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ANALYSIS OF ANGRY EXPLOSIONS IN DELI MALAY: A STUDY OF NATURAL SEMANTIC METALANGUAGE

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis makna kata-kata makian dalam bahasa Melayu Deli melalui teori Natural Semantic Metalanguage (Bahasa Semantik Alami/BSM). Fokus kajian diarahkan pada bentuk metafora dan sindiran yang merepresentasikan ekspresi kemarahan masyarakat Melayu Deli di kota Medan dan sekitarnya. Data yang dikaji berupa tuturan lisan yang diperoleh dari penutur asli berusia di atas 40 tahun yang menggunakan bahasa Melayu Deli dalam kehidupan sehari-hari. Teknik pengumpulan data dilakukan dengan metode simak, menggunakan teknik lanjutan berupa simak libat cakap dan simak bebas libat cakap. Analisis data dilakukan dengan teknik pemisahan unsur semantik dan penjelasan (explication) berbasis BSM untuk mengungkap makna asli dari setiap bentuk makian. Hasil penelitian menunjukkan bahwa makian yang muncul dalam kondisi marah dalam bahasa Melayu Deli tidak hanya berfungsi sebagai pelampiasan emosi, tetapi juga mencerminkan nilai budaya lokal dan sistem kognisi masyarakatnya. Makian tersebut secara sistematis memanfaatkan referensi linguistik seperti bagian tubuh, istilah kekerabatan, hewan, profesi, dan aktivitas sosial, yang dalam struktur makna aslinya memiliki arti seperti “buruk”, “melakukan”, “merasakan”, “mengetahui”, dan “terjadi”. Teori BSM memberikan kontribusi penting dalam mengidentifikasi unsur makna universal dan sekaligus menjelaskan kekhasan budaya dalam ekspresi linguistik masyarakat Melayu Deli. Dengan demikian, penelitian ini memperkuat posisi BSM sebagai teori yang efektif dalam menjelaskan hubungan antara bahasa, emosi, dan budaya dari perspektif semantik lintas bahasa.

Kata Kunci: kata makian marah, Melayu Deli, bahasa semantik alami

Abstract

This study aims to describe and analyze the meaning of swear words in Deli Malay through the theory of Natural Semantic Metalanguage (MSA). The focus of the study is directed at the forms of metaphors and allusions that represent the expression of anger of the Deli Malay community in the city of Medan and its surroundings. The data studied are in the form of oral speech obtained from native speakers aged over 40 years who use BM Deli in everyday life. The data collection technique was carried out using the listening method, with advanced techniques in the form of listening with conversation and listening without conversation. Data analysis was carried out using the MSA-based semantic element and explication separation technique to reveal the original meaning of each form of swearing. The results of the study show that angry swearing in Deli Malay does not only function as an emotional release, but also as a reflection of the local cultural value and cognition system. The swearing systematically utilizes linguistic references such as body parts, kinship terms, animals, professions and social activities, which have the meaning of “bad”, “doing”, “feeling”, “knowing”, and “happening” in the original meaning structure. The MSA theory makes an important contribution in identifying universal meaning elements and at the same time explaining cultural specificities in the linguistic expressions of the Deli Malay community. Thus, this study strengthens the position of MSA as an effective theory in explaining the relationship between language, emotion, and culture from a cross-linguistic semantic perspective.

Keywords: angry swear words, Deli Malay, natural semantic metalanguage

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1. INTRODUCTION

Language is always present in every human activity and is a central element in culture ; Parwati: 2018). Language is not only a means of communication, but also a symbol of cultural identity and a means, a society that uses language to distinguish itself from other groups and convey (Wijana & Rahmadi, 2013:3)cultural values that are passed down from generation to generation (Foley, 1997). Language also plays an important role in preserving local wisdom, including in verbal expressions such as swearing.

One of the ethnic groups that has a wealth of linguistic expressions is the Deli Malay community, who live on the east coast of North Sumatra, especially in the city of Medan and its surroundings (Laudra et al ; 2021). The Deli Malay culture that grew from the Deli Sultanate is known for its unique language arts, including the use of curses or insults uttered with language full of metaphors, similes, and low intonation as a form of emotional control in accordance with cultural and religious norms.

Swearing in Malay (BM), especially the Deli dialect, is not expressed in a high tone or harsh language but rather more often in the form of figures of speech that are full of cultural values, such as the words "maka ulat nangka" to refer to someone who cannot keep quiet, or "tinggi sebenang" to refer to someone who is arrogant. The use of these swear words is an important part of communication and the formation of group identity. However, these forms are now starting to be marginalized by the dominance of Indonesian and social media which influence the language style of the younger generation.

Studies on swearing in BM Deli are still very limited. Previous studies have discussed swearing in other languages, such as Madurese (Indrawati, 2006), Batak Angkola (Daulay, 2000), Karo (Perangin-angin), and Pontianak Malay (Lubna, 2016). In fact, BM Deli has its own uniqueness in the pattern of expressing emotions through swearing, especially in terms of lexical,

pragmatic function, and local cultural values contained therein. Thus, there needs to be an in-depth study of the form and meaning of swearing in BM Deli so that the cultural richness is not lost.

To analyze the meaning of the swear words accurately, this study uses the Natural Semantic Metalanguage (MSA) approach pioneered by Wierzbicka (1996). This theory combines philosophical and empirical approaches in the realm of linguistics and analyzes meaning reductively using primitive semantics. MSA can reveal the original meaning of the expression of words in expressions or words in swear words and explain their semantic structure explicitly and cross-culturally (Goddard, 1996; Mulyadi, 2012). The use of MSA in this context is an important contribution to the study of cultural semantics, because it is able to describe local meanings with a universal approach.

In the context of emotional expression, especially anger, each culture has a unique way of conveying it through language. Research conducted by (Talino et al., 2016) shows that the Malay community of Pontianak expresses anger with expressions such as *beleter*, *nyumpah*, *ngambol* , and *pendek tongkeng* . These curses represent the cultural identity of the Pontianak community, which is often used indirectly to avoid open conflict. This research is important as an effort to preserve local cultural expressions that are full of meaning and social values.

Study by Daulay (2020) entitled Proverbs and Expressions in the Batak Angkola Language: A Study of Natural Semantic Metalanguage shows that the form of proverbs and expressions in the Batak Angkola language reflects universal cultural meanings. This study uses MSA theory to explain the cultural meanings contained in proverbs and expressions.

A similar study was also conducted by (Novita et al., 2024) entitled Contransive Analysis of Words Expressing Angry Emotions in Japanese and Indonesian. The use of angry emotion vocabulary in Japanese is different from the angry emotion vocabulary in Indonesian, for

example the word shikaru in Japanese is not necessarily the same as the angry emotion vocabulary in Indonesian. This study was conducted to describe the forms of expressing anger in Japanese and Indonesian, as well as to identify and describe the similarities and differences in the forms of expressing anger in Japanese and Indonesian using speech data sourced from the Japanese online corpus site and online newspapers for Indonesian speech data. The similarities found between the forms of expressing anger in the two languages are that there are four similar functions, namely to express anger towards things that are disliked, things that are threatening, things that are uncomfortable, and things that are offensive. While the differences found are differences in word types, morphological changes, and other functions that are not the same between the two forms of expressing anger.

However, so far there has not been much research that specifically examines angry swear expressions in Deli Malay (BM Deli), both in terms of form, original meaning, and cultural context, whereas swear words in BM Deli are an important part of local cultural identity that is full of meaning and reflects the way the Mealyu Deli community controls emotions, especially anger. These swear words are often uttered in the form of words or phrases with certain intonations and tones that reflect expressions of anger in a veiled but strong way.

This study aims to analyze the form and meaning of angry swear words in Deli Malay using the MSA theory approach. This theory was chosen to analyze in this study because it is able to explain the original meaning of utterances in different languages without being trapped in conventional translations, and can explain the concept of cross-cultural emotions in depth and systematically.

The contribution of this study is to show how the original meaning of BM Deli swear words can be studied and understood through the semantic components explained by MSA theory. In

addition, this research is also important as a form of preserving local language and cultural expressions that are increasingly being eroded by changes in the times and globalization. By understanding the original meaning of the angry curses in BM Deli, we can recognize the cultural identity of the Deli Malay community and avoid misunderstandings in intercultural communication.

The scope of this research includes: (1) types of angry swear words used by the Deli Malay community in the form of words and phrases; (2) the context of the use of these swear words in social interactions; and (3) the location of the research which is focused on the Deli Malay community in North Sumatra, especially Medan and its surroundings. This research is expected to contribute to the field of linguistics and strengthen the documentation and preservation of regional languages.

2. Literature review

Language is a resource that can reveal the mystery of culture and only culture can be expressed through language (Ayu et al., 2018). Language is not just a means of communication, but also a vehicle for passing on cultural values from one generation to the next. In this case, language becomes an important element in forming and reflecting the cultural identity of a society.

To understand the complex linguistic meaning, this study uses the Natural Semantic Metalanguage (MSA) theory approach developed by Wierzbicka (1996). And Goddard (1996). This theory proposes the concept that all languages in the world have "primary semantics". The elements of primary meaning can be tabulated as follows:

Table 1. Original Meaning Set

No	Component	Elements of Original Meaning
1	Substantives "substantive"	I/me, you 'you/thou'; someone 'someone'; something 'something'; people 'people'
2	Deteminers	This 'this'; the some 'same'; other/else 'other'.
3	Quantifiers "quantity"	One 'one'; two 'two'; many/much 'many'; all 'all'; some 'some'.
4	Mental predicates "mental predicates"	Think 'think'; feel 'feel'; want 'want'; know 'know'; see 'see'; hear 'hear'
5	Speech	Say 'to say'; word 'to say'
6	Action/event "aksi"	Do 'do'; happen 'happen'; move 'move'.
7	Existence and life	There is 'there is'; live 'alive'; die 'dead'.
8	Evaluators	Goods 'good'; bad 'bad'.
9	Description	Big 'big'; small 'small'.
10	Place "space"	Where/place 'where/where'; under 'under'; above 'above'; far 'far'; near 'near'; here 'here'; side 'next to'; inside 'inside'.
11	Time "time"	When/time 'when/when'; after 'after'; before 'before'; now 'now'; a long time 'long'; a sort time 'short'; for some time 'some time'
12	Logical concept "logical concept"	Not 'not'; if 'if'; can 'can'; because 'because'; maybe 'possible'; if...would 'if...surely'.
13	Intensifier/augmentor "strengtheners, enhancers"	Verry 'very'; more 'again'.
14	Relational Substantives "relational substantives"	KIND 'kind', PARTS 'part'

15	Location, Existence, Possession and Specification 'location, existence, possession and specification'	BE (SOMEWHERE) 'somewhere', THERE IS 'there is', BE (SOMEONE)'S 'someone', BE (SOMEONE/SOMETHING) 'someone/something'
16	Similarity 'similarity'	LIKE/WAY/AS 'like'

This MSA theory approach is relevant to be applied to explore and exlicate the meaning of angry swear words in Deli Malay. This is because the form of angry expression in BM Deli is full of metaphorical elements, allusions and cultural symbols whose meanings can often only be understood within the framework of local culture. Through the explication technique applied in MSA theory, the complex meaning of these expressions can be explained and traced into universal meanings.

3. METHOD

This research uses a descriptive qualitative approach based on the Natural Semantic Metalanguage (MSA) theory developed by Wierzbicka (1996). This theory was chosen because it is able to explore the original meaning (semantic primes) in linguistic expressions that are laden with cultural values, such as angry curses in Deli Malay (BM Deli). The aim of this research is to make explicit the cultural meanings contained in the swear words often used by the Deli Malay community in the context of anger.

The main data source is oral statements from informants selected purposively with the following criteria: minimum age 40 years, using BM Deli in daily life, domiciled in Medan City, and physically and mentally healthy. Data were collected through unstructured interviews and direct observation. The data collection technique

uses the listening method with two advanced techniques, namely listening with conversational involvement (the researcher is involved in the conversation) and listening without conversational involvement (the researcher only listens without interacting directly). Both of these techniques are used to obtain natural data in real social contexts.

Data analysis was carried out using the Determining Elements Sorting (PUP) technique from Sudaryanto (1993) to identify the main semantic elements in each form of swearing. This technique is used to analyze the original meaning based on linguistic units that appear in speech. Furthermore, the analysis process is complemented by the Miles, Huberman, and Saldana (2014) model which includes data collection, data reduction, systematic data presentation, and drawing conclusions based on the meaning patterns found.

To ensure data validity, this study uses triangulation of methods and sources. Data from various techniques were confirmed through comparisons between informants and verified through *member checking techniques* to ensure that the interpreted meanings were in accordance with the cultural context of the speakers. Thus, this study is expected to be able to reveal the structure of cultural meaning in BM Deli's angry curses accurately and contextually.

4. RESULTS AND DISCUSSION

The results of the study show that angry swearing in Deli Malay (BM Deli) has a distinctive form and is full of cultural meaning. Swearing in BM Deli is not expressed through direct harsh words, but through metaphors and allusions that contain connotative and symbolic meanings. This

pattern reflects the character of the Deli Malay community who tend to avoid open conflict and prefer to express anger in a subtle and meaningful way.

The form of metaphor in BM Deli is characterized by the use of expressions that contain implicit meanings, for example: "*menganak sungai*" to indicate someone who keeps crying, "*tak injak bumi*" to describe a child who is not comfortable at home, and "*teruk siku*" which means someone who is unwilling to share or withdraw a gift. These expressions not only represent a form of anger, but also convey social criticism and ethical values implicitly.

Meanwhile, figurative language is used to convey angry curses in a metaphorical and indirect style. For example, "*face powdered, bottom not cleaned*" describes someone who only takes care of their external appearance without paying attention to cleanliness or internal morality. Other expressions such as "*typing like a jackfruit caterpillar*" are used to indicate flirtatious or restless behavior, and "*tukal takal balik pintu*" is used to describe a child's naughtiness that causes trouble.

Using the theory of Natural Semantic Metalanguage (MSA), all forms of swearing are analyzed through a paraphrasing technique that utilizes semantic primes, such as *someone*, *something*, *doing*, *happening*, *bad*, and *feeling*. This explication process allows the simplification of complex meanings into *something* more universal and understandable across cultures. For example, the phrase "*pung lah kau te, bedangkik kali*" (very stingy) is paraphrased into the meaning structure: *X thinks Y did something bad; X said it directly to Y; Y did something like this.*

The results of this study strengthen the view that swearing is a universal language

cultural phenomenon, but is expressed differently according to the norms and social values of the language users. In the context of BM Deli, the use of swearing reflects the values of politeness, norms community, and educational function in the social life of Malay society. Therefore, understanding the form and meaning of swear words in BM Deli is not only important in linguistic studies, but also as part of preserving local cultural heritage that is rich in values and philosophies of life.

DISCUSSION

In his study, swearing in Malay has various forms, namely: Perumpamaan means angry swearing that is done using proverbs or connotative meanings (not real meanings), figurative means angry swearing that is done with very informal words, or not in the real sense of the word. Figurative words are usually used to emphasize words or sentences not with the real meaning, pantun means angry swearing consisting of old poetry can be done with 2 stanzas or 4 stanzas and contains metaphorical words to express meaning.

Language universally includes expressions and proverbs. Natural languages must have forms such as words and phrases. Two different types of language use. It is often used to convey meaning indirectly. Below are some examples to prove the universality of this language phenomenon using the term BM. Furthermore, paraphrasing proverbs and expressions is used to study their meaning.

Parable

In Deli Malay culture, expressions of anger are not expressed frantically or rudely, but rather through refined but metaphorical language. One

of the most prominent forms is a parable, namely an expression of anger conveyed through the use of proverbs or connotative meanings that do not refer to the literal meaning. This parable reflects the expressive richness and cultural values of Malay society which prioritizes politeness in language, even in emotional situations such as anger.

Linguistically, parables contain complex semantic structures and are idiomatic in nature, so their meaning can only be understood in a certain cultural context. Swearing in the form of metaphors is often used by parents or community leaders to convey reprimands, disappointments, or anger to younger people without having to cause shame or open hostility. This shows the existence of social relations and hierarchies that are maintained through speech.

The metaphors used in Deli Malay are very diverse, ranging from those describing behavior, personality, to certain social situations. For example, the metaphor "*menganak sungai*" refers to continuous crying, while "*tak injak bumi*" describes someone who is not comfortable staying at home. These forms of metaphors show that anger in Malay culture is not only emotional, but also educational and symbolic. The following table contains examples of metaphors in Deli Malay that are used as a form of angry swearing, complete with their meanings and explanations:

Table 2. Malay Parables

No	Parable	Meaning
1	<i>You're busy crying, your work is over. Your eyes are turning into rivers ..! Shut up a bit ..</i>	"river". Running a river means tears that keep flowing. Malays liken crying that continues to flow and never stops to the flow of a river.
2	<i>Just have fun playing. Can't go home ?! I didn't even step on the earth in that instant ..</i>	"tak injak bumi". Tak injak bumi means not feeling at home. Here the angry curse shows that the parents are scolding their

		children for not feeling at home or in other words always going out to play.
3	"It's true that you have been an old bachelor for a long time .	" <i>bujang lapok</i> : the meaning is known to most Malay people as a man who is old but not yet married.
4	What a blessing my son is..! it's said never heard of.. stupid you te..	" <i>betuah</i> " and " <i>bebal</i> ". <i>Betuah</i> has the meaning of showing an expression in the form of words that someone has acted beyond common sense or acted extraordinarily or beyond reason. While <i>bebal</i> has the meaning of being stubborn and difficult to control or tell
5	You're just kidding this kid, he's crying again, fix us...!	" <i>acan</i> " and " <i>benai</i> ". The word <i>acan</i> means disturbing and the word <i>benai</i> means difficult. Here the angry curse explains that a child should not disturb other children for fear of causing difficulties for the child or their parents.
6	It's true that you're horny, you're horny	<i>Bedangkik</i> : stingy, miserly,
7	You'll be asked to go to the concession	<i>Plesor</i> means lazy
8	Your words are incoherent	<i>Unspoken</i> what he said was not good
9	That's what you are, just asking for blood	<i>Ask for blood</i> : just ask for food
10	Don't sleep too hard, at noon tomorrow your fortune will be determined by the chicken	<i>Bangket</i> : wake up

11	You have bad elbows	<i>Bad elbow</i> : which has been given to someone else but is asked for again
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From the data, the meaning of the parable above can be paraphrased as follows:

Data 01

my job . It's a river, my eyes ha..!

Meaning: You're busy crying while you're working . The tears keep flowing. Shut up!

Paraphrase:

At that time X said something to Y
X said that so that Y would do something.
Y then prepared himself to stop something

Data 02

Just have fun playing with you . Can't go home?! I didn't even step on the ground in that instant.

Meaning: You're having fun playing. Can't you stay at home?! Can't stand to stay at home for even a moment.

Paraphrase:

At that time X said something to Y
X said that excessively
X said it directly in such a way

Data 03

" That's what you are, you've been an old bachelor for a long time. "

Meaning: It's true that you are like this, after a while you will become an old bachelor.

Paraphrase:

At that time X said something to Y
X said that excessively
X said it directly in such a way
Y then prepared himself to do something

Data 04

What a blessing my son is..! it's said never heard.. you're stupid ..

Meaning: How lucky is this child! Being advised was never heard.

Paraphrase:

At that time X said something to Y

X said that directly to Y

X thinks Y did something bad

Y does something out of the ordinary

Data 05

You're just kidding this kid, he's crying again, fix us...!

Meaning: You're just disturbing him, he'll cry, it's our problem .

Paraphrase:

At that time X said something to Y

X told Y not to do something

X said directly to Y

Y did something out of line

Data 06

*It's true that you're horny , **you're** horny*

Meaning: You are indeed very stingy.

Paraphrase:

At that time X said something to Y

X said that directly to Y

X thinks Y did something bad

Data 07

You 'll be asked to go to the concession

Meaning: When you are ordered to do so, you are always lazy.

Paraphrase:

At that time, X said something to Y

X said directly to Y

X thinks Y did something bad

Y did something like that

Data 08

Your words are incoherent

Meaning: Your words are not always good

Paraphrase:

At that time, X said something to Y

X said directly to Y

Y said about someone else to X

Y did something bad

Data 09

That's what you are , just asking for blood

Meaning: It's you, just asking for food

Paraphrase:

At that time, X said something to Y

X said directly to Y

Y did something bad

Data 10

Don't sleep too hard, at noon tomorrow your fortune will be determined by the chicken

It means: No need to get up early, wake up late and your fortune will be pecked by the chickens

Paraphrase:

At that time, X said something to Y

X said directly to Y

Y did something bad

Y does something like this

Data 11

You have bad elbows

Meaning: You have bad elbows

Paraphrase:

At that time, X said something to Y

X said directly to Y

Y did something bad

Y did something like that

Allusion

In the Deli Malay-speaking community, figurative language is a form of linguistic expression used to convey anger or reprimands indirectly but still emotionally. Angry curses conveyed through figurative language use connotative meaning, which is not the actual meaning, but contains an implied message that can be understood in a cultural context.

As stated by Lubna (2016), in Malay, emotion and language are two inseparable things and the selection of symbolic forms of speech is a form of adaptation of cultural values that reject direct confrontation. Thus, figures of speech become an important part of the communication strategy of the Deli Malay community, which does not function as a form of emotional expression, but also as a tool for preserving cultural values in language practice. The

following is explained in the table of figures of speech used in angry curses in BM Deli.

Table 3. Figures of speech in Malay

No	Allusion	Meaning
1	<i>Heh, you're a virgin. Be smart about cleaning yourself up..! Don't be like a powdered face, an unblemished butt</i>	" face powdered, bottom not washed". This metaphor has the meaning that not only beautiful on the face but dirty inside. Dirty inside also has the meaning of dirty in the sense of taking care of yourself or taking care of the environment such as the house, room and the like. Here the angry curse explains that the parents are angry with the child who is lazy and not good at cleaning the house.
2	<i>I'm tired of talking to you ne..! Being softened doesn't come in, being rough doesn't come in either. This is small, not followed by big, not taught</i>	" small unfollowed, big untaught". This metaphor has the meaning that people who cannot be directed or given input/opinions and so on. The angry curse here explains that parents are tired of giving advice, direction, input to children but are not listened to.
3	<i>It's really itchy when you become a woman, huh..! Typing like a caterpillar..!</i>	"Typing like a jackfruit worm". This metaphor has the meaning of a person who can't keep quiet (flirtatious, naughty). The angry curse here explains that the parents are scolding their child because the child is too flirtatious for a woman.
4	<i>How stubborn this kid is..!!! Feel the fall, right ??!</i>	"Tukal takal balik pintu". This metaphor has the meaning that naughty people will get the consequences.

	<i>Tukal takal back door...</i>	The angry curse here explains that the parents are angry because their child is too naughty so that he ends up falling. The metaphor of tukal takal balik pintu is more about cursing than the consequences of what was done.
5	<i>So people don't like to spit at the sky</i>	Spitting into the sky: a saying that has been said about himself
6	<i>You're so cool to look at</i>	Kere in sight: someone who always seeks attention
7	<i>Like a hump longing for the moon</i>	Unrequited love
8	<i>If only glass could become a diamond</i>	A person's hope to get something
9	<i>Like a double-edged sword</i>	Someone whose words cannot be trusted
10	<i>Sweet mouth, thorny heart</i>	People who always talk about lies, hypocrites

From the table data, the figurative meaning above can be paraphrased as follows:

Data 12

Heh, you're a virgin. Be smart about cleaning yourself up..! Don't be like a powdered face, an unblemished butt

Meaning: Hi, you are a girl. Be smart about beautifying yourself! Don't be beautiful on the face, ugly on the inside

Paraphrase:

At the time X said something to Y
X said that directly to Y
X thinks Y did something bad
Y did something out of line

Data 13

I'm tired of talking to you ne..! Being softened doesn't come in, being rough doesn't come in either. This is small, not followed by big, not taught

Meaning: I'm tired of talking to you! If you're gentle, you don't understand, if you're rough, you don't understand either. This is what cannot be advised.

Paraphrase:

At the time X said something to Y
X said that directly to Y
X thinks Y did something bad
Y did something out of line

Data 14

It's really annoying when you 're a girl, right? Typing like a jackfruit caterpillar...!

Meaning: You are indeed very flirtatious as a woman.

Paraphrase:

At the time X said something to Y
X said that directly to Y
X knows Y did something
Y did something out of line

Data 15

How stubborn this kid is...!!! Feel the fall, right ???!. Tukul takal back door...

Meaning: This kid is so naughty! Do you feel like you're falling?! That's the consequence of being a naughty child.

Paraphrase:

At the time X said something to Y
X said that directly to Y
X told Y not to do something
Y did something out of line

Data 16

So people don't like to spit at the sky

Meaning: words that have been said about oneself

Paraphrase:

At that time, X said something to Y
Y thinks like this:
X said something bad
X says about other people who are close to X
Y does something like this

Data 17

You're so cool to look at

Meaning: You are so rude, it's like looking at someone poor

Paraphrase:

At that time X said something to Y
X said this directly to Y
X says something to Y not to do something
Y did something bad

Data 18

Like a hump longing for the moon

Meaning: His love is unrequited

Paraphrase:

For some time, X did something
Something like this happens:
At that time, something that was a lot on X
Therefore, something becomes absent in X , Something happens like this

Data 19

If only glass could become a diamond

Meaning: Someone's hope to get something

Paraphrase:

For some time, X did something
Something like this happens:
At that time, something that was a lot on X
Therefore, something becomes absent in X , Something happens like this

Data 20

Like a double-edged sword

Meaning: Someone whose words cannot be trusted

Paraphrase:

At one time , X did something
X did it on purpose
X did something bad

Data 20

Sweet mouth , thorny heart

Meaning: A person who always talks about lies, a hypocrite

Paraphrase:

At that time, X said something to Y

Y thinks like this:

X said something bad

X says about other people who are close to X

Y does something like this

From the data that has been analyzed in the form of expressions and figures of speech across languages, it can be seen that expressions and figures of speech are one of the cultures with universal language use. Therefore, it is necessary to understand the equivalent in the form of expressions and figures of speech in the target language so that there is no distortion between meaning and culture. From this (Sutjiati, 2003).

5. CONCLUSION

Angry swearing in BM Deli is part of a language practice that does not function as a form of emotional release, but reflects the cultural values that live in the Deli Malay community. Through metaphors and allusions, people express anger indirectly while maintaining norms of politeness and politeness in language. This shows that emotions in BM Deli are articulated through language that is full of symbols, implied meanings and educational values.

By using the MSA theory, the meaning of the swear words can be explicated into the form of original meaning (*semantic primary*) which is universal. This explication occurs due to cross-cultural understanding of the meaning and function of emotional expression in BM Deli. Swear words such as "*face with powder, butt without a cleanser*", "*typing like a jackfruit caterpillar*", or "*tukal takal balik pintu*", show a complex semantic structure, but can be broken down into simple meanings such as *someone doing something bad, feeling angry, hoping someone doesn't do that again*, and so on.

The results of the analysis show that swear words in BM Deli have a wide range of references, including human body parts, kinship terms, animals, professions, characteristics, and social activities. All of this shows the richness of cultural expression of the Deli Malay community in managing emotions verbally. Therefore, this research not only contributes to linguistic studies, especially semantics and pragmatics, but also to the preservation and understanding of local Malay culture in language practices.

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