

# Exploring the Use and Cultural Significance of Bimanese Idioms in Social Interactions

Case Study at LDK AL Muhajirin at STKIP Taman Siswa Bima

<sup>1</sup>Ramli, <sup>2</sup>Ade Irma\*

Corresponding Author: \*[adeirmairfan@gmail.com](mailto:adeirmairfan@gmail.com)

<sup>1</sup> STKIP Taman Siswa Bima, Nusa Tenggara Barat, Indonesia

<sup>2</sup> Universitas Musamus, Merauke, Papua, Indonesia

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## ABSTRACT

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This research investigates the use and types of Bimanese idioms within the social interactions of LDK AL Muhajirin at STKIP Taman Siswa Bima. Employing a descriptive qualitative methodology, the study examines four recorded interactions and 3 study sessions, revealing 26 instances where Bimanese idioms were utilized. These idiomatic expressions were associated with various pragmatic speech acts, including illocutionary, locutionary, and perlocutionary acts, involving 17 speakers and 41 listeners. Furthermore, the research categorizes these idioms into distinct types, emphasizing their cultural significance. "*Kalemboade*" or "*lemboade*" emerged as the most frequently used idiom, followed by "*maja*" and "*dahu*," indicative of broader Bima cultural values, often referred to as "*dou mbojo motto*." However, the study also highlights the dwindling awareness of certain idioms, such as "*ncewi mbei adem*," among younger generations. These findings provide valuable insights into the role of Bimanese expressions in social discourse, shedding light on their cultural relevance and evolving use among different age groups. This research contributes to understanding linguistic dynamics within specific cultural contexts and underscores the importance of preserving linguistic heritage in an ever-changing linguistic landscape.

### Keywords

Cultural

Bimanese Idioms

Social Interactions

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## **Introduction**

English is one of the compulsory subjects to learn. The purpose of learning English is to acquire the communicative competencies of a native speaker of English. Communicative competencies are competencies that a learner has to develop associated with the primary function of language as a means of communication. The communicative competencies are composed of linguistic or grammatical competence, discourse competence, sociolinguistic or sociocultural competence, and strategic competence [1]. Besides studying the structure of English, in the last semester, students lectured on material whose name is pragmatics, which has a functional study and language perspective. Pragmatics explains aspects of linguistic structure by referring to the influence of the effects and symptoms of nonlinguistic symptoms [2].

Pragmatic is interpreted as a condition requirement that results in harmonious use of language in communication, aspects of the use of language, or context outside the tongue that contribute to the meaning of speech [3]. According to Ref. [4], pragmatics is the study of sign usage, which can be interpreted as how people use diagnosed language signs. What is meant here is the user of the sign itself—namely, speakers. Pragmatic can be divided into two things, namely (1) pragmatic as something that is taught and (2) pragmatics as a matter of coloring teaching actions. The first part is still divided into two things, namely (a) pragmatics as a field of linguistic studies and (b) pragmatics as a facet in the language, or called a 'communicative function' [5].

Idioms are generally defined as language-specific, relatively fixed expressions where the meaning of the whole is not transparent from the purpose of the constituents of words [6]. According to Ref. [7], idioms come from the Greek *idios*, which means unique, independent, special, or personal. An idiom is a structural pattern that deviates from the general language, usually in the form of phrases. At the same time, the meaning needs to be explained logically or grammatically, which relies on the importance of the words required. After that, cheer mentions that idioms, expressions, and metaphors include the same object of conversation, just the different sides of view. The difference between idioms, namely phrases, is that phrases are terms in rhetoric while idioms are in semantic parts.

Ref. [8] defines social interaction as a process by which means interpenetrating the minds of each other. According to Ref. [9], 'social interaction is the general process whereby two or more persons are in meaningful contact, as a result of which their behavior is modified however slightly.' In connection with several experts who expressed their opinions, the researchers conducted a pragmatic analysis of Bimanese idioms in social interaction by students of LDK Al Muhajirin organization at STKIP Taman Siswa Bima'. The researchers were interested in examining the issue for several reasons; firstly, based on using language as a

means of interaction and information delivery and using idioms for specific purposes. In this research, the researchers will examine use of Bimanese expressions *kalemboade* and *ncewi mbei adem* by researching and interviewing member of LDK Al Muhajirin organization with oral and written. This Bimanese idiom will be examined when interacting with the organization itself.

The use of *kalemboade* and *ncewi mbei adem* idioms is often used by speaker to convey different intentions because, the phrase *kalemboade* and *ncewi mbei adem* in Bima language have many meanings, depending on the atmosphere of the conditions and the context of the speaker. The use of different purposes, from the importance of the idiom *kalemboade* and *ncewi mbei adem*, contains elements of pragmatic context.

The scope of the study is needed to facilitate the researcher's conducting of the analysis. In this research, the researchers examine the meaning of Bimanese idioms in social interaction. Based on the problem statement explained above, the study's objectives are to know the use of Bimanese idioms in social interaction and to find out the kinds of Bimanese idioms in social interaction.

## **Research Method**

This research used a descriptive qualitative design to utilize Bimanese idioms in social interactions. This qualitative approach was chosen because it focuses on data in words rather than numerical or statistical data, aiming to capture the experiences and perspectives of the subjects involved. The study aimed to provide a rich, detailed description of people, objects, events, conversations, and more. In this case, the data under scrutiny consisted of the script of students' usage of Bimanese idioms during social interactions.

The research took place at STKIP Taman Siswa Bima and was conducted by LDK Al Muhajirin Organization members. The organization had five leadership roles: women's affairs, public relations, entrepreneurship, cadres formation, religious proselytizing, and education. The research focused on 32 members, comprising 24 females and eight males, and spanned one month.

Data for the study were sourced in two main ways. Primary data were collected through transcripts of social interactions among members, which were analyzed as part of the research. Additionally, interviews were conducted with ten selected participants, evenly split between males and females. Secondary data sources, such as books on pragmatics theory, linguistic theory, semantic theory, relevant journals, and information from internet sources, were used to supplement and complement the primary data.

Two main research instruments were employed to collect data. Recording instruments were utilized to capture the spoken interactions among members during activities like pre-

prayer gatherings, meetings, recitations, and group discussions. Meanwhile, interview instruments were employed to investigate the conditions and research aspects of social interactions directly. The data analysis process was carried out systematically. It included the following steps:

1. Utilization of the pragmatic speech act theory as the foundational framework for the research.
2. Initial observation and recording of sound.
3. Transcription of the recorded interactions.
4. Analysis of the observed data to address the first research problem statement.
5. Conducting interviews with selected participants and categorizing the data to address the second research problem statement.

This comprehensive analysis aimed to shed light on the pragmatic use of Bimanese idioms in the social interactions of members at STKIP Taman Siswa Bima, and it required a considerable amount of time to complete effectively.

## **Results**

The researcher presents the findings in this chapter based on the data collected during the research. This study aimed to describe the Bimanese idioms in social interaction and how the members use Bimanese expressions in social interaction. The researcher would analyze many items, such as the kinds of Bimanese sayings, Bold on Record, pragmatic analysis, speech act analysis, interview results, and documentation. The context or the situations of it and also about the use of Bimanese idioms and analyzing in pragmatic speech act and context, such as age, gender and social status, and culture.

Regarding the first statement of the problem, the researcher used the form of coding data provided as interaction 1 and interaction 2. Each data provided the context of speech act and Bimanese idioms when the member *akhwat* in social interaction and direct communication with their partner. The researcher used the theory of Ref. [10] to describe the types and kinds of idioms. The researcher found several varieties of expressions the members use in social interaction.

### **A. The first interaction is the midday prayer.**

The researcher found five utterances of Bimanese idioms used by members in this interaction. There are three participants of *akhwat*; they are talking about experiences and problems in their lives; this interaction occurs in the place of the Sudirman Mosque STKIP Taman Siswa Bima and takes place from 10.30-12.00. This interaction uses Bima and the Indonesian language. The details are below:

**Table 1.** Description of the context of the first interaction (11th March 2019)

Extract	Conversation	Idiom	Minute	Types/ Topics
1	Speaker 1: "ede ni lenga...ncihira nangi.. kalemboade ndon" (statement sentence) Listener 1: iyo..! (While crying), (interjection)	Kalemboade	04.56-05.00	perlocutionary act
2	Speaker 2: "watin cau kancihin dai rau ku ni' (serious face), (statement sentence) Listener 2: hmmm...! (Just hear), (interjection)	kancih	06.12-06.17	
3	EXTRACT 3 Speaker 3: "sato'ingico re,,ngge'epum bocu si" (statement sentence) Listener 3 :hah..! poda ro? (Her head shaking and smiling), (question mark)	sato'l ngico	05.22-06.19	
4	Speaker 4 : "pala caru dou ma mpa'a drama, lebih menghayati sih." (Statement sentence) Listener 4: Smiling	caru	10.20-15.33	about drama
5	EXTRACT 5 Speaker 5 : "mada lu'u wa'u, oto jap mada ni". (invitation of sentence) Listener 5: "de maira (get up the sit)" (invitation of sentence)	mada	08.30-12.50	about the lecture

The members used Bimanese idioms in interaction. One by one, the three members told about what he felt or the story of his life. The listener (respondent) tried to pay attention, listen, and give advice to her. Attention to the sentence said by the listener '*edeni lenga...ncihira nangi,..kalemboade ndon*' (smiling advised). The speech act makes the speaker feel calm because there are words like '*kalemboade*' (be patient) in the Bima language, including Bimanese idioms, which are often used by people who are not members. The meaning of the sentence is that the members want to calm down and advise their friends.

*Kalemboade, mboto kangampu ta, wati tantu ngaha re be poda ma wara.* (The uses of moment go on). *Kalemboade*, be patient, (sabar), *ka*= active voice *me*; *lembo*= long, *ade*= heart (*nggahi mbojo*). (The use the moment to advice someone or friend)

The speech acts underlined are included in Bimanese idioms, which means they do not always justify *me*. The researchers try to observe the condition and situation of the listener and speaker. The researcher attends to the speaker, who expresses a good face and feelings because she is sad. In the context of the sentence above, it also means that when a member has a problem in his life and wants to share his grief with his friend, the ruling appears as above, which means she is not always right in front of people and is humble. She is aware of problems he doesn't want to cover up.

*Ka*= prefix *me*, *ncihi*= *benarso*, means *membenarkan* (the use to clarify justification).

The words "*sato'ingico*" included the idiom *nggah imbojo* (Bimanese), which means very little, and the expression is a good face and good feel of the listener and speaker.

In the sentence, she tells about her family's cooking, which, according to her, is very delicious because, for her (member), her mom's cooking is the most delicious and has meaning

in her life. Nothing is better than the cooking of her parents. So it feels good if you eat with your family especially.

*Sato*"= *sedikit*/ small, *ngico*= *sekali* (very)/ so, it means sangat sedikit. (The use to something clarifies or value.

*Poda*= *serius?* the word *ro?* commonly the of '*dou mbojo*' and always the suffixed '*ro*' or as the sentence question. (The use to question something).

The sentence above, or *nggahi mbojo* there, does not have the idioms Bimanese. "*lebih menghayati*" is a sentence in Indonesian language, and the sentence other is Bimanese language (*nggahi mbojo*) '*tapi bagus orang yang main drama*' it means, drama.

In the context of the sentence, it states that there is a student who is curious and eager to feel the way to portray the drama as done by the previous seniors, especially the 6th semester, meaning that in the drama, we must live up to the contents of the drama.

Members discussed the requirements of the proposal seminar held by the 8th-semester students. In the sentence, some members wanted to follow the seminar proposal of their friend from the study program, then she told her friend to take him, or in the last sentence, he invited his friend to join the friend's seminar together.

Let's go (*de maira*), the word used to bring back someone who wants to go somewhere or follow him wherever he goes, or invitation sentence.

"*Mada*" is interpreted in Indonesian as "*me and I*," which is the first pronoun in a language of association with peers, girlfriend, family, etc., whereas the word "*I*" is more formal and polite compared to "*me*."

The sentence above included a perlocutionary act a speech act whose teaching is intended to influence the speech partner (*mitra tutur*).

From the data presented above, the researcher uses a table to make it easier to know how to use the Bimanese idioms in social interaction. The table is as follows:

**Table 2.** The frequency kinds of Bimanese idioms in the first interaction

	Kinds of speech act	Idioms found	Extract		Frequency use of idiom
			Speaker & listener		
Recording 1	Perlocutionary act	<i>Kalemboade, kancihi</i>	1,2	2	2
		<i>Sato'Ingico, caru</i>	3,4	2	2
		<i>Mada</i>	5	2	2
Total					6

## B. The second interaction after the prayer

In the second interaction, the researcher found six utterances of used pragmatic and idioms Bimanese by the members' *akhwat* and *ikhwan*. There are two members; they are talking about animals; this interaction occurs in the place of the Sudirman Mosque STKIP Taman Siswa Bima

and takes place at 12.40-13.50. This interaction uses Bima and the Indonesian language—the details are below in Table 3.

**Table 3.** Description of the context of the second interaction (20th March 2019)

Extract	Conversation	Idiom	Minute	Types/ Topics
6	Speaker 6: "nahu si ma risih la'bo ngao,,, iraeeka made rae..." Listener 6: emmh..! (Interjection)	risih/tidak nyaman, nahu	03.47	
7	Speaker 7: "akan si'di wara sawah cem aka uma mada"(statement sentence) Listener 7: iyo row..? (Feel shocked), (question mark)	Mada	07.59	
8	Speaker 8: "kacei nahu re,,nahu ma terakhir telat" (statement sentence) Listener 8: just smiling while hear	nahu 2*	09.08	
9	Speaker 9: "nahu ma ndawi wa'u password needs" (relax), (statement sentence) Listener 9: caru de ni..! (Interjection)	nsahu, caru	11.20	
10	Speaker 10: "nahu tipu ndawi KTM ku"(she is wants weak face), (statement sentence) Listener 10: "de ndawi ni" (make to do), (command of sentence)	nahu	15.40	the student card

The meaning of the sentence above: a member/student said that she was uncomfortable or uneasy with a cat and wanted the cat to leave or avoid being nearby (cat) immediately. The meaning of the following sentence is that she could die and be afraid of seeing a cat or cat approaching her; the last sentence is relatively slow while looking down and shaking your head.

The word "nahu" is often expressed by adults from the *mbojoto* an underage child, or of the same age. The word "nahu" is formal, informal, and non-formal because of language terms that mean "saya, aku, dan gue," in which the correct language style is used in Indonesian, which is accurate and sounds using the word "saya" because it is formal, not means "aku" is not used in communication, let alone the style of language and structure like the word "gue," this is very unusual to talk about and very rude.

Uncomfortable/not calm, this idiom is only used when you're uncomfortable with someone who is not polite, with a face like something or someone, and immediately want to stay away.

The sentence meant that she (member told her friend about the discovery of a snake in her house this morning; she was afraid to see a snake; the purpose of the sentence above is to provide information as if to tell us to stay away and not approach a snake. There is not a Bimanese idiom in the sentence.

"mada" is interpreted in Indonesian as "me and I", which is the first pronoun in a language of association with peers, girlfriend, family, etc., whereas the word "I" is more formal and polite compared to me.

The researcher tried to interpret the sentence; the sentence above meant the speaker said something that she was late for college in the first hour; she thought that she was late, and

in reality, there were still many students who were late in attending this morning so, from the above sentence as if telling us to come on campus on time. The sentence discussed by the member above needs to be listed in the Bimanese idiom. In the language of Bima, there is the word '*mada and ita*,' whose meanings are different which means that I (*saya*) and you (*anda*), are mentioned when the speaker speaks with an older person, for example, "*mada ngaha wa u ta* (*saya makan dulu*; I will eat first), said "*ta*' according to people Bima (*dou mbojo*) when mentioned and put together with a sentence, the sentence will be polite while it is also said when talking to more people, so that interaction is better, and courteous, for example; "*wa'ura ngaha ta?*"(*sudah makan*; have you eaten)? That includes the question sentence.

Uncomfortable/not calm: This idiom is only used when you're uncomfortable with politeness, with a face like something or someone, and immediately want to stay away.

The meaning of the sentence above by speaker four is "*saya buat password dulu kalau gitu*." the purpose of the sentence above is that she wants to change her password to the new password so that other people do not easily activate her Android. The meaning is that she gives information to someone or a listener.

"*Saya belum buat KTM ku*" is the meaning of the sentence that the member gave about KTM (student card), which is that she is not making the student card, and she thinks she wants to have hers immediately (student card). Her partner to make.

The sentence extracted from the speaker and listener in the above-included speech act illocutionary act; the illocutionary act is a speech act defined as saying or informing something, which is related to the relationship by expressing something.

From the data presented above, the researcher uses a table to make it easier to know how to use the Bimanese idioms in social interaction. The table is as follows:

**Table 4.** The frequency of the kinds of Bimanese idioms in the second interaction.

Recording 2	Kinds of speech act	idioms found	Extract		Frequency use of idiom
			Speaker	listener	
	Illocutionary act	<i>Nahu, risih</i>	6	1	2
		<i>Mada</i>	7	1	1
		<i>Nahu, caru</i>	8,9,10	1	5
	Total				8

## Discussion

This section presents a discussion of the research findings. As mentioned in the previous chapter, two problem statements are proposed in this research. This research aims to know how Bimanese idioms are used by members at STKIP Taman Siswa Bima in social interaction and the kinds of Bimanese expressions.



The researcher used the theory of Ref. [10] to describe the kinds of pragmatic speech acts that refer to the first problem of this research. The several types of Bimanese idioms that the researcher has found by using the analysis of Ref. [11] about language style refer to the second problem of this research. The researcher found the data discussed in this chapter regarding the two issues of this research.

#### **A. The use of Bimanese idioms**

Regarding the first problem statement, the researcher found some kinds of used Bimanese idioms by members of LDK AL Muhajirin at STKIP Taman Siswa Bima in social interaction. The researcher has noted three interactions; by the collection, the researcher found 17 extracts that have been analyzed. The data finding was discussed by using the Bimsanese idioms [10].

From the total number of 17 Extracts among four interactions, 26 used Bimanese idioms, kinds of pragmatic speech acts; 5 illocutionary acts, 3 illocutionary acts, and 9 perlocutionary acts, 17 speakers, and 41 listeners. Bimanese idioms were dominated among other kinds of pragmatic speech acts, which are oriented by the speaker toward the expression face or the speaker's body language that he claims for himself. The speaker can satisfy the addressee's expressing language wants the listener.

Idioms are used not only as a language style but also to express the statement through actions and facial expressions. Students or members of LDK AL Muhajirin often use idioms, especially the Bimanese idioms. Still, they need to learn the meaning of idioms if they often interact using certain idioms, especially *dou mbojo*. So, we need to understand and learn the importance of idioms, types, and examples.

Regarding the first finding of this research, the use of records chosen by members and the record related to Directness, Directness is commonly employed by a speaker who has higher authority than the listener. Thus, the form is frequently uttered by a speaker who has a higher power or is more powerful than the listener. The use of the record interaction idioms Bimanese was reflected when the student spoke commands and advice to the other students. With the help of phrases and in everyday life, listeners can easily capture and understand the speaker so that they know and understand the context of the language according to the situation and conditions.

#### **B. Kinds of Bimanese idioms**

Regarding the second statement of the problem above, the researcher used the interview questions about 'A pragmatic analysis of Bimanese idioms'; it was designed to interview the member's communicative competence, especially about sociolinguistic competence in English communication. The interview questions consisted of 10 items; the first consisted of 8 questions that included general idioms and LDK AL Muhajirin student members. In this

interview process, the researcher took the tenth group of participants, consisting of five male students and five female members; this activity was from Thursday, March 26th, 2019, until Saturday, April 1st, 2018. Based on the members' interviews, the researcher got some of the idioms of Bimanese in their interaction by LDK AL muhajirin at STKIP Taman Siswa Bima. The Factors are Social status, Gender, and Situation.

1. Idioms of *Kalemboade* (be patient)

The First, *kalemboade* is meaningful: not easily discouraged. When we experience difficulties, such as a lack of money to pay tuition fees, people close to us always use the phrase, "*Kalemboade* from *e*, said the wise, patiently will become fertile." Or if a friend is hit by a death accident, people close to him always reveal that every person must die. In *nggahi Mbojo*: "*Kalemboade, ari e, aina ipi nangi, and humans to ma made ntene*" = No need to despair (cry) sister, because we humans are all dead!

The second, *kalemboade*, means not in a hurry. The reality shows that many of us completing a job are quickly finished. We want to get things done slowly. Yes, as a result, the results could be more satisfactory. To the person who worked hastily, it was suggested by someone else with the expression, "After friends, we cannot get a job in a short time." Here, it means taking your time to complete a job. *Nggahi Mojo*, "*Kalemboade lenga e, aina ipi huru-hara nari - nari mpa!*" Don't be too hasty (riot), friend; slow down! "

The third, *kalemboade*, means thorough and diligent. In terms of learning, for example, we are advised always to pay attention and understand fully what we learn. Learn not half-half or piece-piece. Education must be wholehearted. Therefore, people close to us usually say *Kalemboade* from learning requires extra hard work. In *nggahi Mbojo*, "*Kalemboade ari e, tanao kapo da ade'*". That is, knowledge is even more challenging!

The fourth, *kalemboade* means irritation or anger. When we collect debts from friends, our friends always postpone their payments, so sometimes our patience could be improved. So, we unconsciously explode in an instant. *Kalemboade, yes*, while pointing at our fingers before someone's eyes. In *nggahi Mbojo*, "*Kalemboade, cina e susah poda ku nahu ngge'e nggongga nahu e senai naiku*, means I am sorry many friends, every day I come, just to listen to the chatter of your patience!

The fifth, *kalemboade*, means humble yourself. When we offer something to friends, say giving an expensive gift, but actually, we say the *kalemboade* is all we can provide, far from the bottom of the heart of the recipient. Here, it is important to humble yourself. In *nggahi Mbojo*, we find the phrase, "*Kalemboade, akempa ma wara!*" This means that many are sorry; this is all from us! "

The sixth, meaningful *kalemboade*: sorry. In everyday life, we sometimes arrive late at a meeting. Therefore, we always apologize for our delay. In *nggahi Mbojo*, it is usually expressed as "*Kalemboade, mada wara si ngeri ke*" = A lot of forgiveness, I'm a little late.

The seventh, *kalemboade* means: rebuke-greet. Reprimand is a communication pattern that is very beneficial for others, as well as in Bima, admonishing - greetings are used in everyday life. For example, "*Kalemboade, ampoja eda angi Kamana, e*. That is," We are sorry we just met. "

## 2. Idiom of *mada*

'*Mada*' in Indonesian has many meanings, such as '*saya dan aku*', where the two words are the first person pronouns. In a language, speaking the word '*mada*' is very relative. Because in various regions, it has its meaning, for example, in the '*Mada*' Lombok region in the sense of '*tiang*,' while in Javanese, '*mada*' '*niku wrong*.' The use of words is sage, and then if we observe in presenting the word '*mada*,' we need systematic understanding.

## 3. Idiom of *nahu*

The word "*nahu*" is often expressed by adults from the *mbojo* to an underage child, or of the same age. The word "*nahu*" is formal, informal, and non-formal because of language terms that mean "*saya, aku, dan gue*" The correct language style is used in Indonesian, which is accurate and sounds using the word "*saya*" because it is formal, not means "*aku*" is not used in communication, let alone the style of language and structure like the word "*gue*," this is very unusual to talk about and very rude.

It is said that in the present era, the word '*gue*' is often communicated in social life through the use of the consonant. Even though viewed from the structure of the language, it is very unusual to use both children and adults, which raises a question.

'*Nahu*' is often used by young people from Bima when talking to people older than their age. Even though the language used is not people. In the term Bima (*mbojo*) the language '*wati taho na de kade*'e, aside from those who say the word '*nggomi*', this is the most impolite language a child uses towards a more mature speaker. The term '*nggomi*' in the Bima language means '*bahasa da bae labo kurang ajar*'.

## 4. Idiom of *ita*

Judging from the word *mada* (*saya*), the consonant of *ita* is almost similar in its vocabulary. '*ita*', if interpreted in Indonesian, has several meanings, such as '*anda dan kamu*.' Where the two consonants of the word are the second-person pronouns, on the contrary, the consonant of the term can also be interpreted as '*kau atau engkau*,' which means the second pronoun plural. Word *and dan kamu* have the same meaning. The word '*anda*' is formal, and the word '*kamu*' is informal. Usually the term '*anda*' is used when we

talk to people who are older than us and others. On the contrary, the word '*kamu*' can be used to discuss with friends or people who are more accessible than you.

#### 5. Idiom of *maja labo dahu*

*Maja labo dahu* is an idiom that means something different from others. The natural meanings are '*maja karena ncoki*' and '*dahu karena manga* and others.' But actually, he has the real meanings '*maja*, sorrow for your god,' and '*dahu*; fear your god because of your bad deeds,' which are related to god. This word is used for intermediaries first, according to old stories.

The study of local languages holds significant importance in the context of cultural preservation, understanding local communities, and linguistic development [12]. Local languages often serve as a critical element of cultural identity for a community. By studying local languages, we can comprehend and preserve the unique cultural heritage [13]. Furthermore, local languages reflect the local community's thought patterns, beliefs, and values [14]. By studying these languages, we gain insights into the lifestyle and worldview of the community. The exploration of local languages can contribute to the development of local educational programs, enhancing the understanding and participation of students in their learning [15]. Safeguarding the sustainability and diversity of regional languages ensures that each community's voice is valued and preserved in the broader cultural and linguistic landscape. Including local languages in educational curricula fosters a more profound understanding among students and promotes active engagement in the learning process [16]. Studying local languages is not only about linguistics but is intricately tied to cultural identity, societal values, and educational development. By recognizing the importance of local languages, we contribute to enriching and preserving the rich tapestry of global cultures and languages.

## Conclusion

This research has yielded two significant findings that shed light on the use and types of Bimanese idioms within the context of LDKAL Muhajirin at STKIP Taman Siswa Bima. Firstly, the research uncovered the active use of Bimanese idioms by members of LDK AL Muhajirin during various interactions. Analysis of 4 recorded interactions and 5 study sessions revealed 26 instances where Bimanese idioms were employed. These idiomatic expressions were associated with different pragmatic speech acts, including five illocutionary acts, three illocutionary acts, and nine perlocutionary acts. Furthermore, this linguistic phenomenon involved 17 other speakers and engaged 41 listeners, emphasizing the prevalence and significance of Bimanese idioms in the social discourse of the organization. Secondly, the study categorized these Bimanese idioms into distinct types, focusing on their importance in the Bima culture. The most frequently used idiom was "*kalemboade*" or "*lemonade*," followed by

"*maja*" and "*dahu*," which are considered typical idiomatic expressions among the Bima people and are often referred to as "*you mojo motto*." Combining these two idioms conveys meanings related to spirituality, the divine, and the moral and ethical values the *dou mbojo* community upholds.

Additionally, the research highlighted an idiom, "*ncewi mbei adem*," which has become increasingly unfamiliar to younger generations. Children and teenagers, in particular, have limited knowledge of this idiom, signifying a potential shift in language use and cultural understanding among different age groups. In essence, this research has not only documented the prevalence and diverse applications of Bimanese idioms. Still, it has also provided insights into the cultural and generational aspects influencing the usage and preservation of these idiomatic expressions. These findings contribute to our understanding of language dynamics within specific cultural contexts and the evolving nature of linguistic traditions among different age groups.

### **Conflict of Interest**

The authors declare that there is no conflict of interest.

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## Authors



**Ramli** is a lecturer at STKIP Tamansiswa Bima, located in West Nusa Tenggara, Indonesia. He specializes in English language education. He earned his master's degree in English Language Education from the State University of Makassar. He has contributed to several articles published in both national and international journals. (email: [ramlialfatih88@gmail.com](mailto:ramlialfatih88@gmail.com)).



**Ade Irma** is a lecturer at Musamus University in Merauke, Papua, Indonesia. Her expertise lies in the field of linguistics. She obtained her master's degree in English Language Education from Ahmad Dahlan University. Ade's experience with indigenous communities has made her an expert in linguistics, particularly in its application to community contexts. (email: [adeirmairfan@gmail.com](mailto:adeirmairfan@gmail.com)).