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# Language Style of Contradiction and Exaggeration in Minangkabau Language

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## Abstract

The language style is a way of expressing thoughts through language that shows the soul and personality of the writer or user of language explicitly. Minangkabau cultures have a rich tradition and literature. Minang language has four variations of speech that commonly used as the foundation for speech. This variation of speech is called *Kato nan Ampek* (four speeches level); it is a daily way of speaking among Minangkabau society base on the social status of the speaker. *Kato nan Ampek* is the philosophy of Minang speakers to talk. Minang speakers usually use parable language styles. They rarely say anything with direct sentences. This discussion emphasizes the language style of contradiction. This study only discusses the language styles of irony and hyperbole. In principle, the contradiction of language style is senior style or rhetoric to create a certain impression on our communicating partners consisting of conveying different words with actual intentions, but for readers, listeners, who are expected to get the delivery. This study found that language style of irony in Minangkabau language was different from irony in Indonesian. Interlocutors can directly understand irony sentences delivered by speakers where the meaning is contrary to what is said. In contrast, irony in Minangkabau language, the interlocutor must know the context of the conversation then understand what the speaker wants to convey. Besides hyperbole, which is commonly found in Minang language, to express things that contain excessive meaning, in general, Minangkabau society use hyperbolic language styles.

**Keywords:** *Pragmatic, language style, irony, hyperbole, Minangkabau*

## INTRODUCTION

Traditionally, Minangkabau area spreads from Kampar River in the east into inland in Indragiri River and Batang Hari river in Southeast. In the south area, this region spreads into Kerinci and Bengkulu. In north, Minangkabau Language also used in Padang Sidempuan where Batak Language is begins. In east, Bangkinang, and Kuantan which borders with Riau Malay Language. Mount Kerinci and Mount Seblat border with Kerinci area and Rejang Lebong Language, meanwhile according Oktavianus and Revita (2013) Minangkabau area generally can be divided into *darek* (land) area and *pasisia* (coast) area. Land areas generally consist of hilly and mountainous areas such as Tanah Datar, Agam, Lima Puluh Kota, Solok, Sawah Lunto, Sijunjung, and Dhamasraya. Coastal areas spread from Air Bangis to Pesisir Selatan and Bengkulu Province.

Minangkabau language is the language used by Minangkabau society with total speakers, according to Central Bureau of Statistics in February 2012 is around 6,5 million people. This language used to communicate in the daily life of Minangkabau society, informal like in the

office, school, or in information such as in-market or stall. Minangkabau language that used for daily utterance also has own characteristics (Oktavianus and Revita, 2013). Minang language has four variations of speech that commonly used as the foundation for speech. This variation of speech is called *Kato nan Ampek* (four speeches level), it is a daily way of speaking among Minangkabau society base on social status of the speaker Oktavianus and Revita (2013) *Kato nan Ampek* (four speeches level) is the philosophy of Minang speakers to talk. *Kato nan Ampek* (four speeches level) has four levels, namely : 1) *Kato mandaki* (raise speeches) is the way people speech to older people. 2) *Kato manurun* (lower speeches) is used by speakers to speak to younger people. 3) *Kato mandata* (flat speeches) the speech used for peers or other people of the same age. 4) *Kato malereang* (incline speeches) is a speaker system for people who are respected, usually used in-law or traditional, religious and leader figures. Through *Kato nan Ampek* the delivery of intent in a speech in Minang language is generally done using indirect, figurative, satire/irony, and parables.

Figure of speech is a language disclosure technique whose meaning does not refer directly to the object in question, and language is part of language style (Badrun 1989). Language style, also known as a figure of speech, is a way of the speaker to expresses their intention (Keraf, 2007). To language style that used in Indonesia, language style can be seen from many aspects Tarigan (2009) distinguish language styles into four, namely (1) comparative language style, (2) contradiction language style, (3) link language style, and (4) repetition language style. In this research, the writer emphasizes on contradiction language style. Contradiction language style distinguish into twenty types, namely: (1) hyperbolic language style, (2) litotes language style, (3) irony language style, (4) oxymoron language style, (5) Paronomasia language style, (6) paralysis language style, (7) zeugma and silepsis language style, (8) satire language style, (9) innuendo language style, (10) antiphrasis language style, (11) paradoxical language style, (12) climax language style, (13) anticlimactic language style, (14) apostrophic language style, (15) anastrophe and inversion language styles, (16) apophasis and preterisio language styles, (17) preteron hysterical language styles, (18) hypalase language styles, (19) cynical language styles, and (20) sarcasm language styles. All of that in principle is a style of language or rhetoric to create a certain impression on our communicating partners. In irony, speaker conveys something that is the opposite of what he wants to say. So, here is a marker with two possible markers. Irony consists of antonym and opposition between two levels of contents. Irony also has big gap between literal meaning and figurative meaning. So in the irony, there is a necessity that often rests on the meaning of semantic inversion, both in whole and in part. Seen from meaning, the irony does not have much contradiction than other contradictions. But in irony, one form (marker) is not present, so it is implicit. Understanding irony depends on the context. If the context does not support the irony, then the utterance contains ridicule.

Irony or satire is a language style in the form of conveying different words with real intentions, but the reader or listener is expected to understand the purpose of the delivery. According to Rahardi (2004), irony can be understood as a variety figure or language consistent or language style, which expresses the opposite of jokes. With irony, people can behave impolitely, but with a style that seems to be very polite to the other side. The irony occurs because sometimes, polite speech can be offensive. However, with the use of irony, we can refine our actually impolite words. We become ironic when using insincere courtesy instead of disrespect, and with this behavior, we aim to harm and against others. This insincerity sometimes seems clear and sometimes not.

Irony in Minang language is interesting to study because Minang society have polite and friendly culture in language, it is known as the phrase of "muluik manih kucindan murah" (Oktavianus and Revita, 2013) which means people who are gentle/polite in socializing, but

Minang people rarely say things explicitly or to the point they are intended to "take a winding road" to say something. Likewise, with the irony that will be discussed in this paper, many ironies that found in narrative events of Minang society that writer took from daily utterance data, generally in informal variety.

## METHODS

This research used qualitative and descriptive methods. Qualitative methods are approaches that are used to describe or define systematically, factually, and accurately about the facts and characteristics of the relationship between the phenomena investigated. Qualitative methods are procedures that produce descriptive or oral data in language society. However, data come to form the result of interviews with speakers and related subjects. The concrete form is in the form of written or oral words from the speaker, especially the Minang language-speaking society.

In collecting data, the writer used the method by applying elicitation techniques, recording techniques, and note-taking techniques. The elicitation technique is a technique in which the researcher only acts as a researcher and does not engage in conversation. Furthermore, in the process of listening, the researcher needs recordings in the form of notes, so further techniques are developed, namely the recording technique.

Presentation of results data analysis in this study will be using informal methods. The informal presentation consists of formulas by using regular words (Sudaryanto, 1993). The reasons for using informal methods in presenting the analysis results because this is descriptive research. This means the description of the symptoms that occur in the research data object. Interference is expressed as it is based on data; hence, the results of this study are real language phenomenon. Data that has been analyzed will be explained below, regarding the types of interference, analysis and data sources.

## RESULT AND DISCUSSION

### Irony in Minangkabau Language

The irony in Minangkabau language is not the same as irony in Indonesian, in Indonesian language irony delivered by speakers have contrary meaning to what is said, directly understood by the interlocutor, like the example below: "Ayu is very good at cooking. Almost all of her dishes doesn't have taste". The interlocutor can directly understand meaning of sentence above, it is different with irony in Minangkabau language, the interlocutor must know the context of the conversation, then understand what the meaning is. The irony principle in Minangkabau language can be seen from data below:

- 1) Context: a daughter never help his mother do the dishes and the mother is angry.  
*Jaan dicuci piriang tu, bisuak makan se jo daun lai!*  
**don't DI- wash plate that tomorrow eat just with leaf more**  
"don't do the dishes, tomorrow we will eat from leaf!"

The application of irony principle can be expressed by utterance which is the opposite of speaker intention. In data (1) the mother said to her lazy daughter, *jaan dicuci piriang tu lai* (don't do the dishes), it means, the mother's intention was to tell her daughter to wash the dishes, but because the mother was annoyed mother continue by saying, *bisuak makan se jo daun lai* (tomorrow we will eat from leaf).

- 2) Context: because over enjoy, a child stays 3 days at his friend's house without telling his parents, so the father gets angry.

*manga pulang juo Ang, tingga se lah di rumah paja tu!*  
**MA- N- what return also 2 leave just LAH LOC house 3 that**  
 "Why did you come home, just stay in his house!"

The application of irony principle in data (2) a father utters to his son, by saying *manga pulang juo ang* (how come you still come home), the real intention of father is not asking why he came home after three days he stayed at his friend's house without permission, but the father asks and looks surprised, why his son still come home. The anger of the father is continued by saying *tingga se di rumah paja tu* (just stay in his house).

- 3) Context: a *mamak* (uncle) speaks to his nephew, by nods his head and said:

*iyu sabana rancak parangai ang tu, acok-acok ulang dih,*  
**yes SA- true nice character 2 that often - often repeat become**  
*sanang bana ati den mancaliak!*  
**enjoy very liver ISG MA- N- see**  
 "what you have done was very great, just do it again, i am very glad to see it!"

In data (3) irony principle used by *mamak* (uncle) to his niece. *Mamak* (uncle) was actually angry with the actions of his nephew, but by adopting the principle of irony, the *mamak* (uncle) seems to praise the nephew's actions, even telling his nephew to repeat his actions, and he is happy to see the nephew's actions.

- 4) Context: an older brother scolded his sister for having friend who get pregnant without married.

*bisuak-bisuak main juo lah kau jo paja gata tu,*  
**tomorrow - tomorrow play also LAH 2 with 3 flirtatious that**  
*buliah bantuak paja tu lo kau beko!*  
**may form 3 that furthermore 2 later**  
 "just play with that naughty girl, so you will become like her!"

In data (4) this speech is delivered by an older brother who is concerned about the interaction of teenager today. He reminded his younger sister not to make a mistake. Irony principle in data (4) is delivered with the words *bisuak-bisuak main juo lah kau jo paja gata tu* (just play with that naughty girl). For listeners who do not understand the context, they can misunderstand because the older brother was impressed to tell his younger sister to keep hanging out with her friend.

- 5) Context: Ana was cooked fried noodles. Suddenly Rahma come and eat it without asking Ana permission.

*abihan se lah, kan untuak kau den masakan ma!*  
**finished -AN just LAH KAN for 2 ISG cook -AN MA**  
 "just finish it all, I cook it for you!"

In data (5) application of irony principle is stated by a girl to her friend. Ana, who has been cooked, was actually angry with Rahma who finish her food without permission, but Ana seemed ask Rahma to finish the food by saying *abihan se lah, kan untuak kau den masakan ma* (just finish it all, I cook it for you).

### Hyperbole in Minangkabau Language

Like irony, hyperbole is a type of language style that contains a statement that exaggerates the amount, size, and characteristic in order to emphasize a statement or situation and to exaggerate, increasing the impression. This language style involves words, phrases, or sentences (Tarigan 2009: 55). In other words, hyperbole is the expression that exaggerates what is actually intended: its amount, size, or characteristic (Moeliono, 1984: 3) From statements above it can be concluded that the hyperbolic language style is language that contains expressions that are both amount, size, and characteristic.

Hyperbolic language style in Minangkabau language can be seen from the analysis below:

- 6) *Lah lamo bana tapandam. Lah baribu seso den tangguangkan*

**PAST long.time very TA- deep PAST BA- thousand torture 1SG responsible –KAN**  
"It's been hidden for a long time, a lot of unbearable feeling"

The context in the sentence (6) of someone who is feeling miserable said *baribu seso* that means "a thousand torments" is a hyperbolic language style. The speaker said like that to express that there were many torments that he already felt, to extent that speakers add up to thousands in number.

- 7) *Manyambaung iduik hanyo mande*

**MA- N- continue live only mother**  
"to survive only mother exist"

Sentence (7) contain hyperbole from sentence *manyambaung iduik hanyo mande*, means "to survive we only depend on mothers". The sentence categorize into hyperbole because, in fact there are many things we must have to survive, not only with the figure of a mother, we can live the life.

- 8) *Lah putih incek mato Aguih dek mencari puncak iduang Wati,*

**PAST white seed eye Aguih DEK MA- N- look.for top nose Wati**  
*nan inyo alun juo mancogok*  
**REL I- 3 not.yet also MA- N- appear**  
"Agus has been looking for Wati too long, but Wati has not been seen yet"

In sentence (8) above is hyperbolic language style. The phrase *lah putih*, which means 'already white' and follow by *incek mato* which means "eyeball" has the meaning of expressing intention of someone who has been waiting too long in excessive meaning to the extent that his eyes turn white.

- 9) *Bisuak kami pai raun paniang ka Pasa Raya*

**tomorrow 1 go round dizzy to Pasa Raya**  
"tomorrow we will stroll along by the Pasar Raya (bazaar)"

Sentence (9) also contain hyperbolic language style. Word *paniang* which means "dizzy" is preceded by word *raun* which means "stroll along" are used by speakers to convey the intention that they want to go to the bazaar.

- 10) *Lah lamo manunggu, lah balunau awak dibueknyo*

**PAST long.time MA- N- wait PAST BA- mud 1 DI- make-3**  
"It's been too long to wait, until it's mossy"

In sentence (10) the expression *balunau* has meaning “already mossy” preceded by the phrase *lamo manunggu* which means “too long to wait”. The sentence above is a hyperbolic language style, because the speaker said, because he waited too long until it was mossy.

Based on data above it can be seen that the use of hyperbolic language styles is widely used by Minangkabau speaking society where hyperbolic language styles often fill our daily conversations, which aim to convey simple messages but become more dramatically impressive when a sentence is formed in such a way as a hyperbole with a purpose to attract the attention of the interlocutor or reader. The style of hyperbole can be used by anyone and can be applied to all elements of Kato nan Ampek (four speeches level) namely: kato mandaki (raise speeches), kato malereang (incline speeches), kato mandata (flat speeches), and kato manurun (lower speeches).

### **CONCLUSION**

The use of language is a reflection dynamics speaking community. The uniqueness and the beauty of the packaging of a speech is a reflection of the uniqueness of culture. Every culture is unique, including Minangkabau culture with its language style. Language style or figure of speech is the language of speech, a beautiful language that is used to elevate and enhance effects by introducing or comparing a particular object or thing with objects or other more general things. Minang language known as four spoken variations called Kato nan Ampek (four speeches level) and become the philosophy of Minang speakers to convey their purpose to the interlocutors makes the Minang people use a lot of language styles, including irony and hyperbole. The irony or satire of language style is the style of language that conveyed words differently from the real intention, but the reader or listener was expected to understand the purpose of the delivery. The application of irony principles in Minangkabau area is widely used. As far as the writer's observations, the application of this irony principle is generally told to age friends and people who are younger than speakers, a variety of non-formal languages, and tend to be rude. Hyperbole is also widely used by Minangkabau society. The hyperbolic language style is a style of language that contains an excessive statement or exaggerates something. The language style of hyperbole is the style of language that exaggerates what is actually to enhance the impression and power of influence, both in its amount, size, and characteristics. Hyperbolic language style often fills our daily conversation, which aims to convey a simple message but becomes more dramatically impressive when a sentence is formed in such a way as a hyperbolic circle to attract attention from the interlocutor

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