

## THE CONCEPTS OF *MANIS* AND *PAHIT* IN INDONESIAN EXPRESSIONS (COGNITIVE LINGUISTIC APPROACH)

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### Abstract

*Manis and pahit that are well known as the kinds of flavour are used by Indonesian to express experiences, thoughts, feelings, or anything in daily activities. It happens since special characters of these flavours have been structured in people thoughts. By means of this study, the writer attempts to describe kinds of meaning represented by Indonesian manis and pahit expressions and also describe things of life associated with manis and pahit in Indonesian expressions. The data are manis and pahit expressions found and selected randomly from several sources. The writer uses non participants' observation, and note taking techniques to present the data. Referential identity, distributional, reflective introspective and abductive inferential methods are also used to analyze the data. The result shows that manis and pahit in Indonesian expressions represent three kinds of meaning; connotative, metaphoric, and ironic. Manis and pahit in Indonesian expressions also associate with eleven things in life; condition, feeling, attitude, action, physical appearance, result, relationship, process, event, statement, and life.*

**Key Words:** *manis*, *pahit*, expressions, meanings, things of life

### 1. Introduction

*Manis* and *pahit* that are well known as the kinds of flavour are very common on people's tongues. People can taste these flavours through foods, drinks or other entities that have similar characters as these flavours have. Both tastes have converse characteristics somehow; *manis* is loved by people since it has delicious, tasty, nice, pleasant, and addictive characters, while *pahit* is not because it is uncomfortable, unpleasant, unsatisfying, unpalatable, and wary in tastes.

Based on *Kamus Besar Bahasa Indonesia* (2008), *manis* and *pahit* have several definitions; *manis* has

three definitions, whereas *pahit* has two definitions.

The first definitions of *manis* and *pahit* refer to the kinds of taste, while others tell other meanings. In this study, the writer identified the words *manis* and *pahit* used in Indonesian expressions are not kinds of taste anymore as the first definition explained, but *manis* and *pahit* here tend to mean things that are related to appearances, stories, experiences, attitudes, or speeches as other definitions on *KBBI* stated.

By means of this identification, it seems that Indonesian do not only use their experiences of perceiving *manis* and *pahit* to describe tastes of foods or drinks, but also express things they deal with in daily lives.

This is in line with Evans and Green (2006:46) who said that what we believe and imagine is only derived from our embodied experiences. It means that by using thoughts, people are able to relate the experiences of perceiving *manis* and *pahit* to the real things around.

As long as the writer knows Indonesian *manis* and *pahit* expressions, they actually represent different meanings. The meanings are not based *Kamus Besar Bahasa Indonesia* anymore. They might go beyond from their formal definitions, so that it needs to associate *manis* and *pahit* with the context around (Riemer, 2010:19). Moreover, the meanings might be only interpreted by understanding the conceptualization among two concepts within *manis* and *pahit* expressions (Lakoff and Johnson, 2003:5). Also, the meanings can be meant contrastive in which what is expressed means differently from what is intended (Griffiths, 2006:82).

## 2. Theories

### 2.1 Cognitive Linguistics

Cognitive linguistics is the new powerful approach of studying language that appeared in the last twenty five years. This approach differs from others since it views language as the reflection of humans' minds. This reflection shows patterns of language that is considered as the bridge connecting thoughts and ideas into the world. Thus, studying language via this perspective also means learning system of conceptualization, (Evans and Green, 2006:5). This paradigm also emphasizes that in studying language people might independently and

unconsciously learn language use, relate one thing to another, build up any information on their mind, and frame their experience with surrounded culture, (Fauconnier:1997). Cognitive linguistics is very useful in this study as the basic foundation to examine the concepts of *manis* and *pahit* which have been conceptualized in people thoughts.

### 2.2 Meaning

Meaning is the vital part of language. Language used in communication will be paralyzed without meaning within it. Riemer (2010:3) states "meaning is what language is for: to have a language without meaning would be like having lungs without air". It is clear to say that both language speakers and hearers need meaning in their interaction in which they can have good understandings each other.

Meaning itself is divided into two types; literal and non-literal meaning. Literal meaning is understood as straightforward or factual meaning. This meaning is also known as the meaning of dictionary, since language users can find any kind of words meanings in this source. Meanwhile, non-literal meaning is the kind of meaning that goes beyond from the literal one. Sometimes we need to involve our knowledge or imagination to reveal meanings behind words.

The way people express what they concern with in life though Indonesian *manis* and *pahit* expressions bring certain meanings. The meanings of *manis* and *pahit* expressions are not literal ones, due to *manis* and *pahit* in expressions do not describe foods or drinks

anymore. By means of the words *manis* and *pahit* used their expressions, it proves us that *manis* and *pahit* do not only have literal meanings, as *Kamus Besar Bahasa Indonesia* explained, but also have non-literal meanings. Non-literal meanings found in *manis* and *pahit* expressions show several specific meanings, such as connotative, metaphoric, and ironic.

### **2.2.1 Connotation**

Connotation belongs to non-literal meaning, since it is understood as the wide array of positive and negative association of words which is not based on dictionary's definition (denotation). Language users need to understand denotative meaning first before going to define connotative. Moreover, they also need to involve secondary factors, such as emotional force, formality level, and context around to reveal connotative meanings (Riemer, 2010:19). For example, the words 'childish', 'childlike', and 'youthful' have the same denotative but different connotative meanings. 'Childish' and 'childlike' have negative connotation as they refer to immature behavior of a person, whereas 'youthful' implies a lively and energetic person.

### **2.2.2 Metaphor**

Metaphor is known as the way humans understand a concept through another concept. A concept that is explained by other is usually called abstract concept. To The understanding of abstract concept by another concept is based on similarities those concepts have. How other describes abstract concept show the conceptualisation within metaphorical expression. This is

what is reflected by Indonesian *manis* and *pahit* expressions in which people conceptualize abstract concepts with others.

Lakoff and Johnson (2003) states "*metaphor is not just a matter of language, that is, of mere words*". It means metaphor do exists not only in literature or rhetoric, but also in all aspects of societies. According to Goatly (1997:166), metaphor is used to make a variation of sentence. It can be used to reinforce the reader's imagination toward the world. It therefore can be said metaphor is considered as a 'minds' system' that lays on people's conceptual system.

Theory of conceptual metaphor views that metaphor has two conceptual domains where one of them will be explained by another domain. Those domains are *source domain*; the matter that explains target domain, and *target domain*; the term explained by *source domain* (Kovecses, 2002:4).

### **2.2.3 Irony**

Irony, according to Griffith (2006:82), is part of figurative speech that cannot be meant as literal meaning, but the antonym one. Riemer (2010:21) gives example through the expression "You're a very tidy cook, I see". This expression said by Brenda to Peter who just spilled spaghetti carbonara over floor. By means of this expression, Brenda doesn't literally mean that Peter is a cleanly cook, but the fact says otherwise. What she actually means is the opposite of that expression. She attempts to draw attention to the fact that actually Peter is *not* been a neat cook.

## **2.3 Embodiment**

Cognitive linguists states that our thought embodies meanings of language which means that language speakers are going to deliver intended meanings to hearers' through their bodily experiences (Evans and Green, 2006:45). The term 'body' in 'embodiment' is viewed as the way people treat every kind of behaviour as body interaction towards the world. The experiences of the world get people to embody 'concepts' in the minds. Evan and Green (2006:46) state that one of the functions of embodiment is to give the ideas and the basic of reality of what we talk and think about. It means that words, what we believe and imagine that might be spitted out, are only derived from our embodied experience.

Conceptual structures *manis* and *pahit* derived from embodiment are encoded and externalized by language system. Language system provides many kinds of meanings that are hidden within expressions delivered by language speakers (Evans and Green: 2006:178-179).

### 3. Method

The writer uses non participants' observation, and note taking techniques to present the data. Referential identity, distributional, reflective introspective and abductive inferential methods are also used to analyze the data.

### 4. Result and Discussion

There are two points in this section. Meanings that consist of kinds of meanings represented by *manis* and *pahit* expressions is the first point. The second one is Associative that explains things of

life that are associated with *manis* and *pahit*.

#### a. Meaning

##### 1. Connotative Meaning

Connotation is the wide array of denotation. This kind of meaning is frequently used in daily interaction to make lively communication among language users. The aim of using connotation is sometimes to create positive or negative impressions. In this research article, the writer has connotative meanings in some *manis* and *pahit* expressions, as follow:

- (1) *Dulu duduk manis, sekarang duduk pesakitan*  
 ago sit sweet now sit  
 convict

It was easy life, now it turns bad

[politik.kompasiana.com](http://politik.kompasiana.com)

Based on *Kamus Besar Bahasa Indonesia* (2008), *duduk* can be meant as lower the body by resting on the butt, studying, truth, location, marrying/engaging, or staying. However, by understanding those definitions, there are no literal meanings of *duduk* that correspond to define *duduk* in (1). Therefore, *duduk* in this way belongs to non-literal meaning that is connotative meaning.

The word *manis* that comes after *duduk* indicates association of both words. This association refers to negative one, since the explanation accompanying the expression in (1) told facts related to *duduk manis*.

By looking at the context, the writer defines *duduk* in (1) as the way people have desired positions in working place that are as functionaries in government offices. Meanwhile, *manis* refers to several nice things caused by good positions

in working place. These nice things are luxurious facilities such as air-conditioned room, pleasant chair, private driver and secretary, glamour car and official residence. These facilities also get them to have good reputation in the community somehow. In addition, those who work in government office get high salaries plus outstanding allowances.

The simple explanation of both words, *duduk* and *manis*, implies negative association of *duduk manis*. This can be interpreted by *duduk pesakitan* in other part within (1) as the effect of *duduk manis*. It therefore can be said that the negative connotation of *duduk manis* implies the malfeasance in working place in which people use their good positions to get benefits (money and treasures) for themselves.

(2) ...pengawas *manis-manis* saja  
 dalam ruangan...  
 supervisor sweets only in  
 room  
 ...supervisors are just quietly in  
 the rooms...

(Spoken by Nia KW.)

As the writer stated before, *manis* has three literal meanings; sugar/honey tastes, pretty, or captivate. None of them can refer to *manis* in (2). Thus, the meaning of *manis* here can be categorized as the non-literal one which is connotative meaning.

In this expression, the speaker mentioned *manis* twice that might imply positive association among words. The first *manis* connotes behaviour and manners, whereas the second one refers to nice and appropriate things. By drawing attention to the context of expression

in (2), the write reveals that the positive association of *manis-manis* in (2) means nice and appropriate manners. This interpretation is in line with the whole context of (2) where the speaker said *manis-manis* to refer to certain attitudes that should be behaved by supervisors during the test. Certain attitudes here are the act of being calm, stable, and focused. These manners are certainly logical for supervisors in which they can focus on the students. Thus, it can be said that the positive connotation of *manis-manis* in (2) means calm, stable, and focused attitudes that should be acted by supervisors while overseeing the test.

### (3) *Pil Pahit* Angelina Sondakh-VONIS

Hukuman MA  
 malah ditambah-

Pill bitter -Verdict  
 punishment Supreme Court  
 instead added-

plus denda Milyaran  
 plus fine billions

It is a bitter pill for Angelina  
 Sondakh – being fined for five  
 billion in addition to the  
 punishment

(<http://www.youtube.com/>)

*Pil* can be meant as the packaging of drug that is small and solid granule or drug that is formed as small grains of solid (Kamus Besar Bahasa Indonesia, 2008). In this expression, *pil* comes together with *pahit*. These words are tied in a phrase *pil pahit*. The phrase *pil pahit* itself is also available in KBBI (2008) that means defeat, loses, or disappointment. However, these definitions do not fit to mean *pil pahit* in (3), so that *pil pahit* here does not belong to literal meaning, but non-literal one; connotative.

The connotative meaning of *pil pahit* in (3) is the negative association of *pil* and *pahit*. By paying attention to the context of (3), the writer interprets *pil pahit* as the harmful effects of breaking law. The harmful effect refers to additional punishment from Supreme Court that is paying fine and being sentenced in longer period. This effect is guaranteed by Angelina Sondakh, the one who is mentioned in (3). The way she gets the harmful effects is caused by corruption case she deals with.

The harmful effect as the meaning of *pil pahit* is interpreted by involving the writer's emotional force. The writer assumes the punishment given by Supreme Court is very severe enough for Angelina, even when it is added. The writer is able to feel what Angelina and family feel facing these effects. They might feel depressed, down, and disappointed facing these effects. That is why, the writer means *pil pahit* as the harmful effects.

## 2. Metaphorical Meaning

As the part of non-literal meaning, metaphors are also found in some *manis* and *pahit* expressions. This indicates that people are able to create another variation of meanings in delivering intentions within communication. By the help of their cognition, people can interpret, process, conceptualize things around, and create such metaphorical expressions as follows:

- (4) ...*uangnya manis jadi cepat habis*.  
 money sweet so quick over  
 ...easy money gone quickly.  
 (Spoken by Fatmawati)

In (4), *uang* that means as the entity of medium exchange in the form of banknotes, gold, or metal (KBBI, 2008) is the word explained by *manis*. *Uangnya manis* cannot be meant literally, because there are no medium exchanges that can be tasted by the tongue. So, it is clear enough that the meaning of *uangnya manis* belongs to nonliteral one which is metaphorical meaning.

Metaphorical meaning indicates conceptualizations in which a concept can be understood through another concept. In this way, *uang* is the concept that is understood by means of the concept of *manis* in sugar. The conceptualization of *uang* and *manis* shows the similarities of characters among them that are pleasant and addictive.

As the main medium exchange, *uang* is certainly the pleasant thing. The presence of this thing might make the speaker feel contented, due to they could fulfil all her needs by spending *uang* as well as she enjoys the delicious of pleasant tastes in sugar. In addition, the speaker spends money easily as well as she is addicted to consume the taste of *manis*. It seems that *uang* has pleasant stimuli that could be tasted by the tongue as sugar does. So, it can be said that the metaphorical meaning of *uangnya manis*... in (4) is the pleasant and addictive of medium exchange that gives impact on the speaker to expend it quickly.

- (5) ...*keputusan pemerintah untuk menaikkan harga bahan bakar minyak*  
 decision government for  
 increase price material toasty  
 oil



*bersubsidi merupakan pilihan yang pahit namun harus diambil...*

subsidize constitute choice part.  
bitter but should taken

...It is a hard decision still the  
government has to increase the  
price of subsidized fuel...

([www.antaranews.com](http://www.antaranews.com))

The expression in (5) also represents metaphorical meaning showed by the phrase *pilihan yang pahit*. The word *pilihan* itself means a way or an effort that can be chose to decide something (KBBI, 2008). By means of this literal definition, it is impossible to interpret *pilihan yang pahit* as the literal meaning, because *pilihan* is not the concrete thing that can be tasted by tongue. Since the meaning of *pilihan yang pahit* is metaphoric, the conceptualization can be revealed. *Pilihan* (target domain) is conceptualized with an entity that tastes *pahit*, like herb. It means the abstract concept of *pilihan* can be understood through the concrete concept of *pahit* in herb (source domain).

In (6), *pilihan* refers to the way government decides the increasing of subsidized fuel prices. By means of the conceptualization among *pilihan* and *pahit*, it is revealed that there are the same characters between *pilihan* and *pahit* in herb, such as uncomfortable, unpleasant, and unsatisfying.

The decision chosen by government is considered as the uncomfortable one. It might cause uncomfortable condition such as protest from societies everywhere that causes traffic jam and direct actions. This way is also unpleasant and unsatisfying, due to the price of

other things would rise too. It gets people disappointed and unhappy as well as they do not like to enjoy the taste in herb.

It therefore can be said, the metaphorical meaning of *pilihan yang pahit* in (5) is the uncomfortable, unpleasant, and unsatisfying way of raising the subsidized fuel price chosen by the government.

### 3. Ironic Meaning

Another non-literal meaning represented by *manis* and *pahit* in Indonesian expressions is ironic. This meaning implies some things expressed conversely within expressions.

(6) *Sangat harmonis . . . Air PAM mati, mesin pompa air ngadat . . . Maniizzzz .*

Very harmonious water tap die  
machine pump water crashes sweetttt

It is very great.... the tap water not  
working, the pump water machine broke...  
sweet

(Arida-facebook.com)

One of *manis*'s definitions is captivate (KBBI, 2008). The writer considers this simple definition is appropriate to refer to *Maniizzzz* in (6). However, the whole context of (6) does not support this meaning. It is told the incidents in household caused by the malfunction of tap water and water pump at the same time. It is actually horrified when the main water sources suddenly get off, but it is considered as the harmonious ones. The phrase *Sangat harmonis* which mean coherent and attractive and the word *Maniizzzz* that means lucky and pleasant are the evident words that show contrast condition. Therefore, the ironic meaning of *Maniizzzz* in (6) is the lucky and the attractive incidents

caused by the malfunction of water sources.

## b. Things of Life

There are eleven things of life associated with *manis* and *pahit* in Indonesian expressions. To describe the things associated with *manis* and *pahit*, the writer uses embodiment theory proposed by Evans and Green. It is because the writer views Indonesian people produce *manis* and *pahit* expressions as the representation of their bodily experiences that have perceived *manis* and *pahit* flavours.

### 1. Condition

In (1) the word *duduk* represents people positions as functionaries in government office. The position in working place implicated by (1) is strongly depicted by the word *manis*, since the conceptual structures of *manis* (delicious, comfortable, pleasant, nice, and addictive) have been minded on the author's thought. By the conceptual structures of *manis*, it can be revealed that the positions of people are in comfort conditions. They, who worked as functionaries with high position, certainly have a fine reputation, a good salary, and pleasing facilities. Thus, *duduk manis* in (1) associates with the comfort conditions in working place experienced by some people.

(7) *Pil Pahit yang Harus Ditelan, Ahmad Dhani: Sebagai Ujian Bukan Hukuman*

Pill bitter part. must swallowed  
as test not punishment

It is a bitter pill for Ahmad Dhani : it should be taken as a test not a punishment

[m.menit.tv](http://m.menit.tv)

The expression in (7) shows us that *pil* is the word explained by *pahit*. Both words are in one phrase

which its existence can be found in dictionary. The phrase *pil pahit* can be meant as disappointment (KBBI, 2008).

By means of the context in (7), disappointment implied by *pil pahit* refers to certain condition. The certain condition is the bad one, since Ahmad Dhani, the one mentioned in (7), has to accept consequences of the deed of his son. The consequences are legalized punishment from the law and also negative responses from surrounding people.

The way the author portrays the bad conditions for Ahmad Dhani is the involvement of perceiving *pahit* experiences. Some conceptual structures of *pahit* such as uncomfortable, unpleasant, unsatisfying, and wary are expressed to describe such unwanted conditions in Ahmad Dhani's life. It proves us that those conceptual structures have been encoded and externalized by language system to be associated with the certain conditions. In other words, *pil pahit* in (7) associates with the bad conditions for Ahmad Dhani as the consequence of breaking the law.

### 2. Feeling

(8) *Kesetiaan Menambah Manisnya Cinta*

Loyalty add sweet  
love

Loyalty makes the sweeter love

[www.facebook.com](http://www.facebook.com)

The expression in (8) asserts that the existence of *manis* is to explain *cinta*. Related to *cinta*, *manis* can be meant as perfect, beautiful, pure, and holy innermost. These interpretations are agreed with the literal meaning of *cinta*, which is the feeling of liking someone (KBBI, 2008).



Based on its context, *cinta* is going to be prettier if there is an endorsement. Here, the author mentions *kesetiaan* as the only endorsement to make *cinta* prettier. *Kesetiaan* is meant to be a sincerity of being honest by obeying spoken words that can be showed by attitudes and actions. *Kesetiaan* might be behaved by keeping love or not hurting people.

It seems that the author has involved his bodily experience in tasting *manis* to express the way he views *cinta*. The special characters of *manis* derived from his experience are processed by system of language to describe *cinta*.

Therefore, *manisnya cinta* in (7) associates with the prettier feeling that can be owned by having *kesetiaan* (faithfulness) within it. The loyalty is going to make love more stunning and more amazing, providing those who confess to love each others have it.

(9) *Pahitnya asmara, semua kenangan kita  
berdua tak sedikit pun  
kau ingat*

Bitter love all memory we  
both not little also  
you remember

The bitterness of romance, of all the  
memories we shared you  
remember nothing

(Tim-Pahitnya Asmara lyric)

In (9), *asmara* is the word linked to *pahit*. *Asmara* is known as the pleasure feeling towards opposite sex (KBBI, 2008). This feeling is amazing because it can make people feel up and cheerful.

By having the conceptual abstracts of *pahit* (unpleasant, uncomfortable, unsatisfying, and wary) in the mind, the speaker of (9)

is able to associate them with the way he feels *asmara*. It seems that the amazing feeling of *asmara* becomes unpleasant and wary. This interpretation can be revealed through the phrase *semua kenangan kita berdua tak sedikit pun kau ingat* that indicates deep disappointment. Thus, it can be said that *pahitnya asmara* in (9) is associated with the unpleasant and wary feelings (disappointed, frustrated, fed-up, annoyed, and hurt).

### 3. Attitude

In (2), *manis* is mentioned twice after the word *pengawas*. *Manis* associates with an attitude suggested by the speaker to *pengawas*. The way the speaker describes an attitude derived from her embodiment. Such special characters of *manis* (delicious, pleasant, addictive, nice) have been minded on the speaker's mind then they are encoded to represent an attitude in (2).

As stated above, *pengawas* is the word that comes firstly before *manis*. In this way, *pengawas* is the teachers who have duties to supervise students. They are asked to stand by in the room test in order to oversee the implementation of the test.

By means of the word *manis-manis*, the speaker intends to address the attitude should be behaved by *pengawas* which is the way of being calm, relaxed, and focused during overseeing students in the test. Thus, *pengawas manis-manis* in (2) associates with the attitude of being quite, stable, focused, and assured acted by *pengawas* in the final test.

(10) *Seorang pejabat Amerika telah  
mengkritik tawaran Iran  
untuk lebih terbuka*

Somebody official American already  
criticize offer Iran for more  
open

*tentang kegiatan nuklirnya sebagai  
sikap manis yang tidak  
menyelesaikan*

about activity nuclear as  
attitude sweet part. not  
resolve

*masalah internasional*

problem international

An American official criticized the  
offer made by Iran to be more open  
about their nuclear activity, saying  
that this sweet attitude will not solve  
any international issues.

[www.voaindonesia.com](http://www.voaindonesia.com)

As well as *manis* in (2), *manis* in (10) also associates with an attitude. Here, the author is able to express the concepts of *manis* as the result of his/her experience to refer to an attitude. The intended attitude is showed by the word *sikap*.

*Sikap* itself can be meant as an action that is based on conviction (KBBI, 2008). In (10), the action is carried out by Iran that offers the nuclear program to United States. This offer is the good attitude, since it might keep bilateral relationship among those countries. In other words, *sikap manis* in (10) that follows *sikap* associates with the gracious attitude of Iran to offer nuclear program to United States.

#### 4. Action

(11) “Pesan aku untuk Anas, lakukan seperti Andi, duduk manis di boncengan,”

Message I for do  
as sit sweet in back rack

“My words for Anas, do it like Andi,  
sit quietly on the ride,...

[\(http://news.liputan6.com/\)](http://news.liputan6.com/)

In (11), *duduk* is the word that is explained by *manis*. In this context, *duduk* does not mean as KBBI

defines. It refers to the action of being obedient to the applicable law.

By deriving some conceptual structures of *manis* (delicious, nice, pleasant, comfortable, and addictive) from embodiment, the speaker can express the action of being obedient through the word *manis*. Related to the action of being obedient, *manis* refers to the way of being cooperative, coordinated, and collaborative. Thus, it can be said that *duduk manis* in (11) associates with the action of being cooperative, collaborative, and coordinated.

(12) *Desi Ratnasari mendapat sambutan manis.*

Desi Ratnasari get response  
sweet

Desi Ratnasari is welcomed sweetly.

[Kapanlagi.com](http://Kapanlagi.com)

*Manis* in (12) also associates with an action. It is interpreted by the word *sambutan* that exist before *manis*. The way the author expresses (12) is the result of his bodily expression of tasting *manis*. The conceptual structures of *manis* (delicious, nice, pleasant, comfortable, and addictive) are derived from embodiment to mean an action in (12). By having those conceptual characters in the mind, *manis* in (12) can be meant as welcome, friendly, and gracious.

*Sambutan* is the word linked to *manis*. It means as the acceptance/ the reaction toward something/someone (KBBI, 2008). Here, *sambutan* is the action showed for Desi Ratnasari.

So, *sambutan manis* in (12) associates with the welcomed action of accepting someone/Desi Ratnasari) in gracious ways

(preparing the place, having joys and enthusiastic ways in shaking hands, and draping flowers)

## 5. Physical Appearance

- (13) ...*legit banget tuh cowok...*  
sweet very that boy  
...that boy is really sweet...

(FTV, 16 Feb 2014)

In (13), the word *legit* that is synonymous to *manis* associates with physical appearance. By deriving the conceptual structures of *legit* from the tongue experience, the speaker intends to express such physical appearance by means of the word *legit*. Related to physical appearance, *legit* can be meant as cute, perfect, interested and good looking.

In this case, *cowok* is the thing that has such physical appearance, since it refers to human. Based on *KBBI*, *cowok* is the term for young men (2008). This term is very familiar for Indonesian to call such men who have not married yet.

So, it can be said that *legit* in (13) associates with the perfect, manly, and handsome young men who might make the speaker addicts to look at continually.

## 6. Result

- (14) *Medali Perak Sebagai Kado Manis Team Bulutangkis Junior Untuk Hari Sumpah*

Medal silver as gift sweet  
team badminton junior for day  
oath Pemuda.  
young

The Silver Medal is a sweet gift from Junior Badminton Team for the *Sumpah Pemuda* day

([olahraga.kompasiana.com](http://olahraga.kompasiana.com))

In (14), *kado* is the word explained implicitly by *manis*. *Kado* is a kind of present surprisingly

given to someone/people in certain occasion (*KBBI*, 2008). The present here clearly refers to silver medal as the result of badminton competition won by Junior Team of badminton.

In this sense, *manis* associates with *kado* (silver medal) in which it is as the result of badminton competition. By associating with result, *manis* here can be meant as surprised, wonderful, and proud. These meanings are the representation of conceptual structures of *manis* (delicious, nice, pleasant, and addictive) derived from embodiment. It thus can be said, *kado manis* associates with the surprised and wonderful result (silver medal) of winning the badminton competition.

## 7. Relationship

- (15) *Hubungan Manis antara Conan Edogawa dan Haibara Ai.*

Relationship sweet between

and

The sweet relationship between Conan Edogawa and Haibara Ai.

(<http://blackhiden.blogspot.com/>)

One of Indonesian *manis* expressions that associates with a relationship is in (15). The happening relationship unveiled by the phrase of *hubungan manis*. The author involves the special characters of *manis* to mean the way Conan and Haibara have a romantic friendship. The conceptual characters such delicious, nice, pleasant, comfortable, and addictive are encoded and externalized by language system to address the way Conan and Haibara frequently passed several moments together. The first time they met in the school, Haibara greeted Conan then she sat down

beside him. They also usually resolve a case in their school together as well as Conan always accompanied Haibara go home until he gave his jacket to cover Haibara's body got Haibara secretly to love Conan. In other words, *hubungan manis* in (15) associates with the romantic friendship among Conan and Haibara.

(16) *Pahitnya hubungan jarak jauh tak hanya dialami oleh mereka yang pacaran.*

Bitterness relationship distance far not only face by they part. courtship.

*Tapi, Krisdayanti pun mengalaminya*

But, also face

The bitterness of long distance relationship is not only experienced by those who have not gotten married yet but also by Krisdayanti.

([kapanlagi.com](http://kapanlagi.com))

The author of (16) writes '*pahitnya hubungan jarak jauh...*' to vomit the way Krisdayanti dealt with her relationship that is in the long distance. Long distance relationship is regarding the different places where the couples live separately, but they still hold the commitment to be one in the relationship. This relationship might certainly encounter many obstacles and difficulties because of the different places, rare meeting, difficult interaction, and misunderstandings. These things are faced by Krisdayanti, due to she lived in Jakarta while her husband in Dili. They just could chat via mobile phone, face to face via Skype, and even more Krisdayanti had to stay with the children only. These are what *pahit* addressed by the author.

How the author expresses what Krisdayanti experiences in her long

distance relationship is clearly defined in the way language system changed secretly the conceptals of *pahit* (unpleasant, uncomfortable, unsatisfying, and wary) to describe such difficult ways in holding interaction in relationship. So, it can be inferred that *pahitnya hubungan jarak jauh* in this context associates with the obstacles and the difficulties things: living separately, communicating difficulty, and lack of togetherness, in relationship.

## 8. Process

(17)..*pahitnya kehamilan yang tidak dikehendaki..*

bitterness pregnant part. not unexpected

..the bitterness of unexpected pregnancy

(spoken by Muzayannah)

In (17), process is one of things of life that is associated with *pahit*. The process is showed by *kehamilan* that means having young developing inside the womb experienced by women. A woman will be called as the perfect one if she can have one of the important phases in life, namely pregnancy. This thing is highly coveted by those who have been married and need also new thing that is children.

However, those cases above do not occur in (17), since the speaker mentions *pahit* in her expression. *Pahit* that associates with *kehamilan* refers to undesirable process that runs into someone who actually does not want to be pregnant.

By viewing and understanding the expression in (17), it can be said that there is also language user who tries to manifest the bodily experiences in tasting *pahit* to express unwanted pregnancy.

Therefore, *pahitnya kehamilan* in (17) associates with the unwanted process of pregnancy that should be experienced by someone.

## 9. Event

(18) ...*berangkat dari pengalaman pahitnya semasa muda.*

Start from experience bitter  
when young  
...learnt from his bitter experience of  
young age.

(<http://edsus.tempco.co>)

*Pengalaman* that means past events is the word implicitly explained by *pahit*. *Pengalaman* refers to some events experienced by someone when he was young. He faced such discrimination in which people around did not welcome his presence.

By understanding the concepts of *pahit* (unpleasant, uncomfortable, unsatisfying, and wary), it can be revealed that *pahit* in (18) means sadness and miserable. These ways are interpreted by the explanations accompanying the expression in (18) that are discriminations faced by someone in his past life. Therefore, *pahitnya pengalaman* in (18) associates with some past events (discrimination) in someone's life.

## 10. Statement

(19) *Oh ternyata janji para Caleg Pemilu begitu manis.*

In fact promise suffix  
candidate election so sweet  
How sweet the words of the  
election candidate

(<http://rumaysho.com>)

In the sense of (19), *janji* that means the way someone will certainly do something is the thing associated with *manis*. *Janji* can be meant as statement said people. Here, *janji* is uttered by legislative

candidates. They who run for legislative candidates gave many statements in some ways to make people sure to choose them.

In the context of this expression, the author do not mention the details of legislative candidates' statement, but it is usually about free fee of health and education, no-corruption, welfares, subsidies, high salaries, and many others. Those things are very common uttered by legislative candidates in their campaigns to get the attentions of the masses.

However, with his mind and his experiences of tasting *manis*, the author can describe *janji* in (19) through the word *manis*. He just changes the conceptual traits of *manis*, delicious, tasty, nice, pleasant, and addictive to describe *janji* in which it refers to good things uttered by legislative candidates. Thus, *janji manis* in (19) associates with the beautiful words said by legislatures' candidate.

## 11. Life

(20) *Bonus gaji tiap bulan, hidup saya jadi manis.*

Bonus salary each month, life I  
become sweet  
Bonus of salary every month, my life is  
sweeter

([www.batukecubung.com](http://www.batukecubung.com))

The expression in (20) shows us that *manis* is connected to the word *hidup*. *Manis* refers to the life of the speaker that is prosperous, happy, comfortable, wonderful, and peaceful. These things might be not felt by the speaker in his previous life. The reason why the speaker felt up recently is closely related to his financial aspect that is better than before. This matter comes from the



phrase *bonus gaji* mentioned by the speaker in the initial expression.

*Bonus gaji* is additional money that is given to someone as a reward because of good works he did. The speaker seemed just given his extreme efforts for his jobs, so that he got bonus of salary.

Such conceptual structures of *manis*; pleasant, delicious, tasty, nice and addictive are presented to describe such better things in the speaker's life. So, *hidup manis* in (21) associates with the prosperous, happy, comfortable, wonderful, and peaceful life.

(21) *Tak peduli seberapa pahitnya kehidupan kita di masa lalu, kita bisa memulainya*

Not care how bitter life  
we in time past, we can start  
*lagi dengan hari ini.*  
again with day this

No matter how bitter our life in the  
past is, we can always begin a  
fresh day today.

(facebook.com)

In the expression (21), *kehidupan* is the word which is directly related to *pahit*. The definition of *kehidupan* itself is not much different from life that is the existence of individual human beings in which they birth, breath, grow, communicate, and work.

In (21), the existence of *pahit* is to describe parts of life that might feel comfortless, sad, miserable, unpleasant, and sorrowful. These ways are derived from some conceptual characters of *pahit* that have been minded in the author's mind. It proves us that the concepts of *pahit* expressed in *pahit* expression can associate with part of life. Therefore, it can be said that *pahitnya kehidupan* associates with

the sorrowful and comfortless part of life.

## 5. Conclusion

By analyzing the data found, the writer concludes that the concepts of *manis* and *pahit* in Indonesian expressions represent three kinds of meanings; connotative, metaphorical, and ironic. Connotative meaning leads to the way people associate the dictionary meaning to the context around. This meaning is represented by the word *manis* and *pahit* in expressions.

Meanwhile, metaphorical meaning shows us how people conceptualize two entities through *manis* and *pahit* expressions. This indicates that metaphor does really exist in daily life as not the matter of language, but rather the part of humans' cognition. Besides, *manis* expression that reflects ironic meaning is the remarkable way of people to tell what they face in contrast ways, since the intended meaning is the antonym of the explicit one.

The writer also concludes that *manis* and *pahit* in Indonesian expression associate with things of life. This shows us that the experiences of Indonesian in perceiving *manis* and *pahit* can be associated with condition, feeling, attitude, action, physical appearance, result, relationship, process, event, statement, and life.

In addition, it is also revealed that Indonesian considers *manis* as the good things. This reflects in *manis* expressions in which those meanings refer to something nice, pleasant, and contented. Meanwhile, *pahit* is considered by Indonesian as the bad things, since the intended



meanings revealed in *pahit* expressions tell the negative ones (sad, miserable, unwanted, and unsatisfying).

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