

Contrastive Analysis of the Meaning of Japanese and Indonesian Proverbs Formed from Words 犬 (Dog) and 猫 (Cat)

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ABSTRACT

This study aims to compare the differences and similarities in the meaning of proverbs in Japanese and Indonesian using the words dog and cat. This research was designed with a qualitative descriptive research design. The method used to describe research objects in words. The data for this research are 143 proverbs in Indonesian and Japanese that use the words 犬 (dog) and 猫 (cat) with the analytical technique used is contrastive analysis. Based on the results of data analysis, it was found that there are differences and similarities between Japanese proverbs and Indonesian proverbs that use the words 犬 (dog) and 猫 (cat).

Meanwhile, based on these findings, the conclusions of this research are as follows: Japanese proverbs are special sentences that form is fixed, and their constituent elements cannot be changed. In other words, Japanese proverbs do not follow grammatical rules like in ordinary sentences. Based on the analysis of the structure of Japanese proverbs containing the words dog and cat, the proverbs use the comparison of words in a sentence. Japanese proverbs use numbers, expository descriptions, and impressionistic descriptions to correlate two or more things. Japanese proverbs have two meanings; lexical meaning and idiomatic meaning. Likewise, the meaning of the Indonesian proverb, which contains elements of dogs and cats, representing that dogs are a nuisance and a hindrance but are viewed positively as animals loyal to their masters.

In contrast, cats are described as cute animals, but only close in the domestic area. Both of them interpret the same dog as a fierce animal, scary but loyal, to their masters. Both languages equate to betrayal committed by those closest to us as a form of dog disloyalty to their masters because, naturally, the closest people to us are like dogs, loyal to their masters. As for the suggestions/recommendations in this study, further research should be carried out regarding Japanese proverbs containing dogs and cats with proverbs. Regional languages in Indonesia are rich in forms of proverbs containing the words dogs and cats, but this must be done using different analytical techniques. For example, by pragmatic analysis or functional linguistic systems initiated by Haliday in 1972.

Keywords: Proverbs, KotoWaza, Contrastive Analysis, Dog, Cat

A.Introduction

Humans need language to communicate their thoughts or ideas as living things that live side by side. In communicating, humans should speak politely to avoid offending or hurting the feelings of others. Each speaker especially uses language to communicate his thoughts, while others often use proverbs to soften their speech because they can briefly convey their meaning. Therefore, an understanding of meaning is needed to convey the meaning of an utterance.

Kridalaksana (2008: 189) reveals that proverbs are sentences or phrases with a fixed form, meaning, sequence and function and are usually used to decorate an utterance to imply a specific purpose or meaning. Parents in ancient times often used proverbs to advise young children.

Proverbs usually include comparisons, parables, advice, satire, rules of conduct and life principles. In

Indonesia, proverbs are divided into several types, namely expressions, parables, thimbles or sayings, proverbs, allegories or similes, and mottos. Short phrases or beautiful phrases that imply life lessons, morals, guidelines and satire. Example: "*Gajah di pelupuk mata tidak tampak, semut di seberang lautan tampak*" (The elephant in the eyelid is invisible, and the ant across the sea is visible). The point of this proverb is that it is much easier to see other people's mistakes than to see one's own. In this proverb, elephants and ants are used as examples. The two animals have different sizes, large elephants and small ants. As large animals, elephants should be seen clearly. Nevertheless, we can see small ants instead of seeing a large elephant. Elephant in the eyelid is likened to mistakes or mistakes that we make, and ant across the sea is likened to other people's mistakes.

Whereas in Japanese, the proverb is called kotowaza. Kotowaza in Koujien (1998: 989) is a short sentence containing lessons and allusions used by people since ancient times. In interacting, Japanese people often hide their true feelings to maintain harmony in their relationships with other people. Like other languages, Japanese also has proverbs closely related to Japanese culture. Proverb or kotowaza is important in communication because they can soften a speech. Kotowaza can be classified based on their relationship to body parts, plants, animals, objects, et cetera.

In understanding the meaning of a proverb, it cannot be interpreted directly, but it is necessary to examine the relationship between its lexical meaning and figurative meaning. Besides that, it is also necessary to understand the background or culture of the place where the proverb developed. Cognitive linguistics races in interpreting language, which is

closely related to semantics. Cognitive views that the meaning of a word does not just appear out of nowhere, but something is motivating or behind it.

Researchers use previous research as a reference and reference in compiling this research. Previously, research had been carried out related to the discussion in this study. There are 2 (two) studies that researchers use as a reference in preparing this study. The first research was written by Yanuar (2012), and the second was written by (Zahranisa, 2015). Both studies only analyze the meaning of kotowaza in Japanese. Therefore in this study, a contrastive analysis of meaning in Japanese and Indonesian will be carried out.

In this study, the researcher intends to analyze further to find out the comparison of the meaning of kotowaza and Indonesian proverbs that use animal elements, namely dogs and cats, because these two animals are animals that are close to humans. This research can refine research that

has been done by analyzing the differences and similarities in the meaning of Japanese and Indonesian proverbs that use the words inu and neko, with the title 'CONTRASTIVE ANALYSIS OF THE MEANING OF JAPANESE AND INDONESIAN PROVERBS FORMED FROM WORDS 犬 (DOG) AND 猫 (CAT)'.

B. Research Method

The writer will do qualitative research that describes the relationship between meanings in kotowaza using a synecdochical figure of speech based on cognitive linguistic studies.

C. RESULTS AND DISCUSSIONS

Meaning of Kotowaza with Kata Inu and Neko in Japanese

In this chapter, the author will present the results of the analysis of kotowaza in Japanese and Indonesian proverbs that use elements of the words inu (dog) and neko (cat). The author will also present the

similarities and differences between the two languages and their connection with lexical meaning and idiomatic meaning to answer the problem that the writer expressed in the previous chapter. As many as 143 Japanese and Indonesian kotowaza have been collected that are widely used in everyday life.

4.1.1 The meaning of Kotowaza that uses the word Inu in Japanese

1) 犬に論語

'Inu ni rongō.'

The kotowaza is formed from the word 「犬」 inu, which means dog, 「論語」 rongō which means a book of Taoism. Taoism is a philosophy that studies natural life that originated in China. Based on the aspect of the formation of the word, the proverb inu ni rongō lexically means giving a book of Taoism to a dog.

The above kotowaza has an idiomatic meaning, meaning to give something in vain or something that will not be understood by the other

person speaking in this context. Giving a dog a book is a wasted effort because a dog cannot possibly read. Even if we explain the contents of the book, then the dog can be sure that it will not be able to understand it.

Examples of use:

Kenta : 昨日お父さんとをりりてへ行さんつんだ。

Kinou otou-san to konsato e ittekimashita.

Yesterday my father and I went to a concert.

Tomoko: Did you see the concert?

Nan no konsato o mite kita no?

What concert did you watch?

Kenta : キラスクショントだっただしま、僕もお父さんもすっかり眠ますました。

Kurashikku konsato datta keredo, boku mo otousan mo sukkari nemutte shimattanda.

We watched a classical concert, but Dad and I accidentally fell asleep there.

Tomoko : せつかるの花行も犬に論語だったのね。

Sekkaku no geijutsu mo inu ni rongo datta no ne.

Art is also a book for dogs.

(<https://proverb-encyclopedia.com/>)

In the conversation above, Kenta said that he and his father went to see a classical music concert. Then he added that he and his father accidentally fell asleep at the concert. Tomoko responded by saying, 'art is also a book for dogs' in this context, a classical music concert is one of the musical works of art with a high artistic value, but Kenta and his father cannot appreciate it by falling asleep, like the meaning of kotowaza inu ni rongo, giving something of high value to people who cannot appreciate it.

2) 吠える犬は噛みつかぬ

“Hoeru inu wa kamitsukanu”

Formed from the word 「吠える犬」 hoeru inu means barking dog, and 「噛みつかぬ」 kamitsukanu means not biting. Based on the word that makes it up, this kotowaza has the lexical

meaning of a dog barking, not biting. Nevertheless, in an idiomatic sense, this kotowaza has meaning and powerful and loud speech but does not have the guts to take action. In addition, it can also be interpreted that people who look fierce are not immediately dangerous.

Example:

Tomoko : 今下一个电影いい子は仲が
がいいの?

Ima issho ni aruita ko wa naka ga ii no? Kowai tte yumei dakedo.

Are you close to the child who walks with you now? He said he was scared.

Kenta: ああ、He's a big guy.

Aa, kare wa ganbatteiru shi karada ga ookii kara kowasou ni mieru kedo, hoeru inu wa kamitsukanu to iu kotoba doori de taishita koto wa naindayo.

He looks scary because of his big body, but it does not matter because he is like a dog that barks and does not bite.

Tomoko : へえ。とすんだ。とは、全となながななてててててていますて仲良とたたたたた?

Hey. Sounanda. Demo, zenzen taipu ga chigau no ni, nani wo kikkake ni nakayokunatta no?

Hey. So. However, you are completely different. Is there something that makes you familiar?

Kenta: I love my hobby.

Kare to kyoutsuu no shumi ga atte ne. Kare mo boku mo kuruma ga daisuki nanda yo.

I have the same hobby as him. He and I like cars.

(<https://proverb-encyclopedia.com/>)

In the example above, Tomoko asks about the person walking with Kenta because Tomoko hears that the person is scary. Later, Kenta says that the person is his friend and explains that because of his big body, his friend looks scary, but there is nothing to worry about by mentioning that dogs that bark do not bite. As discussed earlier, the meaning of kotowaza

hoeru inu wa kamitsukanu is that even if someone looks scary or fierce, it does not mean that person is bad.

3) 犬も歩偉棒に当たる

'Inu mo arukeba bou ni ataru'

This kotowaza has two different meanings, namely negative and positive meanings seen in the words dog and cat.

E. Conclusions

Japanese proverbs are special sentences that form

is fixed, and its constituent elements cannot be changed, in other words. By

Therefore, Japanese proverbs do not follow such grammatical rules

in ordinary sentences in general. Based on the analysis of the structure of proverbs

Japanese containing elements of dog and cat proverb structure,

Japanese uses sentence structure

presupposition, the use of comparison of a word in a sentence

Japanese proverbs, using numbers or numbers, using descriptions,

use commands in sentences to equate two or more things.

The meaning of Japanese proverbs has two meanings, namely lexical meaning and

idiomatic meaning. Likewise with the meaning of the Indonesian proverb, which

contains elements of dogs and cats, represents that dogs are a nuisance and a hindrance but are viewed positively as loyal animals to their masters, while cats are described as sweet animals but only close to the domestic territory

5.2 Suggestions

The suggestion in this research is to carry out further research related to Japanese proverbs that contain Dogs and Cats with Indonesia Regional languages Proverbs that are rich in forms of proverbs that contain the

words dog and cat. However, the research must be done using different analytical techniques, for example, pragmatics analysis or functional linguistic systems analysis. Initiated by HALIDAY in 1972.

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