

**Dompunese and Bimanese Common Idiom “Kalembo Ade”:
Morphological, Syntactical, and Semantic Analysis**

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ABSTRACT

This study aims to semantically, morphologically, and syntactically analyze Dompunese and Bimanese common idiom “*Kalembo ade*”. To obtain accurate data, this qualitative research used in-depth interview to some indigenous people of Dompu and Bima who actively speak Bima language. The significant findings of this research is that the phrase *kalembo ade* and its lexical English translation *enlarge heart* have the same morphological rules which both are composed of prefix + adjective and noun. Syntactically, the phrase *kalembo ade* has the same syntactical rule with its lexical English translation *enlarge heart*. The two phrases are occupied by Verb Phrase (VP) which the transitive verbs *enlarge* and *kalembo* function as predicate (P), and the words *ade* and *heart* are occupied by Noun Phrase (NP) whose function as a Direct Object (DO). Another important finding in this study is that in everyday communication, *Kalembo Ade* has various meanings and functions based on the context uttered such as **sorry** in expression of apology, **be patient** in expression of sympathy or condolence, and **be advised** in asking one’s understandings. Similar studies which investigate morphological, syntactical, and semantic rules of other phrases are highly recommended for future studies.

Key words: Kelembo ade, morphology, syntax, semantic

INTRODUCTION

It is undeniable that language plays very crucial for human lives. Even it is impossible to separate between language and human lives. Written or spoken communication that humans do in daily lives does not only enable them to

understand one another, but it also aids for them to develop their relationships as human beings, and it allows them to communicate such as giving opinion, suggesting, questioning, commanding, requesting, and many others. According to Kreidler, C. W. (1998, p. 3) all animals have some system for communicating with other members of their species, but only humans have a language which allows them to produce and understand ever-new messages and to do so without any outside stimulus.

Moreover, according to Hockett (1957, p.85) and Bickerton (1990, p. 10-16), there are two aspects of human communication which differ from animals; the first is that human language is stimulus-free. Meaning that human can communicate or talk about various numbers of things which come from accumulated knowledge, memory, and imagination. However, animals can communicate only in response to some particular stimulus. The second aspect is that human language is creative. It means that human has the feature of arbitrariness in which there is no logical connection between the form of the signal and the thing refers to.

Although Indonesia has hundreds of local languages, but Indonesian language still becomes the main language that must be learned by all Indonesians as their united and national language. It has been being used throughout the archipelago of Indonesia as a lingua franca since the Second Indonesian Youth Pledge Congress (*Sumpah Pemuda*) in 1928. The congress was to acknowledge “one motherland” and “one nation” and to uphold one “language of unity, the Indonesian language.” As one of the most multilingual nations in the world, Indonesian speaks roughly 10% of languages of the world, (Cohn, 2014). Moreover, Lewis, Simons, and Fenning (2013) identify several hundred languages (706 distinct languages at the current count) that are spoken throughout the Indonesian archipelago which around 400 languages are spoken in Papua.

Bimanese or Dompunese language is one of the Austronesian languages spoken by approximately 700.000 speakers on the eastern half of Sumbawa Island, West Nusa Tenggara Province, Indonesia. West Nusa Tenggara (NTB) Province has three main local languages, namely Sasak Language, Sumbawa or Samawa Language, and Bima or Dompunese Language. As a regional language, Bima and Dompunese Language has different accents and dialects according to the domicile area of its speakers. Besides NTB Province, in the Province of East Nusa Tenggara (NTT), there are also areas where the people are dominant using this language to communicate, namely Labuan Bajo Regency and Manggarai Regency. Generally, the people of Labuan Bajo and Manggarai came from Bima so that the Bima or Dompunese accent used by the people in the two districts is not much different from the dialect spoken by speakers in the Dompunese Regency, Bima Regency, and Bima city.

According to Umar, (2018), *Bima* and *Dompunese* language is unique in comparison with other local languages from morphology, phonology, and syntax. Moreover, this language has two main pronouns; clitic and full pronouns, (Arafiq, 2020). According to Baggaley (1998) and Dixon (2010 & 2017), subjective and objective

full pronouns are common in human language while clitics are not. Additionally, another aspect that make this language is different from other languages is that the consonants of this language do not exist in the end of the words. This is similar to Shalima & Nurnaningsih, (2018) which state that *Bima* or *Dompnu* language is a type of vocalist language. Every word in Bima always ends with the vowel phoneme / a /, / i /, / u /, / e /, or / o /. This is different from Indonesian language (*Bahasa Indonesia*) for example which has a vowel and consonant phoneme at the end of its words.

“*Kalembo ade*” is an idiom which is very commonly used by native speakers of *Bima* and Dompnu language in their daily lives, even there is no communication without that phrase. Dompunese and Bimanese have already considered that the meanings of the phrase as their way of lives must be implemented for peaceful, wise, prosperous, and happy lives. These phrase is hardly determined its exact meaning as it has various meanings based on the context used, (Yakub, 2017). Similarly, The phrase of *kalembo ade* is utilized as a method to manage verbal contact during a speech event by Bimanese and Dompunese as a means of communication to resolve disagreement, (Sahrain & Irawan, 2018).

The uniqueness of this language and the extraordinary meaning of *kalembo ade* trigger authors as the native speakers of the language to do this research which aims to analyse the idiom “*Kalembo ade*” in terms of semantic, morphology, and syntax.

LITERATURE REVIEW

Previous Related Study

Accepting the uniqueness of Bima language and the powerful meaning of *Kalembo ade*, there had been many researchers investigated that language and idiom. Firstly, Sahrain & Irawan, (2018) focused on describing the different ways that *kalembo ade* can be used to resolve conflict between individuals and groups in the Mbojo community by using speech act analysis. The result of this study is that *Kalembo Ade* dealt with the expressive form of speech activities. The phrase was discovered to reflect a variety of acts, including sympathy, apology, greetings, thanksgivings, refusal, and congrats. Secondly, Umar, (2018) analyzed the morphological aspect in formation of some idioms which is one of the idioms is *Kalembo ade* used by Bimanese in their daily lives. The finding of this research is that the morphophonemic process of *kalembo ade* in Bima language is formed from [prefix <ka> + adjective + noun = idiom], the process in formations of idiom are [ka + lembo + ade = be patient].

The third previous related study which focused on Bimanese common idiom is (Juwita, 2015). This study aimed to describe the form, meaning and function of idioms in the Bima language in Melaju village, Lambu sub-district. With qualitative as a research method, the finding of this research is that the meaning of an idiom in Bima language generally forms a connotative meaning because the new meaning

that arises is not the true meaning and creates a different sense of value. Idioms are classified based on their constancy, namely full idioms and partial idioms. The next research on Bima language focusing on analyzing idiom is (Nurmiwati & Fahidah, 2018), This study aims to find out about the meaning of the expressions in terms of idiom conveyed by the Bimanese. By using descriptive qualitative research, The results of this study are that the use of the meaning of the expression including; 1) advising, 2) motivating, 3) providing support, 4) reminding, 5) awakening, and 6) complementing, and 7) encouraging.

Based on the four previous related studies above, those studies focused more on analyzing idioms in Bima or Dompunese language semantically. However; analyzing idiom in terms of semantic, morphology, and syntax in the same time is very uncommon. Based on that, this study aims to analyze Dompunese and Bimanese common idiom “*Kalembo ade*” semantically, morphologically, and syntactically.

Idiom

Idioms vary from language to language and cannot be directly translated. This can occasionally be perplexing even while conversing in their own tongue, thus we sometimes make the error of trying to translate idioms using computer translators and failing. Idioms cannot be translated in their entirety literally. To comprehend it and to determine its equivalent, we need to be familiar with both the original and target languages, (Khursandoy, 2022). According to Cooper, (1998 as cited in Islomjon, 2022), an idiom is a construction or expression that has a meaning other than the literal one or does not adhere to the rules of the language. The focus of this study is that describing idiom “*Kalembo ade*” in Bima Language semantically, morphologically, and syntactically

METHOD

Design and Samples

To clearly analyze Bimanese or Dompunese idiom “*Kalembo ade*”, this study was designed as a descriptive qualitative study, which uses actual events to support the presentation of data (Sutopo, 2006: 40).

Instrument and Procedure

To obtain accurate data of the meaning of “*Kalembo ade*”, in the context of Dompunese or Bimanese daily lives, this research used in-depth interview which address researchers to understand respondents' viewpoints on a particular topic, program, or issue, in-depth interviewing entails conducting lengthy individual interviews with a small number of respondents. Additionally; to analyze the idioms morphologically and syntactically, this study used the theory of Murray, T. E (1995) which describe about the structure of morphology. However; to analyze the idiom

syntactically, this research used the theory of Thomas, L (2011) who explains about the tree diagram of syntax on his book “Beginning syntax”.

To obtain accurate and original data from informants, this study adapted several criteria of informants stated by (Mahsun, 2013: 141) such as; 1) Indigenous peoples; 2) Aged between 35-65 years and not senile so as able to provide information in the form of data that is representatives;

3) No speech defects; 4) Educated as low as the elementary level; 5) Can be invited to communicate; 6) Willing to be informant; and 7) Be honest and not ostracized by the surrounding community.

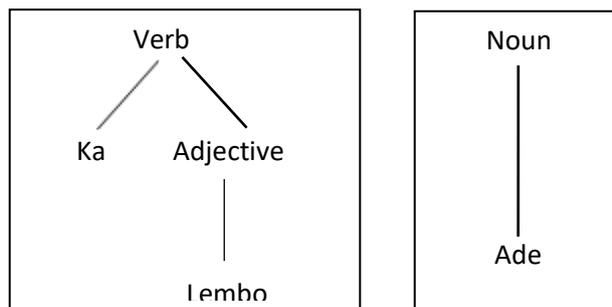
Data Analysis

To analyze the meaning of idiom “*kalembo ade*”. The interview results of this study was examined further using a method proposed by Miles and Huberman (2014: 15-20). They propose a three-step data analysis procedure, consisting of reduction, display, and conclusion. Moreover; to analyze the idioms morphologically and syntactically, this study used the theory of Murray, T. E (1995) which describe about the structure of morphology. Lastly, to analyze the idiom syntactically, this research used the theory of Thomas, L (2011) who explains about the tree diagram of syntax on his book “Beginning syntax”.

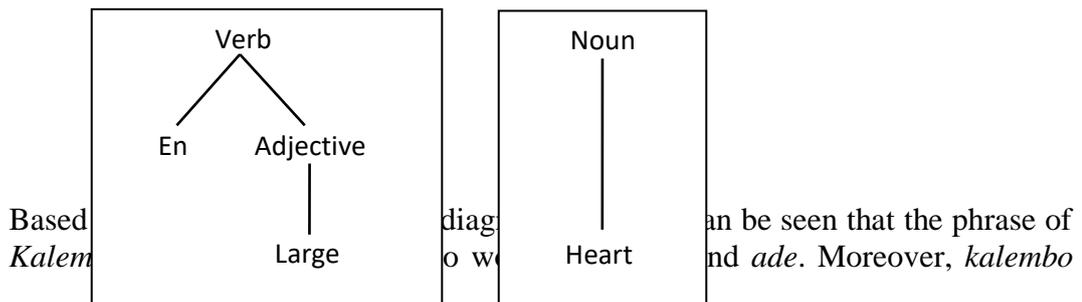
RESULT AND DISUSSION

The Morphological Analysis: *Kalembo Ade*

Bimanese and Dompunese language: Kalembo Ade



Lexical English translation: *enlarge heart*



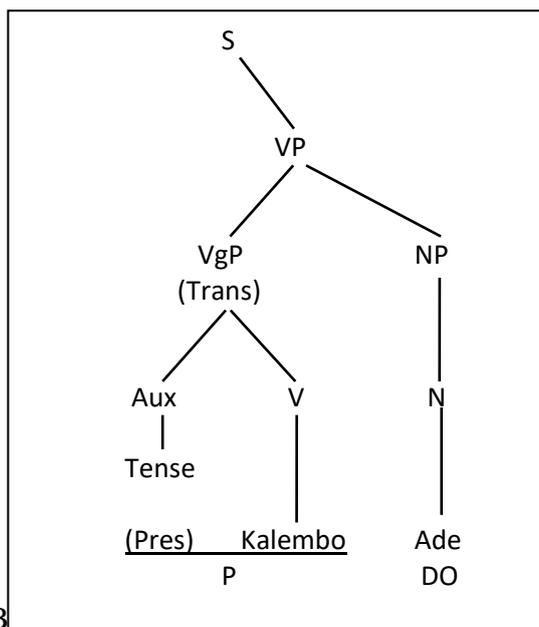
consists of two morphemes; *ka* as a prefix and *lembo* as an adjective. When the two morphemes are merged together, they become a verb (*kalembo*). Therefore, the prefix *ka* can be categorized as a derivational prefix as it can change the word category *lembo* as an adjective becomes *kalembo* as a verb. However, *ade* consists of one morpheme that can be categorized as a noun (N). The word *ade* is a free morpheme as it can stand on its own. Based on the explanation above, it can be stated that the phrase *kalembo ade* is composed of prefix *ka* + adjective (*lembo*) and noun (*ade*). It is consistent of what Umar, (2018) stated that the phrase *kalembo ade* is composed of prefix *ka* + adjective (*lembo*) and noun (*ade*)

The lexical English translation of *Kalembo ade* is Enlarge heart. According to the tree diagrams above, it can be concluded that *kalembo ade* in *Dompunese* and *Bimanese* language has similar morphological roles with English when the phrase is translated into English. The word *enlarge* consists of two morphemes; *en* as a prefix and *large* as an adjective. When the two morphemes are emerged together, they become the word *enlarge* that can be categorized as a verb. Therefore, the morpheme *en* can categorized as a derivational prefix since it changes the morpheme *large* as an adjective becoming *enlarge* as a verb. Moreover, the word *heart* consists of one morpheme which categorizes as a noun. Therefore, we can state that the two phrases *kalembo ade* and *enlarge heart* have the same morphological rules which both are composed of prefix + adjective and noun.

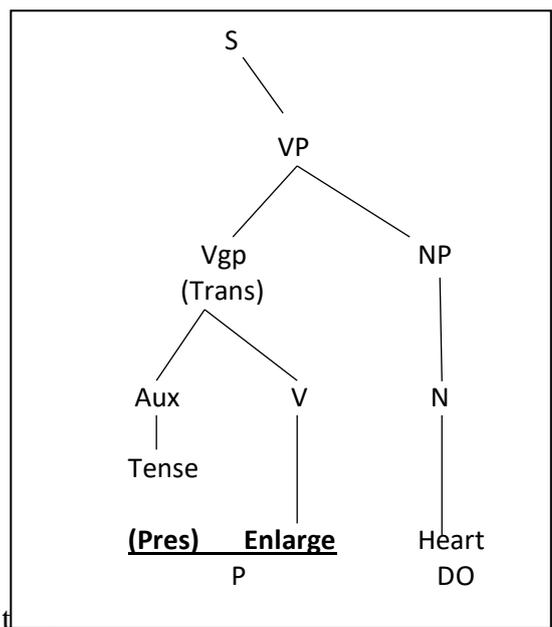
The Syntactical Analysis of *kalembo ade*

Tree Diagram of *Kalembo Ade* and its lexical English translation: ***enlarge heart***

Tree Diagram *Kalembo ade*



Tree Diagram of *enlarge heart*



Both syntactical rule with its lexical English translation *enlarge heart*. The two phrases

are occupied by Verb Phrase (VP) which the transitive verbs *enlarge* and *kalembo* function as predicate (P), and the words *ade* and *heart* are occupied by Noun Phrase (NP) whose function as a Direct Object (DO).

Semantic Analysis or the Meaning of *Kalembo ade* in some contexts.

In everyday communication, *Kalembo Ade* has various meanings and functions based on the context. The functions can be seen as follows;

1. *Kalembo Ade* means sorry in an expression of apology

In this function, when we make mistakes to others, *Kalembo Ade* is a powerful phrase that can be used to say sorry, for instance; we are late to attend a meeting. To express our apology, we can say; *Kalembo ade, mada mai ngeri ke* in English; *sorry, I come late*. The other context that we can use *Kalembo ade* to say sorry is when our friend invites us to go somewhere, but we cannot go with her/him because we have something to do. We can refuse the invitation by saying; *Kalembo ade, mada wati loaku lao labo ita karna mada wara dikarawi ku* in English; *sorry, I cannot go with you because I have something to do*. And so on.

2. *Kalembo Ade* means be patient in expression of sympathy or condolence.

If we want to express our sympathy to someone who is in profound sorrow after one of his/her lovely person pass away. In this context, we can express our sympathy by saying; “*Kalembo ade, takdir ruma mena ke*” in English; *be patient, it is god’s destiny*”. Another context that we can use this multi-meaning phrase to express our sympathy is when our friend got car accident, we can express our condolence by saying; “*Kalembo ade, ake ujian dari ruma mena ke*” in English; “*be patient, it is a test from the almighty god*”. *Kalembo ade* can also be used to other the similar contexts.

3. *Kalembo Ade* means please be advised in asking one’s understandings.

Beside the two expressions in no. 1 and 2 above, *Kalembo ade* is commonly used to ask one’s understanding for our service or reception. For instance; when we want to ask our guests’ understanding for our repast or house condition that may not be suitable or convenient with the social status, custom or taste of our guests, we can say; *Kalembo ade, ake mpa diloamu mada doho sedia diruu layani kai ita doho*, in English; *please be advised, only his that we can provide to serve you*. This expression is very common in social life of *Bimanese* and *Dompunese* especially when they serve their guests who come to visit them. Although what have been served is in accordance with the social status or taste of the guests they still say *Kalembo ade* to humble themselves. This is a culture of *Bimanese* and *Dompunese* to stay humble although they already have everything. The uses of *Kalembo ade* phrase above are consistent of what Sahrain & Irawan, (2018) stated in their article; *Kalembo Ade* as an Instrument of Resolving Conflict among Mbojo Community

that there are 4 functions of *Kalembo ade*; *Kalembo ade* as rejection, acceptability, apology, and condolence.

Moreover, *Kalembo Ade* is not only to ask our guests' understanding for any circumstances, situation, foods, or treatments that we serve that might not match their taste or social status, but it is much broader than that. *Kalembo Ade* has benefits for everyone to understand his or her own condition as well in behaving in everyday life. Those who are *Kalembo Ade* will always do self- introspection, respect others, and refrain from doing things that are not justified in social life. Additionally, those who truly understand and implement the philosophy of *Kalembo Ade* are those who dare to apologize if they make mistakes, and acknowledge others' ability and strengths. It is similar to what Yakub, (2017) stated in his book "*Kalembo Ade*", as the majority of *Dompu* and *Bima* societies are moslems, and has strongly religious belief in Islam, *Kalembo Ade* is the embodiment of religious teachings (Islam) which requires the servants of Allah to prioritize humility both in the context of horizontal interactions - relationships with fellow humans (and other creatures of Allah) - as well as vertically (relationship with The Almighty Creator, the Almighty Allah. By understandings these meanings of *Kalembo ade*, it might motivate visitors coming to Bima or Dompu to learn Bima language. According to Gardner (1985, as cited in Ismail, 2022), learners who are motivated or have a positive perspective toward learning English will identify a technique that will help them navigate the challenges they encounter and, ultimately, acquire the language successfully.

CONCLUSION

In conclusion, this study is deliberately written to analyze morphological, syntactical, and semantic rules of idiom *kalembo ade* of *Bimanese* and *Dompunese* language which is commonly used in daily communication. Moreover, the idiom has a variety of meaning based on how and when the phrases is used in some contexts. As this local language has a lot of idioms or phrases which are commonly used in daily life of its speakers, the similar studies which investigate the meaning, morphological and syntactical rules of other phrases are highly recommended to give more understanding about the all commonly used phrases of *Bimanese* and *Dompunese* language. This study can give a big contribution to the language and linguistics fields since this language has very rare linguists who examine the syntactical and morphological rules of the language.

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