

Contrastive Analysis of The Meanings of Japanese and Indonesian *Kanyouku* Using Body Names

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ABSTRACT

Idioms are figurative utterances often found in everyday life. Idioms apply the names of body parts in humans as forming lexical elements. Idioms in Japanese are called *kanyouku*. Japanese and Indonesian idioms, although they have the same meaning in common, yet the idioms of these two languages have differences. When comparing Indonesian and Japanese idioms, you will find similarities and differences, both in terms of lexical meaning, idiomatic meaning, and the constituent elements of the two idiom languages. The author obtained data from Japanese *kanyouku* videos, Indonesian phrasebooks, and social media Instagram. The data were collected by means of the listening method using note-taking techniques, then the data were analyzed by the meaning and structure. The authors used the referential method using the specific element sorting technique. Based on what the author had analyzed, there were 15 data *kanyouku* applied the names of body parts, 6 data that had the same meaning and words used, and 9 *kanyouku* data that had different words but propertied the same meaning as Indonesian idioms.

Keywords: Idioms, Meaning, Comparison

INTRODUCTION

Language is one of the human communication tools that use sound symbols that have meanings in it that are used to interact with humans with each other. According to Sutedi (2011:2) Bahasa is used as a tool to convey ideas, thoughts, desires to others. Language is very important in establishing relationships between countries, therefore we must understand the language itself, both in terms of its meaning, structure and cultural value. One of the meanings contained in the parable is known as idiom. Idiom is a term in the field of language that usually uses the language of parables whose meaning can not be interpreted directly either lexically or grammatically.

On this occasion, the author will discuss about the Japanese *kanyouku* which uses the names of the limbs of the eyes, ears, mouth, face, hands, hair, waist and body in humans, after which look for similarities and differences in the Indonesian idiom. For language learners learning idioms is very important, because it is often an obstacle when it comes to translating a conversation or a reading. In Japanese learners, idioms are known as *kanyouku*. Sutedi (2011:175) states

kanyouku is a phrase that has only idiom meaning, the meaning can not be known even though we understand the meaning of each word that makes up the phrase. Every word on *my kanyouku* is interconnected and bound to each other. The word *kanyouku* also can not be replaced with another word because it can change the meaning of the *kanyouku*. In Japanese *kanyouku*, there are several *kanyouku* that have the same meaning and words used, and there are also *kanyouku* that are different words but have the same meaning as the Indonesian idiom.

Based on the background that has been presented, the core discussion that became the formulation of the problem in this study is to analyze the similarities and differences in meanings contained in the Japanese and Indonesian *kanyouku* using the names of limbs. The study aims to describe what are the similarities and differences between Japanese and Indonesian *kanyouku* using the names of limbs. This study uses the theory of Inoue (in wulansari, 2011:10) for the *kanyouku*-forming elements that are seen from meaning and meaning, then Miharu *theory* (in Rahmah 2014:53) for the analysis of Japanese word-forming words, and Chaer *theory* (in Lisedina, *et. al*

2013:5) for the type of Idiom-forming word in Indonesian. From this study, it is expected to provide linguistic knowledge, especially the semantic part related to the meaning in Japanese idioms, and this research is not only useful for writers, but also useful for learners, as well as Japanese language teachers to improve knowledge and insight of Japanese language and become a reference for teaching materials for Japanese teachers.

METHOD

The methods in this study are divided into 2 methods and techniques of data collection, after which there are methods and techniques for analyzing data. This study took data from youtube *channel* 学習 DVD につく像 (*gakushuu DVD ni nikku eizou*), instagram social media named mao_mama and dictionary book of Indonesian phrases by J.S Badudu and Bintang Publishing Team. The method of collecting data in this study is using the *sima k* method, yaitu researchers listen to the use of language in the data source. Then for the data collection technique is to use advanced bends that are recording techniques. From each data obtained will be examined by listening one by one, then record all the data that has been collected.

The method and technique of data analysis from this study is to use referential methods using basic techniques or techniques of selecting certain elements. Basic techniques have several types according to the type of determinant, therefore in accordance with this research is the type of sorting power as a reference differentiator. This method is used because researchers in analyzing data on the context of writing contained on the *instagram* account mao_mama, video of 学習 DVD につく像 (*gakushuu DVD ni nikku eizou*) which provides a variety of *kanyouku* in Japanese, and a dictionary book of Indonesian phrases by J.S Badudu and the Star Publishing Team.

FINDINGS AND DISCUSSION

This study *analyzed kanyouku* which has similar meanings and names of body parts used the same, and also *kanyouku* that have the same meaning but different names of body parts used. Here are the results obtained:

A. By Meaning *kanyouku*

- a. 感覚 . 感情を表す慣用句
(*kamkaku. kanjyou wo arawasu kanyouku*)
- 目を光らす (*me wo hikarasu*)

It relates to a movement of the eye

that aims to keep an eye on a person.

- 目がない (*me ga nai*)

It relates to feelings, which are feelings of likeness towards something.

- 耳が痛い (*mimi ga itai*)

It relates to a person's feelings of offending.

- 頭を冷やす (*atama wo hiyasu*)

It's a connection to feelings, which are feelings of calm.

- 後ろ髪を引かれる (*ushiro gamiwo hikareru*)

Relates to feelings that are feelings of inability to something.

- 腰が抜ける (*koshi ga nukeru*)

It relates to feelings, which are feelings of shock

- 腰が低い (*koshi ga hikui*)

It relates to one's nature, which is polite and simple-looking.

- 顔から火が出る (*kao kara hi ga deru*)

Relates to feelings of shame

- b. 体 . 性格 . 態度を表す慣用句
(*karada. seikaku. taido wo arawasu kanyouku*)

- 目が覚める (*me ga sameru*)

Relates to the attitude of a person

who is conscious when advised

- 手を焼 (*te wo yaku*)

Relating to human nature i.e. 'unruly'

- 口がうまい (*kuchi ga umai*)

It relates to the nature of a person who is good at speaking.

- 口が軽い (*kuchi ga karui*)

Related to the nature of a person that is a trait that can not keep secrets.

- 口が堅い (*kuchi ga katai*)

It related to the nature of a person that is a trait that can keep secrets.

- c. 好意 . 動作 . 行動を表す慣用句
(*koui. dousa. koudou wo arawasukanyouku*)

- 耳を貸す (*mimi wo kasu*)

Related to the activity that is the activity of a person who is listening or listening.

- 口が滑る (*kuchi gasuberu*)

In relation to an act that is an act of accidental speech something that should not be said.

B. Based on types of Japanese *kanyouku* forming elements

a. *Doushi kanyouku* / 動詞慣用句
atau idiom verba

- 目を光ら (*me wo hikarasu*) formed from the noun 目 (*me*) which means eyes which are then followed by the verb 光らす (*hikarasu*) which means to light.
- 目がない (*mega nai*) is formed from the noun 目 (*me*) meaning eye and verb ない (*nai*) which means none.
- 目が覚める (*me ga sameru*) is formed from the noun (me) which means eye and is followed by the verb from (sameru) which means awakened.
- 手を焼 (*te wo yaku*) tenouns 手 (*te*) which means eyes and after that there is a verb 焼 (*yaku*) means to burn.
- 耳を貸す (*mimi wo kasu*) is formed from the noun 耳 (*mimi*) meaning ear and verb 貸す (*kasu*) which means to borrow.
- 口が滑る (*kuchi ga suberu*) is formed from the noun 口 (*kuchi*) means mouth after which there

is a verb 滑る (*suberu*) which means sprain.

- 腰が抜ける (*koshi ga nukeru*)

formed from the noun 腰 (*koshi*) which means waist and the verb 抜ける (*nukeru*) which means to leave.

b. *Keiyoudoushi kanyouku* / 形容
動詞慣用句 atau idiom

- 耳が痛い (*mimi ga itai*) is formed from the noun 耳 (*mimi*) which means ear and is followed by the adjective 痛い (*itai*) which means pain.
- 口がうまい (*kuchi ga umai*) is formed from the noun 口 (*kuchi*) which means mouth and adjective 痛い (*umai*) means thin.
- 口が軽い (*kuchi ga karui*) is a form of the noun 口 (*kuchi*) and followed by an adjective 軽い (*karui*).
- 口が堅い (*kuchi ga katai*) is formed from the noun 口 (*kuchi*) meaning mouth and adjectives 堅い (*katai*) which means hard.
- 頭を冷やす (*atama wo hiyasu*)

is formed from the noun 頭 (*atama*) which means head and the verb 冷やす (*hiyasu*) which means to cool.

- 腰が低い (*koshi ga hikui*) formed from the noun 腰 (*koshi*) which means waist and adjectives 低い (*hikui*) means low.

c. Other forms

Menurut Chaer (in Lisedina 2013:4) there *kanyouku* in other forms in the form of N+V+Adj and N+N+V.

- 後ろ髪を引かれる (*ushiro gami wo hikareru*) formed from the name of the limb particle 髪 (*gami*) meaning hair, then followed by the particle を (*wo*) followed by the verb 引かれる (*hikareru*) which means indrag, so that the forming element of this *kanyouku* is N +N +V.
- 顔から体が出る (*kao kara hi ga deru*) formed from 顔 (*kao*) means face, から (*kara*) means 'from' then 賞 (*hi*) means fire, and 出る (*roar*) which means out, so that the forming element of this *kanyouku* is N+N+V.

C. Based on types of idiom-forming elements in Indonesian

a. Idiom of Verbs

- Memasang mata because it is formed from a combination of the noun 'mata' and the verb 'memasang'.
- Tak punya mata because it is formed from the noun 'mata' and the verb 'tak punya'.
- Terbuka mata because it is formed from the noun 'mata' and followed by the verb 'terbuka'.
- Memasang telinga because it is formed from the noun 'telinga' and followed by the verb 'memasang'.
- Mulut terdorong because it is formed from the noun 'mulut' and the verb 'terdorong'.
- Menahan mulut because it is formed from the noun 'mulut' and the verb 'menahan'.

b. Idiom of noun

- Merah telinga because of the combination of the 'telinga' and the 'merah' noun.
- Merah muka because it is formed from the noun 'merah' and the noun 'muka'.

c. Idiom of Adjectives

- Keras kepala because it is

formed from the noun 'kepla' and the adjective 'keras'.

- Mulut manis because it is formed from the noun 'mulut' and followed by a 'manis' adjective.
- Rapuh mulut because it is formed from the noun 'mulut' then followed by a 'rapuh' adjective.
- Kepala dingin because it is formed from the noun 'kepala' then the adjective 'dingin'.
- Berat hati because it is formed from a 'berat' adjective then followed by the noun 'hati'.
- Jantung copot because it is formed from the adjective 'copot' and the noun "jantung".
- Rendah hati because it is formed from 'rendah' adjectives and also the noun "hati"

Conclusion and Suggestion

Conclusion

From the results of the above analysis, it can be concluded contrastive *kanyouku* Japanese and Idiom Indonesian, as follows.

- *Kanyouku* which sama meaning and limbs are used with the Indonesian idiom: 目を光ら (*me wo hikarasu*) with memasang mata, 目が冴ない (*me*

ga nai) with tak punya mata, 目が覚める (*me ga sameru*) with terbuka mata, 耳を貸す (*mimi wo kasu*) with memasang telinga, 口が軽い (*kuchi ga karui*) with rapuh mulut, dan 口が滑る (*kuchi ga suberu*) with mulut terdorong.

- *Kanyouku* same meaning but different words used with indonesian idioms: 耳が痛い (*mimi ga itai*) with merah telinga, 手を焼 (*te wo yaku*) with keras kepala, 口がうまい (*kuchi ga umai*) with mulut manis, 後ろ髪を引かれる (*ushiro gamiwo hikareru*) with berat hati, 腰が抜ける (*koshi ga nukeru*) with jantung copot, 腰が低い (*koshi ga hikui*) with rendah hati, 顔から火が出る (*kao kara hi ga deru*) with merah muka, 口が堅い (*kuchi ga katai*) with menahan mulut, 頭を冷やす (*atama wo hiyasu*) with kepala dingin.

Suggestion

Kanyouku Japanese language and Indonesian idioms that use the names

of body parts discussed in this study still need further and in-depth language because in this study there is still a lot of data that has not been studied and also limited theory books that support this research. The authors hope that the next researchers will not only examine the meaning and meaning of both lexical and idiomatic, and the structure of the idiom-forming patterns of Japanese and Indonesian, but also further research such as the language style and cultural background of the two languages idiom.

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