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## Acehnese Adolescents' Awareness of Acehnese Idiom and Simile

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### **Abstract**

*Acehnese language is rich in its figurative languages such as in forms of idioms and similes. Acehnese people have been magnifying the idioms and similes over decades to soften utterances, and they are inherited from generation to generation. Consequently, this study aimed at investigating Acehnese adolescents' understanding of Acehnese idioms and similes. Qualitative research designed was used, and data were collected through a questionnaire consisting of 10 Acehnese figurative language expressions. There were 51 respondents, aged within 18-21 years old who all are indigenous Acehnese. The result suggests that Acehnese adolescents are still knowledgeable about them. There is 72.8% of respondents who are considered to understand the idioms asked in the questionnaire set. Meanwhile, those who did not understand the expressions come from different language continuum areas. In conclusion, Acehnese adolescents are still aware of the Acehnese figurative language, and this positivity shall help in preserving the values of Acehnese language for the next generation to come.*

**Keywords:** Acehnese, figurative language, idiom, simile, adolescents.

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## 1. INTRODUCTION

One of the regional languages which are worthy to note in Indonesia is Acehnese language, the so-called Bahasa or Basa Acèh. This language is mostly and natively spoken by people in Aceh Province, a place located on the north tip of Sumatera Island, Indonesia. To be exact, it is primarily spoken by Acehnese who live in coastal regions in Aceh, covering Sabang, Banda Aceh, Lhokseumawe, Langsa, Aceh Besar, Pidie, Pidie Jaya, Bireuen, Aceh Utara, Aceh Timur, Aceh Tamiang, Aceh Jaya, Aceh Barat, Aceh Barat Daya, and Aceh Selatan (Wildan, 2010). Moreover, this language possesses nine main regional languages (Pillai & Yusuf, 2012) and the language, more surprisingly, is not only spoken in those thirteen regencies in Aceh but also in Malaysia such as in the region of Yan, Keudah (Yusuf et al., 2013).

Besides its vocabulary and dialect varieties fastened on Acehnese language that have become topics of interest, Acehnese figurative languages have also been drawn more attention recently. The Acehnese figurative language, as a part of its culture and customs, as well as language, has been rooted and inherited traditionally among Acehnese for decades. It has been magnified in communication until recently and noticed as a meaningful and influential device to empower utterances.

Generally, figurative language is centralized to describe someone, something, and even a situation by comparing it to or with something else (Spivey, 2011). It can take multiple forms, i.e., metaphor, personification, idiom, simile, etc. However, the idiom and simile are the most common figurative languages among Acehnese which are utilized to describe either a situation or someone's good or bad attitude and action (Azwardi, 2014). In other words, they are magnified by speakers either to soften utterances that probably hurt the listeners or to say something indirectly (teasing) in the way to make an analogy of someone or something. For instance, the idiom *gasién meukuwien* is used to describe and analogize the condition of being extremely poor. The word *gasién* means 'poor' and the word *meukuwien* means 'being folded'. Therefore, the condition of extremely poor and nothing to have to strive the life is best said by using *gasién meukuwien*. Another example is that *plueng beureutoh uteun* which means 'running very fast in all directions or running helter-skelter'. To be precise, the word *plueng* means 'to run', the word *beureutoh* means 'to explode', and the word *uteun* is defined as 'forest'. Those two examples are Acehnese idioms.

Similes are also frequently used by Acehnese in daily life speaking. For instance, *lagee lalat mirah rueng* is one of the most common examples of an Acehnese simile which expresses someone who tends to oppose one side against the other. If the phrase is separated, then, the word *lagee* means 'like' or 'as', *lalat* is 'a fly', *mirah* is translated as 'red', and *rueng* is literally 'back (part of the body)'. In addition, to analogize someone's messy handwriting, Acehnese is fond of using the simile *lagee manok keumireueh*. By separating the phrase, it will promptly show its literal meaning; *lagee* is 'like' or 'as', *manok* is 'chicken', and *keumireueh* means 'scrapping for food'. From the two examples, it can be said that the Acehnese similes tend to make use of animal referenced-analogy to unveil someone's foul character in life.

From the elaboration and example mentioned above, it can be learned that the expression of Acehnese idioms and similes and their meanings produced are not related to each other. Those idioms and similes cannot be translated as their meanings are quite blurred; their meanings, indeed, are implicitly beyond their word construction to form the phrases. Then, the question might arise; what are idiom and simile?

Firstly, an idiom is a formulaic language in which one should understand the whole words rather than a single unit word (O'Dell & McCarthy, 2010). Furthermore, Richards and Schmidt (2002) claim that idiom is a part of a language whose meaning must not be translated one by one, yet one should translate it as a whole set to get its transparent and good meaning. Underpinning the statement above, then, the first-rate conclusion which could be drawn overwhelmingly is that in idiomatic expression, one-word binding another has nothing to do with each other, so a stupendous idea either to comprehend or understand it is merely by a comprehensive translation.

Secondly, a simile is a figure of speech which is used to compare one object with another that pose a couple of similarities; the two objects compared essentially resemble one another by adding the word 'like' or 'as' (Fadaee, 2011). In Acehese language, particularly, this kind of figure of speech is mostly related to animals, plants, or things in an attempt to link one thing to another and, too, to make up its literal meaning (Azwardi, 2014; Nurrahmah, 2013). Furthermore, some Acehese simile used in communication represents humans' bad behavior, such as stingy, greedy, coward, inconsistent, betrayal, and so on. For instance, to portray a stingy person, as mentioned above, Acehese makes an analogy of *lagee tarupah aneuk jok bak abah bui*. This simile introduces an analogy of a human and an animal, i.e. *bui* is 'pig'. Its literal meaning is that *lagee* means 'like', *tarupah* is defined as 'to wrest', *aneuk jok* is 'the fruit of sugar palm', *bak* means 'in', *abah* constitute 'mouth', and *bui* means 'pig'. Because pig likes the fruit very much, so it is hard to wrest or take it away from its mouth. From that literal meaning, it could be concluded that a stingy person who does not want to share anything with others are analogized with such simile. Based on research conducted by Azwardi (2014), most of the Acehese figurative languages—idioms and similes—closely linked to animals or called animal-referenced similes. To be precise, Acehese people tend to address people with a bad attitude to animals' character.

Acehese people magnify those figurative languages – idioms and similes -- to give advice, entertain, analogize, and quip other people Raisa et al. (2016) in a conversation. Those Acehese idioms and similes, precisely, have lived over centuries among native Acehese as a way to smoothen the essence of communication both in written and in spoken. In other words, those can add up colors to a conversation in which they empower what the speaker intentionally means.

Concerning the importance of Acehese idioms and similes among Acehese communities, the researchers conducted a research study on Acehese idioms and similes. The research was aimed to investigate Acehese adolescents' knowledgeability about those two figurative languages as an attempt to preserve the local language in the future. The researchers picked up the adolescents since they are notable as the young generation who will preserve, continue, and promoting the uniqueness of Acehese language in the future. The written and oral literature that is transferred from generation to generation is one of the effective ways to preserve culture (Nasir, 2015).

Therefore, the research question formulated for this research is:

- To what extent are Acehese adolescents aware of Acehese idioms and similes?

## **2. LITERATURE REVIEW**

In semantics, we have already known about speaker meaning (utterance meaning) when it relates to non-literal meaning. This kind of meaning is also largely determined by the intentions of people when they want to express their ideas. In addition to this term, Hurford et al. (2007), then classify the non-literal meaning into three broad categories, they are idiomatic expressions, metaphor, and metonymy. Although the categories have been introduced, we limited our explanation in this paper to idiom and simile.

### **2.1 Definition of Idiom and Simile**

According to Hurford et al. (2007), idiomatic expressions consist of some phrases which hold a figurative meaning, so that the meaning is obscured for they are not following semantic rules. Unlike usual phrases, idioms may be regarded as a special category for expressing someone's feeling since it has a metaphorical sense. Hornby (2006, p. 740) introduces idiomatic expressions as "a group of words whose meaning is different from the meanings of the individual words". As a consequence, the meaning of words is not likely to be precisely the same as what we 'feel' (Scrivener, 2011). At the same time, it will be impossible to paraphrase or to infer the meaning of an idiom literally from the individual part of words to understand the complete meaning. Otherwise, the meaning will remain ambiguous.

Let us take an example of a phrase containing a figurative meaning and their differences in deriving literal sense and idiomatic sense in 'the people let their hair down'. Hurford et al. (2007) explain that we need to determine the context before we can understand its meaning. First, for literal meaning, we might probably see women whose hair will be washed. But, when there is not a woman, we may soon understand that literal meaning is absent. The meaning then will be derived from an idiomatic sense that is the people are behaving free and relax in a certain circumstance.

The ability to grasp meaning from unclear and idiosyncratic phrases, as in the example above, to some extent will determine the ability of speakers of a certain language. Hence, it is commonly accepted that the comprehension of idioms in a language will mark the speaker's communication competence of that particular language (Yağiz & Izadpanah, 2013).

Then, when we talk about words, we will face the lexical term. As for words, the meaning of them will mostly depend on their lexical meanings. Unfortunately, this does not seem to apply to idioms. It is argued that the comprehension of idioms is not compositional so that the meaning of word-by-word cannot be taken into account (Dörre & Smolka, 2013). The key answer to the understanding of idioms, thus, will be the activation of word meanings from the complete words, not from the individual word. Once idiom is presented, we will automatically identify its literal meaning. Besides, a context-dependent is important in the process of understanding an idiom, such as in what situation and where the speaker uses the idioms.

In addition, Feldman (2006) describes idioms as metaphorical concepts belong to particular people as well as describe the originality of the language spoken in particular places. Feldman (2006) has also put that the idioms and proverbs as the complex metaphorical concepts are not received offhand, but they are gained through a process from early childhood. This statement, to some extent, is plausible since the

language is acquired naturally through exposure. Therefore, it is reasonable to say that figurative language, culture, and language are closely intertwined to each other (Yağiz & Izadpanah, 2013). They also argue that if idioms are inseparable from language and culture, then speakers of the language will find it in real life. Therefore, the native speakers of that language need to pay attention to idioms as well to preserve the language and its culture.

In Acehnese language, moreover, there are lots of idioms which are still inherited from time to time and still manifested in Acehnese conversation to utter an emotional feeling. Therefore, many of them are quite familiar among the people. For example, the idiom *meu-ek minyeuk* is an idiom in which its interpretation could not be drawn from its words since its meaning is fuzzy. The idiom expresses someone who has lots of requests and complaints and is difficult to please. The idiom, of course, cannot be defined literally, yet interpreting it as a whole is the best way to understand it. Another example is that the phrase *eh malam* or lexically ‘to sleep at night’, cannot be inferred as sleeping when it is dark. We cannot also interpret them lexically by breaking the words into word per word meaning such as ‘sleep’ and ‘night’. If we analyze the words carefully from the sentence, we learn that we need to take a rest or to go to bed as we have finished our task or assignment in the whole day. So, in non-literal meaning, we can describe the words to refer to a person who may be wrong in understanding certain information or does not connect to other people in the conversation.

Simile, on the contrary, is a semantic figure based on the comparison (Bredin, 1998). It states a similarity relationship between two things which is solely different but considered to be the same. For instance, ‘the book is as heavy as an elephant’ is a comparison like-form which compare two different things—book and elephant. It describes that as if the book were heavy like an elephant.

Further, some of the similes metaphorically use reference from animals to define meaning. Moreover, Acehnese animal-referenced similes are also used when uttering an emotional feeling and label someone who has a bad attitude to animals’ characters (Azwardi, 2014). Some researches related to Acehnese idioms and similes such as Nurrahmah (2013), Rizwan (2014), Safrina (2015), and Raisa et al. (2016) unveil that the function of those is to forbid, give some advice, remind, entertain, and strengthen the faith. Meanwhile, the meaning is the expressions of peace, social critics, guidance, and admonition.

### 3. METHODS

This study used a qualitative method, for which the data quality is more vital than the data quantity. There were 51 adolescent respondents (college students of a university in Aceh) who were voluntarily involved in this study. The reason behind preferring young Acehnese as our participant is because they are the next generation who will continue and preserve Acehnese language and culture. Besides, their young age which is still actively affected by globalization and more vulnerable in losing their language identity. It is not surprising to know that Acehnese adults can understand the figurative language well since they mostly speak more Acehnese than other languages; however, for young people who are still unstable and very open-minded toward different cultures, being able to interpret figurative languages’ meaning correctly is an essential significance. Their understanding of the meaning of the figurative languages

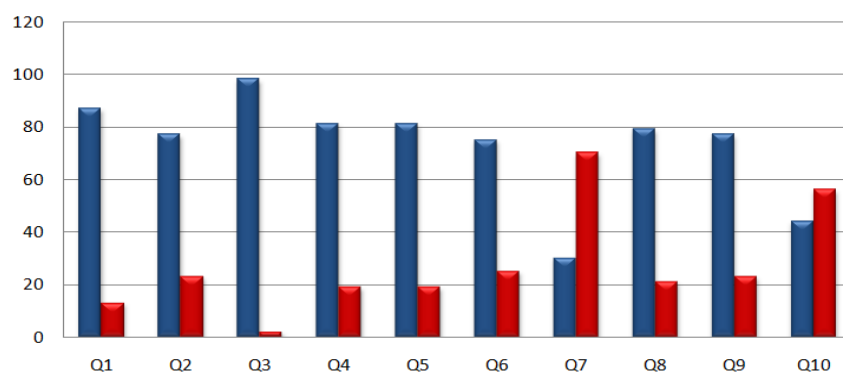
which are rarely used in daily interaction can, therefore, reflect the ability of Acehnese adolescents in understanding their language. [American Psychological Association \(2002\)](#) notes that adolescents are those whose age is between 10 and 18 and include the life span of 9-25 years old. That being said, the researchers selected some Acehnese adolescents whose ages range from 18 to 21 years old as the respondents of this study.

As the instrument of this study, all of the respondents were supposed to answer ten questions (see appendix A, Indonesian version and Appendix B, English version) on Acehnese figurative languages including idiomatic expressions and similes. [Fernando \(1996\)](#) clarifies that there are five varieties of idioms; consequently, the idiomatic expressions used in this study are included in transparent to semi-opaque idioms. There are also five similes included in the instrument which are marked by the word *lagee* (meaning 'as' or 'like'). All of the expressions are obtained from an Acehnese elderly who speaks Pidie dialects. However, this instrument was validated to 20 Acehnese across dialect continuums and the result was valid for all dialects (r-count  $\geq .44$ ,  $df=18$ , r-question 1-5 = 1, r-question 6=0.78, r-question 7=0.43, r-question 8=0.45, r-question 9=1, r-question 10=0.67). After the data were collected, they were analyzed using three-step analysis as suggested by [Miles et al. \(2014\)](#) — data reduction, data display, and data verification or conclusions.

Data reduction is the first step in conducting qualitative data analysis in which all of the data obtained are selected, reduced, and organed based on the issue being addressed in the study. In this case, the data from the instruments were all about idiom and simile expressions. Next, to draw the more textually embedded data that are already analyzed, some figures, such as charts, diagrams, and tables could be provided in data display as an attempt to make them more understandable and meaningful for readers. Lastly, stepping further from the data display some conclusions based on the data display shall be drawn in data verification. In this last step, linearly, researchers should conclude the research findings based on the data.

#### 4. RESULTS

As this research highlights the knowledge of Acehnese adolescents about Acehnese idioms, the following graph presents the comparison of young Acehnese who is and are not knowledgeable of Acehnese figurative languages, ranging from age 18-21 years old. All of the figurative items will be discussed respectively in this section.



**Figure 1.** The comparison of results.

From Figure 1, the participants surveyed have relatively good understandings about the idioms asked in the questionnaire. Of all ten expressions appeared in the questionnaire, there are only four items whose percentages are under 80%, whereas the rest seven items are all above 80%.

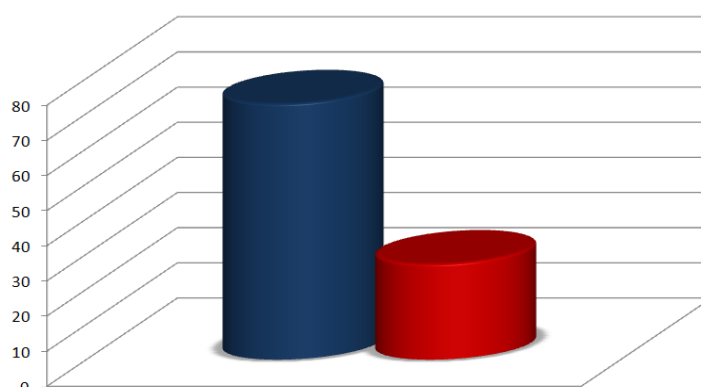
Question 1 (Q1) asks about the meaning of *cang panah* — an idiom referring to ‘an activity of talking about playful things’. This idiom is considered understandable since the blue bar of Q1 in the graph shows that there are 87% of the participants who understand this expression. Meanwhile, 77% of the participants correctly answer the second question asking about *pèh tèm*. Even though the result is not as high as the first question, yet, this idiom is also considered understandable by the participants since there are 77% of the respondents who understand this idiom and only 23% who do not. *pèh tèm* means ‘someone who talks about unimportant and time-wasting things’. Q3 is the most understood idiom among all of the items. It can be seen through the blue bar of Q3 which serves 98% of the participants. Q3 is about the expression of *cèt langèt* which connotes someone fond of daydreaming big success, but there is a little possibility for him/her to achieve it.

Later, question 4 which was about expression *mantông meu-èk pusat* was understood by 81% of the whole participants. The expression is about a little child who likes to interfere with adults’ business. Furthermore, in Q5, the expression *suum-suum èk manôk*, which implies a contemporary excitement someone feels in a certain thing (normally the feeling only in the beginning of something), was understood by 81% of the whole respondents. There were only 19% of the participants who do not know the meaning of it. Meanwhile, the next question, Q6, was understood by 75% of the respondents. The question highlights the expression of *gusuén lagee pijet*. This expression takes an insect called *pijet* meaning ‘a flea’ to describe a coward who is extremely scared of almost everything.

Focusing on the seventh question (Q7), it is the item which has the lowest percentage among all idioms asked in the questionnaire. The expression asked in the question is *bèk lagee lam jiee*. The idiom refers to an attitude of those who do not have any goals in life so that they keep being confused about the life’s goal and end up following the trend and do not have their principle. The expression is difficult to be understood by most Acehnese adolescents involved in this research. Only 30% of the respondents can understand this expression whereas the rest 70% are not. The difference is quite significant compared to other results.

Most of the young Acehnese involved in this study are knowledgeable about the expression asked in Q8, *lagee kéulidè mè kitab*. It is indicated from the bars that there are 79% of the participants who can choose the correct meaning of the expression and only 21% of them who are not able to do so. The idiom *lagee kéulidè mè kitab* refers to someone who has knowledge about a certain issue, but he/she does not do as he/she knows. Relatively similar to Q8, question number nine was appropriately understood by 77% of the respondents. The expression asked in this question is *lagee glang lam uroé tarek*. It figuratively means someone who is always complaining about any problems that appear. The last question asks about the expression of *lagee tatóh géuntót bak punggóng leumo*. It connotes someone who never wants to listen to other people’s advice. This idiom is the second item with the lowest percentage. Only 44% of the respondents can understand the meaning of the expression while the other 56% do not.

To be precise, the average percentage of respondents who are knowledgeable about the idioms and who are not is also presented in the following figure.



**Figure 2.** The percentage result.

Based on the figure above, the blue bar—72.8% of the respondents—represents young Acehnese who are knowledgeable about the idiomatic expressions and similes asked in the questionnaire. Meanwhile, the red bar is presenting the respondents who are unknowledgeable about the expressions, which is 27% of the respondents. Most Acehnese adolescents understand the expressions provided— although, indeed, there are also respondents who are not able to understand the meaning of the expressions.

## 5. DISCUSSION

Most of the respondents who understood the expressions above are adolescents who are originally from Aceh and were brought up in Aceh. Therefore, they have Acehnese as the primary language to interact with their family members and neighbors. Specifically speaking, the respondents who understand these expressions originally come from Aceh Besar, Sigli, Pidie, Aceh Utara, and Aceh Timur. It is possible for these areas as language continuum areas of each other. And in these areas, people use replicative coastal dialects—Aceh Besar dialect, Pidie dialect, Peusangan dialect, Pasai dialect, and Aceh Timur dialect. So, most idiomatic expressions from these areas are similar.

On the contrary, the minority of the respondents did not understand the expressions, somehow. Two factors can be assumed about their inability to understand the expressions, i.e. they are non-Acehnese language users and non-continuum area of language users. In the initial factor, less exposure was attained by the respondents since the exposure from family and friends can lead to fundamental language developments (Unsworth, 2015). In addition, Fata and Ismail (2017) and Jean (2011) further agree that language exposure among family members and siblings inclines ability for comprehension. Language exposure is an important process in language learning, whether it is in the first or second language learning. Fata and Ismail (2017) further argue that the type of language exposure that is significantly influencing is the one that happens among siblings and friends. It is advisable that in the process of utilizing the idiomatic expressions, adolescents absorb more chunks and expressions from their siblings and fellows.



The last factor is the non-continuum area of language users who come from Aceh Barat, Aceh Barat Daya, and Aceh Selatan. Despite their active usage of coastal Acehnese language (*Aceh pesisir*), the areas are not language continuum areas with Aceh Besar, Sigli, Pidie, Aceh Utara, and Aceh Timur. [Asyik \(1987\)](#) claims that Acehnese dialects are grouped into four dialects based on its geographical position; Greater Aceh dialect spoken in Aceh Besar, Pidie dialects spoken in Pidie and Pidie Jaya, North Aceh dialect, spoken in East Aceh, North Aceh, Lhokseumae, and Bireuen, and West Aceh dialects spoken in Aceh Jaya, West Aceh, Nagan Raya, and South Aceh. Consequently, they use different dialect—Daya dialect—which is completely different from Pasai dialect. Language continuum is the area where the borderline areas--in this case, linguistic borderline--meet. In Aceh, the northward areas such as Langsa, Aceh Utara, Bireuen, Aceh Pidie, Sigli, and the areas in the whereabouts are language continuum as they share rather similar lexicons and expressions. While on the southward Acehnese areas, there are Aceh Barat, Aceh Jaya, Nagan Raya, and Calang--all of which are language continuum. People in both of these northward and southward areas speak Acehnese, but the dialects are different.

As [Yağiz and Izadpanah \(2013\)](#) highlight that idiomatic expressions are the vernacular language used daily which has been agreed by all community members, and it is considered as a social convention in a certain area. This explains that separated areas certainly consist of different communities using different language expressions. This is supported by the fact that some of the respondents are Acehnese who do not speak Acehnese language at home, but they still understand the expressions because people in the area where they live in speak Acehnese. However, they can still guess as some idiomatic expressions with transparent meanings are easily inferred ([Hovhannisyan & Mkrtchyan, 2014; Meryem, 2010](#)).

Furthermore, nowadays there are a lot of Acehnese people who have moved down to urban areas, and these people choose not to teach Acehnese to their children as their daily language. Therefore, the receptive feelings of the adolescents in using the language may decrease regardless of the fact that they can decode semantic and pragmatic meanings of the language. [Kecskes \(2016\)](#) further urges that a user's willingness to use a certain language affects his/her understanding of the idioms deployed in that language. When a person avoids a certain language as a fundamental cognitive strategy, a good deal of idiom understanding can be determined. Mostly, avoidance happens when there is a discredit feeling toward a certain language use. It does not necessarily mean to discredit a certain language, but it is only the feeling or belief. To be more specific, a family living in a more heterogeneous community experience that the use of traditional language can inhibit their social character, and they can be seen as a low educated family. This results in limited use of most traditional language as a whole, as well as the idioms contained in the language (in this case, Acehnese language).

## 6. CONCLUSION

This study has tried to discover the understanding of Acehnese adolescents about Acehnese idioms through a survey asking ten different expressions commonly used in Acehnese language. From the results and the discussion, it is concluded that most Acehnese respondents understand the idiomatic and simile expressions in Acehnese.

There are 72.8% of respondents who understand the expressions. However, there are still some respondents who do not understand them, i.e. 27.2%. Two factors are causing this condition: the lack of language exposure and areas outside language continuum.

The finding indicates that Acehnese figurative language is not in extinction situation since it is still understood by most of the young generation. It is such a relief situation since regarding the phenomenon of language contacts that happen nowadays, a lot of traditional languages are facing the threat of extinction (Aziz & Amery, 2016). Acehnese language and culture, then, is not in such situation because they are still preserved by Acehnese people, and the best part of this finding is that there will be the next generation who still keeps the wealth and uniqueness of Acehnese language in the future.

However, this study is still limited in the number of idioms and similes which had been tested to the samples. Another limitation is laid on the total of the samples. Therefore, further research related to Acehnese idioms and similes should be done in a wider range.

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## APPENDIX A

### **Pertanyaan Awal (pertanyaan di bawah ini berkaitan dengan identitas anda)**

1. Apakah anda orang Aceh?
2. Apakah ibu anda orang Aceh? Dari mana asalnya?
3. Apakah ayah anda orang Aceh? Dari mana asalnya?
4. Apakah anda menggunakan Bahasa Aceh untuk bercakap-cakap di rumah?
5. Apakah tetangga anda menggunakan Bahasa Aceh saat bercakap-cakap dengan anda?

### **Pertanyaan Inti (pertanyaan di bawah ini berkaitan dengan idiom dan simile dalam Bahasa Aceh)**

Jawablah pertanyaan-pertanyaan di bawah ini dengan tanda silang (X) pada jawaban yang anda anggap paling benar!

1. What does *cang panah* mean?
  - a. malas melakukan sesuatu biarpun untuk dirinya sendiri
  - b. orang yang mukanya sangar
  - c. seseorang yang berbicara tentang hal-hal yang tidak serius
2. What does *peh tem* mean?
  - a. berbicara tanpa ada kualitas sedikitpun
  - b. malas berusaha dan selalu menunggu sesuatu datang dengan sendirinya
  - c. bodoh dan tidak peduli keadaan sekitarnya
3. What does *cet langet* mean?
  - a. orang mendapat kekayaan secara tiba-tiba
  - b. orang yang suka berandai-andai atau bermimpi terlalu tinggi

- c. orang yang sangat kikir
4. What is the best Acehnese idiom to express “kids who are keen on coming into elders’ business?”
    - a. *manteung meu-ek pusat*
    - b. *lagee manok keumireueh*
    - c. *lagee muruwa troe*
  5. What is the best Acehnese idiom to express “keinginan yang hanya timbul sebentar saja?”
    - a. *lagee manok toh boh*
    - b. *muka lagee rimeung keueuk teumarom*
    - c. *suum-suum ek manok*
  6. Apa ungkapan dalam Bahasa Aceh yang bermakna “seseorang yang sangat penakut dan bermental lemah?”
    - a. *lagee tikoh rheut lam eumpang breueh*
    - b. *gusuen lagee pijet*
    - c. *bak gunong bek tatambak gunong*
  7. Apa ungkapan dalam Bahasa Aceh yang bermakna “seseorang yang tidak ada arah dan tujuan hidup yang baik?”
    - a. *bek lagee lam ji-ee*
    - b. *lagee aneuk buya teungoh cabak*
    - c. *lagee kameng ta hue u krueng*
  8. Apa makna ungkapan “*lagee keulide mee kitab?*”
    - a. seseorang yang pengetahuannya sangat sempit
    - b. seseorang yang berpura-pura baik di depan orang lain
    - c. orang yang mempunyai ilmu tetapi tidak mengamalkannya
  9. Apa makna ungkapan “*lagee glang lam uroe tarek?*”
    - a. orang yang tidak suka mengerjakan suatu pekerjaan yang disenanginya
    - b. orang yang selalu berkeluh kesah akan kesusahan yang menyimpannya
    - c. orang yang suka menebar fitnah
  10. Apa makna ungkapan “*lagee tatoh geuntot bak punggong leumo?*”
    - a. seseorang yang mengharapkan keuntungan lain tapi laba yang sudah ada hilang
    - b. seseorang yang tidak mau mendengar pendapat orang lain
    - c. orang yang suka nyinyir dan merepet berkepanjangan

## TRANSLATION

### Preceding Questions (These following questions are related to your identity)

1. Are you Acehnese?
2. Is your mother Acehnese? Where does she come from?
3. Is your father Acehnese? Where does he come from?
4. Is Acehnese used in your daily communication at home?
5. Is Acehnese used by your neighborhoods to communicate with you?

### Main Questions (These following questions are related to some Acehnese idioms)

Answer these following questions by marking (X) to the best answer!

1. What does *cang panah* mean?
  - a. A person who feels lazy to do anything even for his own favor
  - b. A person with a scary expression

- c. A person who keeps talking nonsense
2. What does *peh tem* mean?
  - a. Chit-chatting about this and that without any points
  - b. Feeling reluctant to try achieving their dream and waiting for miracles instead.
  - c. An Ignorant attitude towards the surrounding
3. What does *cet langet* mean?
  - a. A poor person who suddenly becomes rich.
  - b. A person who loves to daydream about impossible things to happen.
  - c. A very stingy person
4. What is the best Acehnese idiom to express “kids who are keen on coming into elders’ business?”
  - a. *manteung meu-ek pusat*
  - b. *lagee manok keumireueh*
  - c. *lagee muruwa troe*
5. What is the best Acehnese idiom to express “temporary feeling or eagerness?”
  - a. *lagee manok toh boh*
  - b. *muka lagee rimeung keueuk teumarom*
  - c. *suum-suum ek manok*
6. What is the best Acehnese simile to express “a mentally weak coward?”
  - a. *lagee tikoh rheueh lam eumpang breueh*
  - b. *gusuen lagee pijeut*
  - c. *bak gunong bek tatambak gunong*
7. What is the Acehnese simile to express “a person whose life has no purpose?”
  - a. *bek lagee lam ji-ee*
  - b. *lagee aneuk buya teungoh cabak*
  - c. *lagee kameng ta hue u krueng*
8. What does the meaning of the Acehnese simile “*lagee keulide mee kitab?*”
  - a. A less knowledgeable person
  - b. A hypocrite
  - c. A knowledgeable person who does not practice his knowledge
9. What does the meaning of the Acehnese simile “*lagee glang lam uroe tarek?*”
  - a. A person who is not willing to do things he loves
  - b. A person who complains a lot
  - c. A person who spreads rumors
10. What does the meaning of the Acehnese simile “*lagee tatoh geuntot bak punggong leumo?*”
  - a. To lose diamonds while collecting stones
  - b. A person who does not want to listen to others’ advice
  - c. A person who cannot stop nagging