader should show concern to others' well being	Implementing a sense of concern to both bad and good matters
17.	<i>Katiko ado jan dimakan, alah ndak ado mangko dimakan</i> (Ketika ada jangan dimakan, sudah habis baru dimakan/don't eat when it's presented, eat when it's depleted)	Frugality	A leader should save up wisely to strengthen alliances and economic empowerment	Building the frugal attitude for a better economical management
18.	<i>Tatumbuak biduak dikelokkan, tatumbuak kato dipikiakan</i> (Terhalang/ mentok biduk (Perahu) dibelokkan, tertumbuk/habis kata dipikirkan/collided boat deflected, collided words be considered)	Self-Correction	A leader should do self correctness if he made a mistake	Building self-correctness and believe to take a solution based on the situation and condition
19.	<i>Duduak surang basampik-sampik, duduak banyak balapang-lapang</i> (Duduk sendiri bersempit-sempit, duduk ramai berlapang-lapang/ Sit in lonely incapacious, sits in crowded roomy)	Togetherness	A leader should have a togetherness in solving the problem	Building a togetherness in order to make everything in good running
20.	<i>Sayang jo anak dilacui, sayang jo kampung ditinggalkan</i> (Sayang dengan anak dilecuti, sayang dengan kampung ditinggalkan/ love to son be stripped down, love to hometown left)	Dare to sacrifice	A leader should dare to sacrifice to someone loved	Building the habit of scarification include for the thing that loved most
21.	<i>Tibo dimato indak dipiciangkan, tibo diparuik indak dikapihkan</i> (Tiba di mata di pejemkan, tiba di perut dikempiskan/ Reaching in the eyes closed, reaching in the stomach deflated)	Fair	A leader should be fair, patient and surrender to GOD in facing the problem	Building the sense of justice in the worst condition
22.	<i>Gabak diulu tando ka ujan, cewang di langik tando ka paneh</i> (Mendung di hulu tanda akan hujan, terang di langit tanda akan panas/Cloudy in the upstream will mark the heat, the light in the sky will mark the rain)	Alert	A leader should aware of the sign given by nature	Building the nature alert of symptoms given in order to ,anticipate earlier
23.	<i>Gadang nak malendo, panjang nak malindih</i> (Besar ingin melanda (menabrak), panjang ingin melindas/ the big to oppress, the long to grind)	Arbitrary	A leader shouldn't do arbitrary	Avoiding the sense of arbitrary
24.	<i>Tinggi karano baanjuang, gadang karano diambak</i> (Tinggi karena	Self Awareness	A leader should realize that he	Building self-awareness

No.	Proverb	Moral Message	Relation with Authority	Relation with Globalization
	berujung, besar karena lebar/The high of culminate, the big of width)		was chosen by the people	
25.	<i>Urang tapacik diuluno, awak tapacik dimatonyo</i> (Orang terpegang di hulu, kita terpegang di matanya/ The men hold on the hilt, we hold on his eyes)	Attentive	A leader should be careful and attentive in order of unluckiness condition	Building the sense of attentive and self-awareness
26.	<i>Nak tau dipadeh lado, nak tau dimasin garam</i> (Ingin tahu dengan pedas cabe, ingin tahu dengan asin garam/ Eager to know the hot of chili, eager to know salty of salt)	Study	A leader should study toward the reality	Building the spirit of studying of the new thing
27.	<i>Kaba jauh danga-dangkalan, kaba dakek dipikiri</i> (Kabar jauh dengar-dengarkan, kabar dekat dipikirkan/The further news listened, the close news taught)	Accurately and Carefully	A leader should be carefully on the information given	Building the sense of accuracy and carefully in order to filter the information
28.	<i>Indak guruah diurang pakak, indak kilek diurang buto</i> (Tidak gemuruh bagi orang tuli, tidak kilat/cahaya bagi orang buta/No thunder for the deaf, no lighting for the blind)	Self Awareness	A leader should realize that he is the model / senior of all	Building the self awareness to avoid of untruth
29.	<i>Bajalan paliarokan kaki, bakato paliarokan lidah</i> (Berjalan pelihara kaki, berkata pelihara lidah/ In walking aware of feet, in saying aware of tongue)	Carefulness	A leader should be careful in doing something	Building a carefulness in order to avoid of unluckiness
30.	<i>Bamain api latuik, bamain aia basah</i> (Bermain api terbakar, bermain air basah/ Play with fire burnt, play with water wet)	Honesty	A leader should be honest of other people behave	Building an honesty in order to take a risk

V.MEANING OF ESTABLISHING ELEMENT

According to the forms and meanings of their establishing element, idiomatic expression consists of two whole fragments; the first one is the opening, while the second one is the ending. The first part actually already had a meaning of its own, albeit incomplete; the second part acts as its complement in this matter to enriched the implicit meaning behind the expression. The second part of such idiomatic expression can be categorized into the following categories.

A.Parallel Completing

Completion of parallel point is that the meaning of second part of idiomatic expression as the same as the first part. For example:

- 1) Sasek suruik, talangkah kambali (7)
- 2) Kalam disigi, lakuang ditinjau (8)
- 3) Cupak diisi, lembago dituang (9)

The word *sasek*: 'deviant' and *talangkah* 'over step' in the example (1) has the same meaning, which is 'running out of place'; whereas the word *suruik* 'downs' has the same meaning as the word *kambali* 'back', i.e. backwards. Therefore, the complete meaning of idiomatic expression is 'if done wrong, there is still way to fix it'. In example (2), it appears that the word kalam 'dark' has the same meaning as the word lakuang 'hollow' which means 'dark', and the meaning of *disigi* 'disigi' is the same as the word reviewed, namely 'see something thoroughly and carefully'. Idiomatic expression in example (2) can be interpreted as 'however difficult it is, look closely and carefully'. Meanwhile, in the example (3), similar meanings showed in the word *cupak* 'quarts' and *limbago* 'institution' which has the same feature by means of 'sunken'; whereas the word *diisi* 'filled' and *dituang* 'poured' also has meaning that adjacent, i.e. 'put something in'. The meaning of idiomatic expression in example (3) can be understood 'what will be done has to be in accordance with existing state and condition' [12].

B.Cross Completing

Completion of the crossing point is that the meaning of the second part of the idiomatic expression crosses (not parallel

and not opposite) with the meaning of the first part. For example:

- 4) Tangan mancancang, bahu mamikua (5)
- 5) Anak dipangku, kemanakan dibimbing (1)
- 6) Nak tau dipadeh lado, nak tau dimasin garam (26)

In the example (4), it appears that the meaning of word *tangan* 'hand' and *bahu* 'shoulder' is not the same but it is at the adjacent organs; whereas the word *mancancang* 'hacked' and *mamikua* 'bear' also has a meaning which is not parallel (bear by shoulder and chop by hand). The meaning contained in the sample of idiomatic expression (4) is 'responsibilities or work should be provided in accordance with the portion'. In the example (5) the word children and nephew is a word whose meaning is not the same but still related to kinship, while the word lap and guided, these two words whose meaning is also different (lap closer into the body). The meaning contained in the idiomatic expression in example (5) is 'the role of uncle (Mamak) which is responsible not only for children, but also the nephew'. Meanwhile, in the example (6), it appears that the meaning of word *dipadeh* 'spicy' is not the same as *dimasin* 'salty' though to taste both spicy or salty is by using tongue, while the meaning of word *lado* 'pepper' and *garam* 'salt' is not the same although both are used for seasoning. The meaning contained in idiomatic expression in the example (6) is 'in order to know how hard to find a bite of rice (livelihood) or inexperienced'.

C.Opposite Completing

- 7) Ka bukik samo mandaki, ka samo lurah manurun (12)
- 8) Bulek manggolong, pipiah malayang (13)
- 9) Tarandam basah, tahampai kariang (14)

The word *ka Bukik* 'to the hill' and *kalurah* 'to the headman' in example (7) has the opposite meaning, namely 'to the hill (climb)' and 'to the headman (decreases)'; while the word *mandaki* 'climb' which means 'rose' is also the opposite meaning of the word decline 'down'. Therefore, the full idiomatic expression can be interpreted as 'doing job collectively'. In example (8), it appears that the word *bulek* 'round' has opposite meaning to the word *pipih* 'flat'. Idiomatic expression in example (2) can be interpreted as 'consensus for agreement'. Meanwhile, in the example (9) different meanings

appear on the word *tarandqm* 'awash' with *tahampai* 'bronzed' and the word *basah* 'wet' with *kariang* 'dry'. The meaning of idiomatic expression in the example (9) can be understood 'any work, there must be a risk (who do wrong, it will be punished).

VI. RELATION OF MORAL MESSAGE WITH THE POWER AND GLOBALIZATION

A. Responsible

The responsibility is a moral message that can be drawn from the meaning of idiomatic expressions (1) *Anak dipangku, kamanakan dibimbiang* (The child sat on lap, the nephew led) and (5). *Tangan mancancang, bahu mamikua* (The hand hacks, the shoulder bears). If it is associated with the power, moral value on idiomatic expression (1) invites leaders to be responsible not only to their blood relatives, but to the people under their command as well. At the present time, that moral message is much needed by leaders. Many leaders of our country who prefer give priority to a personal interest rather than the interests of society. Meanwhile, the moral responsibility of the idiomatic expression (5) is to invite leaders to be responsible for the trust. Leaders must build a sense of responsibility and self-image so that they know what to do. Through those moral messages, a sense of responsibility to care for the family and the environment will awaken.

B. Brave

The moral message of brave can be found in the idiomatic expression (2) *Tabujua lalu, tabalintang patah* (Laid past, thwarted broken) and (20) *Sayang jo anak dilacuik, sayang jo kampuang ditingga-kan* (love to son be stripped down, love to hometown left). Moral value in the expression (2) is to invite leaders to be brave against other who forces unscrupulous. Any obstacles will be faced and will be found its settlements if the leader is brave. Therefore, building a sense of daring so that will not be regulated and controlled by other power is necessary at the present time. Meanwhile, in the expression (20), the moral message focused on sacrifice. Literally, the phrase is interpreted 'when someone dear to a son, she/he had to give lessons to her/his son despite by beat and when someone dear to her/his village, she/he must be willing to leave their villages to seek possessions for the sake of prosperity and renown of the village name. Thus, the meaning contained in this expression is reversed. That value invites leaders to dare to make sacrifices, including the expense of beloved ones for the sake of the people. The moral message that will be able to build is a habit to dare for good sake [13], [14].

C. Togetherness and Consensus

Togetherness is a moral message that can be found in the expression (4) *Barek samo dipikua, ringan samo dijinjiang* (Bear the same burden, carry the same ease); (12) *Ka bukik samo mandaki, ka lurah samo manurun* (ascend the same hill, descend the same valley); (17) *Katiko ado jan dimakan, alah ndak ado mangko dimakan* (don't eat when it's presented, eat when it's depleted); and (19) *Duduak surang basampik-*

sampik, duduak banyak balapang-lapang (Sit in lonely incapacious, sits in crowded roomy).

In expression (4) the meaning relation of power that appears is that a leader must have a sense of togetherness, both in joy and sorrow. At the present time, the message is more focused on building unity in the face of various challenges so that problems could be solved. In expression (12) unity is realized in the form of cooperation that invites leaders to have a sense of togetherness, both in joy and sorrow. If this is done, then the challenge in front will be able to be sought of its solution. In expression (17) the moral value of togetherness tends to economic empowerment. Therefore, in the present this moral message will be able to build and grow a lifesaving property so that needs are fulfilled. In expression (19) literally the meaning of the expression is upside down because it is impossible to sit alone in narrow space (definitely roomy), while sitting together is impossible in charitable-field. The intention contained in this expression is that the life of this world should know others so that they can give each other. If people live alone and do not want to know others, the world feels cramped. The moral of togetherness in terms of power is more focused on the desire for a leader to have patience in dealing with people so that everything can go well. In the meantime, there is a moral consensus in the idiomatic expression (13) *Bulek manggolong, pipiah Malayang* (circles can allot, planes can glide). Relation with the power appeared since the value of this expression invites leaders to abide by the decision determined by consensus. At the present time, the value will be able to build and run a habit to discuss the results of consensus in earnest [15]

D. Tolerance

Tolerance is a moral message that can be extracted from an idiomatic expression (3) *Lamak di awak katuju diurang* (pleasant for us, admirable to others). Within the meaning of this phrase, there is a meaning of tolerance, and implied meaning of fair nature which means that whatever we do in this world, it should be considered and liked by others. Expression meaning of this idiomatic invites leaders to have a sense of tolerance and fair when making a decision or regulation. It was very necessary at the present time because it can avoid conflict in diversity so that people can live in harmony and peace. The form of that idiomatic expression can also be *Iyokan nan diurang, lakuan nan diawak* (agree of what people say, do things what we want). Both of these idiomatic expressions in Minangkabau language called adage 'pituah' whose meaning contains moral teachings of universal value.

E. Politeness

Politeness can be found in the idiomatic expression (6) *Muluik manih, kucindan murah* (Honeyed mouth, clean conscience) and (10) *Baik budi, indah baso* (gracious mind, polite tongue). A moral value on idiomatic expression (6) invites leaders to speak politely. Through courtesy, the self-image will be made as a good and wise leader. Indonesian people who live in diversity really need an attitude of courtesy to avoid conflicts. Meanwhile, in the idiomatic expression

(10), the moral message invites leaders to have a virtuous character and a beautiful language to cultivate the habit of well-behaved and said.

F. Thorough and Meticulous

The meaning of thorough and meticulous has little difference when understanding the meaning of idiomatic expression which has that moral message profoundly. In the expression (8) *Kalam disigi, lakuang ditinjau* (Vigilant in the dark, perceptive of the slopes), the moral message tends to encourage leaders to be careful and meticulous on determining and deciding a case. At the present time, the meaning can build fidelity and accuracy for the leaders or people in order to avoid mistakes. In the expression (9) *Cupak diisi, lembago dituang* (fulfill the custom, flow with the society), it appears that the accuracy and precision was more focused on how to put things in place. It means that a leader has to be able to build awareness so that no mistaken in putting something. In the expression (27) *Kaba jauh danga-dangkalan, kaba dakek dipikiri* (far news to be heard, close news to be thought), there is implicit message that the leader should be thorough and meticulous on receiving the information. A leader claimed not to accept at face value the information that comes, whether it came from far and from near. The information needs to be thought out carefully and thoroughly so that the steps taken remain fair. Meanwhile, the expression (25) *Urang tapacik diulunyo, awak tapacik dimatonyo* (People hang on to the upstream/ends, we hang on to the origin) is idiomatically used as an insinuation that the stronger (in power) could not be defeated. Authorities likened to a person who holds the upper blade, while the people likened to be a side that holds the blade. If drawn, the people would be injured. So, the moral message directed to invite leaders to be careful because we are not always on the side of the lucky ones. Hence, building meticulously and cautiously becomes very necessary.

In the expression (29) *Bajalan paliarokan kaki, bakato paliarokan lidah* (for walking keep the foot, for saying keep the tongue), the moral message tends to encourage leaders to be cautious on doing and speaking to avoid any actions that may harm themselves and society [13]

G. Honest and Keeping Promise

Honest and keeping promises are moral messages that can be found in the idiomatic expression (14) *Tarandam basah, tahampai kariang* (soaking wet, dry sunburnt), (30) *Bamain api latuik, bamain aia basah* (Playing fire get burn, playing water get wet), and (11) *Murah dimuluik, maha ditimbangan* (Low-cost in the mouth, expensive on the scale). In expression (14) and (30), the meaning of both expressions tends to be honest nature. That value invites to be honest and ready to bear the risk of something done. Meanwhile, in the expression (11), a moral value contained is more inclined to do (keeping promises) to what have been said. That value invites leaders not to say promise otherwise would be fulfilled.

H. Ingenious and Learning

In the idiomatic expression (15) *Takuruang ndak di lua, taimpik ndak di ateh* (Locked want above, squeezed want

below), the moral message is ingenuity in doing so that the risks borne little. Literally, the meaning of this phrase is someone who wants to be wedged above and pent up outside. If this meaning is associated with power, in this case it invites leaders to decide/take the smallest risk with great responsibility. This ingenuity can build critical thinking and tactical so that the burden is getting smaller. Another meaning appears in this expression is irresponsible for a job. How if confined, wanted out; if squeezed, wanted above. In the meantime, the moral of learning can be seen in the expression (26) *Nak tau dipadeh lado, nak tau dimasin garam*. The moral message invites leaders to learn about something real or exist as much as possible so as experience grows.

I. Care

The moral in the idiomatic expression (16) *Kaba baiak baimbauan, kaba buruak baambauan* (good news to be told, bad news coming) is to care for others. That is, if there is a banquet (event), let invite people because people will not come if not invited. Conversely, if listening to bad news, such as death, people do not need to be invited or called because they feel obliged to immediately come to visit. So, this moral message invites leaders to care for others, especially if there are people who got misfortune. Idiomatic expression of this kind is called *mamangan*, the maxim which consists of two parts and each part contains two to four words.

J. Self-Correction

Self-correction is a moral message that can be drawn from the expression (7) *Sasek suruik, talangkah kambali* (Misguided retreat, already turning again) and (18) *Tatumbuak biduak dikelokkan, tatumbuak kato dipikiakan* (collided boat deflected, collided words be considered). In expression (7), moral message is more intended for the brave leader to correct itself if done wrong. Leaders should review what has been done. If it is incorrect, the leader must dare to fix that split so that the solution can be found. Meanwhile, in the expression (18), the moral message is fixed for leaders to realize that any problem exist its solution. Thus, the message may encourage the growth of the belief that the solution which is taken must be appropriate to the circumstances and conditions.

K. Be Fair

The moral in the idiomatic expression (21) *Tibo dimato indak dipiciangkan, tibo diparuik indak dikampihkan* (Reaching in the eyes closed, reaching in the stomach deflated) is be fair. A leader (judge) must be fair and do not discriminate against people. If it is wrong, his own family and relatives should be punished according to the rules. Those values are invited leaders to not only be fair, but also patience and trust in facing trials. At present, leaders who apply justice were urgently needed. The form of this expression is as well including *pituah* which contains universal teachings.

L. Alert

In the idiomatic expression (22) *gabak dihulu tando ka ujan, cewang dilangik tando ka paneh* (cloudy in the upstream will mark the heat, the light in the sky will mark the rain), the

moral values are wary and wise to the signs of nature in order to prepare well. Moral values are not only invites leaders to understand the sign given by nature, but also to be wary of anything around so that all possibilities can be considered. It can build properties alert to the signs that exist so that it can be anticipated.

M.Arbitrary

Moral message contained in the expression (23) *Gadang nak malendo, panjang nak malindih* (Large wanted to hit, length wanted to crush) is do not act arbitrarily. Despite the body is large and long, do not like to do arbitrary. Those moral values are invited leaders not to act arbitrarily against the family, relatives, and society. At present, the message of that expression can build inferiority and not arbitrary.

N.Self-Awareness

Self-awareness is a moral message that can be found in the expression (24) *Tinggi karano baanjuang, gadang karano diambak* (High as appointed (elected), great for raised) and (28) *Indak guruah diurang pakak, indak kilek diurang Buto* (No thunder for the deaf, no flash for the blind). In expression (24), that moral message invites leaders to realize that he was a leader for the people. Therefore, leaders must know themselves and avoid the arbitrary nature. Meanwhile, in the expression (28), the moral message is more focused on leaders to realize that he is the elder, who was not afraid because of the magnitude of the problems faced by like thunder and lightning. It will build a sense of knowing oneself so that far from being arrogant.

VII.CONCLUSION

Based on the meaning of its constituent elements, idiomatic expression of *Minangkabau* language consists of two parts, the first part of which became part of the opening and the second part that became part of the finishing. The first part is already has a meaning but it is deemed not complete or perfect, while the second part serves as complement meaning of the first part so that its meaning was profound. The second part of the idiomatic expression can be categorized into parallel completing, cross completing, and the opposite completing.

Idiomatic expression has a moral message related to the power and needs of the present. The moral message that is associated with power tend to have a positive image of which if it is interrelated with the needs of today then it will make exemplary leader who is fair, responsible, and caring for others.

Meaning relation of idiomatic expression with the power of positive image appears in two ways, namely (a) the meaning of (moral) which is contained a characteristic and an attitude of a good leader. If leaders carry that attitude, he will also have positive connotation to the people that will create justice and avoid injustice. Furthermore, he will also be appreciated and respected; and (b) the moral message is the power, capability, and the ability of a person or group to take care of themselves towards a better and dignified so that the interests of the group, and its people is more awake.

REFERENCES

- [1] F. de Saussure. Pengantar Linguistik Umum. Tranlated by Rahayu Hidayat from Course de Linguistique Generale. Yogyakarta: Gajah Mada University Press.1988.
- [2] John Lyons. Introduction to Theoretical Linguistics. London:Cambrige University.
- [3] Azma Zainon Zaitul Hamzah dan Ahmad Fuad Mat Hassan, "Bahasa dan Pemikiran Dalam Peribahasa Melayu "in GEMA Online™ Journal of Language Studies Volume 11(3) September 2011.
- [4] Keith Allan, *Natural Language Semantic*, Oxford: Balckwell Publisher, 2001.
- [5] George Lakoff and Mark Johnson, *Methaphors We Live By*, Chicago: The University of Chicago Press, 2003.
- [6] Effendy Kadarisman, "Karya Ilmiah", Publisbed on February 4rd, 2009. 2011, from <http://karya-ilmiah.um.ac.id/index.php/karya-dosen-fs/article/view/3689>
- [7] A. Holliday, M. Hyde, & J. Kullman, *Intercultural communication: An advanced resource book*, London and New York: Routledge 2010.
- [8] G. Nunberg, Sag dan T. Wasao, "Idiom" in *Language*. 1994. 70 (3), 491—538.
- [9] D. Allan Cruse, *Lexical Semantics*, Cambridge: University Press, 2005.
- [10] Zul Amri Jufrizal & Refnaldi, *Hipotesis Sapir-Whorf dan struktur informasi klausa pentopikalan bahasa Minangkabau*. Jurnal Linguistika, 2007, 14(26), 1-22.
- [11] Gouzali Syaidam, *Kamus Bahasa Minangkabau*, Padang: Pusat pengkajian Islam, 2004.
- [12] M. Nasroen, *Dasar Falsafah Adat Minangkabau*, Jakarta: Pasaman, 1957.
- [13] Oktavianus, "Peribahasa, Kekuasaan, dan Globalisasi" in National Seminar, Medan, 2009.
- [14] A.A. Navis. (Ed). *Dialektika Minangkabau dalam Kamelut Sosial dan Politik*, Padang: Genta Singgalang Pers, 1984.
- [15] Fairul Zabadi, "Perkembangan Makna Kosakata Bahasa Minangkabau dalam Bahasa Indonesia," Jakarta: Pusat Bahasa 1998.