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THE UNRECORDED IDIOMATIC EXPRESSION OF LIO TRIBE IN FLORES ISLAND

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Abstract

This research aims (1) to identify idiomatic expression used in traditional ceremonies (2) classifying the types of idiomatic expression, (3) and determining the most dominant of idiomatic expression, and (4) interpreting the meaning of idiomatic expression in traditional ceremonies of Lio tribe. The result of the research related to identify idiomatic expression used in traditional ceremonies shows that there are 15 idiomatic expressions used in the marriage ceremony, 3 idiomatic expressions used in the birth ceremony, and there are 5 idiomatic expressions in death ceremony. The result of classifying the types of idiomatic expression shows that there are 8 types of idiomatic expressions in the four ceremonies. The type of simile appear 4 times, the type of binomials appear 1 time, the type of trinomialas appear 3 times, the type of proverbs appear 1 time, the type of eupiesms appear 11 times, the type of appear cliché 2 time, the type of fix statements appear 4 times and the last one is the type of other language appears 1 time. The results showed that the most common idiomatic expressions are eupisem which appear 11 times. The meaning of idiomatic expressions was translated based on lexical meaning, grammatical meaning, and idiomatic meaning.

Keywords: Dialect; idiomatic expression; lio language; unrecorded.

Introduction

Language is a tool of social interaction between one individual to another or among individuals and social groups. It is very significant because with language all human activities go well. In Indonesia, people use 3 (three) languages, they are: (1) Indonesian or *Bahasa* as the

national and official language; (2) local languages; (3) foreign language; but most of Indonesian use local language in daily routines. They use local languages in a variety of situations, from friendly conversations to more formal conversations. Local language is one form of local culture, created, organized and used by the community for generations. In fact, it is a reflection of the situations, conditions, etiquette and beliefs of the community that are passed on through generations.

Indonesian local languages are part of Indonesian culture. They have a significant contribution to the development of Indonesian national language. The effort of preserving local languages and local cultural alive is highly necessary to keep the purity and enrich national culture. This can be done by conducting research in various aspects of the local language.

Darmawan et al., (2020) stated that the Lio tribe is one of the ethnic groups in Flores Island, East Nusa Tenggara. This tribe is found in south-western Sikka regency, such as Paga sub district and eastern part of Sikka regency such as Magepanda sub district. Most of the Lio community is chiefly agricultural. They are mostly craftsmen, farmers and traders. The Lio's follow their own traditional religion with their own cultural beliefs, customs, such as: superstitions and religious beliefs. They believed that their dead ancestors have inhabited the underground world and are taking care of their clan. They are governed by a council of elderly people and a few men of titles. They respect their elders and always stood by their decisions for the village. Their culture is very much in coordination with their life in the natural settings. The Lio's had a variety of cultural expressions and unique rituals, ceremonies, superstitions, festivals, and dressing.

The Lio's speak *Mego* language, written in Roman script. *Mego* language is rich with their traditional idiomatic expressions in their ceremonies. The folklore of Lio land is diverse and very rich because of this language. Almost every ceremony has its own set of idiomatic expressions.

One of the characteristics of Indonesian local languages is idiomatic expressions. In fact, every language in the world has its own idiom. Boers (2004) stated all languages have idioms and are full of them; native speakers tend to use idiomatic expressions spontaneously without thinking of the figurative meaning. Idiomatic expression is the combinations of words with words to create a new meaning and most of them are figurative meaning. The use of this idiom is intentionally carried out primarily to express something indirectly to the other person, be it to praise, insinuate, mock, and express feelings of sadness, disappointment, excitement and so on.

Idiom is actually deliberately carried out by someone to express an intention which is a word or language that is outside the actual context. In general the use of idioms has the function of smoothing speech, showing excessive meaning and shortening speech. Aboulalaei (2015) stated that idioms to make language richer and more displayed and to be able to express subtle meanings or intentions. So, idiom is a cultural expression that is often found in the language systems of each ethnic or community. The meaning of idiom can be literal meaning, idiomatic meaning and cultural meaning.

Ammer (2013) mentioned that an idiom is a set phrase of two or more words that means something different from the literal meaning of the individual words. Idioms are seen in terms of meaning, namely to "deviate" the meaning of this idiom from the lexical meaning and grammatical meaning of its constituent elements. While expressions are seen in terms of linguistic expressions that is, in the effort of the speaker to convey his thoughts, feelings, and emotions in the form of certain language units that are considered most appropriate. Idioms are often used by language speakers in communicating with members of their speakers.

Rizq (2015) stated that idiomatic expressions carry within them the history, heritage, culture and customs of its native users. In case of the Lio's, they called idiomatic expression as *pelepata*. The Lio's use it to maintain politeness in communicating, expressing feelings, such as feelings of affection, feelings of anger/annoyance, feelings of sadness, feelings of happiness/joy, praise and expressing nature.

This study aims to find out the types of idiomatic expressions and its meanings carried out in 4 (four) traditional rituals, which has not previously (to the best of our knowledge) been noted in the literature, at least in Indonesia. Those traditional rituals are: marriage (nika kawi), death (woa eye), birth (wa'u ana) and reception (simo tamu ria). These spiritual systems are practiced the Lio's in several communities in Mego and Tanawawo areas in the west of Sikka regency. So, this study is significantly imperative since it focuses on revealing the unrecorded spiritual rhetoric that had never been studied.

Birth, marriage and death of a person have their own unique rituals in Lio culture. The Lio's has their unique idiomatic expressions in each ritual of ceremonies for every occasion along with offering thanksgiving or sacrifices to the family deities. Male childbirth is considered auspicious because they believed that the boy would be of help to the family by taking over the ancestral property after the death of his father. The Lio's has a special practice and idiomatic expressions of naming the new-born child in the name of the day on which the child is born.

Marriage is a very prominent ceremony among the Lio's as in all other communities in the world. This sacrifice is performed in order to bring security and prosperity in the life of the newlywed couple.

Death ceremonies are considered very important among the Lio's as these would indicate the journey of the man from this world to the world of ancestors, underground. Funeral ceremonies included sacrifices to the ancestors with a belief that if they are made happy with sacrifices, they would accept the spirit of the dead person in their company. Usually a man of title had a special and more respectable funeral. Mourning and funeral spiritual rhetoric is continuously uttered during the burial.

Literature Review

Definition of Idiomatic Expression

Makkai (2002) stated that idiom is a phrase which is difficult and even sometimes impossible to guess by looking at its individual words. It should be translated as a phrase not word-by-word meaning. For example, the phrases "*beat one brain out*" in the sentence "*I have to beat my brain out to solve the puzzle*" have common idiomatic meaning: "*to think very hard.*" In the other case, the phrase "*as much as sparrows*" in the sentence "*his offspring is as much as sparrows*" have common idiomatic meaning: "*he has many offspring.*"

Each language has different idiom with one another.. McMordie & Seidl (1998) stated that it is impossible to interpret the meaning of idioms from one language into another language because it might confused the readers.

McMordie & Seidl (1988) stated that two languages with the same form and vocabulary, but in some cases the result will be quite confusing, and possibly highly. Cacciari & Tabossi (1977) wrote that a series of word is the characteristic of idiom. For example 'push your leg' cannot be separated into each word.

Types of Idioms

Makkai (1972) classify idioms into the lexemic and the sememic. Sememic idioms like proverb and similar structure of sentence length. The lexemic idioms are formulated by one word. The researcher will classify the type of idiom base on lexemic idioms, they are:

1. Phrasal Verbs Idioms

A phrasal verb contains a verb and is particle (article, preposition/adverb, conjunction).
Examples: take off (leave the ground)

2. Tournures Idioms

Tournures idioms contain at least three words and mostly are verbs.

- a. Example: to do a guy (to disappear secretly)
- b. Example: to be at seven and eight (to be in a condition of confusion, at odds)
- c. Example: to build castle in the air (to make impossible plans)

3. Irreversible Binomial Idioms

Irreversible Binomial Idioms consist of two words separated by conjunction. Example: high and dry (without resources),

4. Phrasal Compound Idioms

Phrasal Compound Idioms consist of nominal formulated by adjective plus noun, noun plus noun, verb plus noun, or adverb plus preposition. Example: black mail (any payment force by intimidation), bookworm (a person committed to reading or studying).

5. Pseudo-Idioms

Example: “make a cranberry face”. It means the face become red. Another example is tic-tac-toe (special game).

6. Simile-Idioms

Similes are categorized as idioms. They come in the form of a phrase with the pattern (as) adjective as (a/the) noun/noun phrase. Example: (as) brown as berry, (as) cleaver as a basket full of monkeys. A simile also use pattern verb like a noun.

Methods

This research is descriptive qualitative because it aims at finding out and categorizing the idiomatic expression variation and translating their meaning. Qualitative research is aimed at understanding social phenomena from participants angles thus the meaning or understanding of qualitative research that is use to examine the condition of object. Natural where researchers are key instruments (Darmawan & Suryoputro, 2019).

This research took place in Sikka regency and focused on the analysis of idiomatic expressions in the ritual ceremonies of Lio tribe in Magepanda district of Sikka regency. This study was done through the following steps: collecting the data, analyzing the data, and presenting the result of the data analysis. The data were obtained from 21 adult of Lio people who actively involved in the rituals through interview, attending and observing the rituals.

The data were analyzed using distributional method. Sudaryanto (2015) distributional method is a data analysis method where the instrument was part of the language itself. It applied

three techniques, they are: mark-up technique, paraphrase technique, and expansion technique. Those three techniques are used to identify idiomatic expression. The first technique was mark up technique which was used to identify the transitive verb. The second one is paraphrasing technique; to figure out that the transitive verbs are equivalent with the prefix. The third was the expansion technique; identifying the transitive verb is indeed demanding an object.

Results and Discussion

1. The writer focused in 4 (four) traditional ceremonies, they are:

a. Marriage (*nika kawi*)

Marriage is a legally and socially sanctioned union, usually between a man and a woman that is regulated by laws, rules, customs, beliefs, and attitudes. In Mego dialect literally means *nika kawi*. There are 8 (eight) stages in *nika kawi*, they are:

1. *Mbana tana ale* (proposing a girl)

Mbana tana ale literally means proposing a girl which is the first stage of marriage where a boy (delegations or representative) meet to the parents/family of the girl to ask her willingness to live together (married). The boy's delegations explain the purpose of their arrival using local idiomatic expression *lako mosa lora manu lalu mbana*, ngai pu'u muku te'a tolo niki lela reo which means there is a beautiful the girl in this house and here is a handsome boy has come. This stage requires a certainty from the girl's answer and if agreed, the girl's parents/families demand the boy's seriousness by providing evidence which is usually in the form of ring or necklace as a prize called *medi buku tame* in local idiom. It means the proof of love

2. *Pere kobe* (Establishing the time to deliver) (*medi buku tame* = the proof of love)

Pere Kobe is the stage where the families or delegations of both the boy and the girl meet to establish the time to deliver *medi buku tame* = the proof of love. This process itself is called. This is also the stage where the girl's representatives determine about the thing that has to be brought by the boy's delegations in the next stage so called *hage tu buti* along with *medi buku tame* = the proof of love. Commonly, *hage tu buti* is in the form of animals, such as: buffalo, horse, goat, pig which is used as a thanksgiving sacrifice

3. *Tu buku lo'o* (Delivering the secondary dowries)

Tu buku lo'o means bring in some little gift of evidence to the girl which had been agreed by both parties in the previous stage and continue the discussion about the plan of *medi buku ria*, a stage where the boy's delegations bring the primary dowries which is determined by the girl.

4. *Tu buku ria* (Delivering the main dowries)

Tu buku ria or *tu buku wu'u* is the stage where the family of the boy's delegation goes back to the girl's to deliver the main dowries. This is also the stage where they have to determine the time to hold the marriage. Commonly the boy's delegation delivers the main dowries in the form of ivory and horses. In return, they were given some homemade gloves and clothes by the girl's delegation.

5. *Nika = Marriage*

At these stage families from both sides take the bride and groom to get married in a church

6. *Pera bili* (The bridegroom enter the bedroom)

Pera bili is the stage when the groom is taken by the bride's delegation to the bride's bedroom. The bride's bedroom has to be designed by the bride's aunt (the bride's ant is called *ene ka'e or tanta*). The groom's delegation has to give the bride the main dowries (*hage kobe sutu*), commonly in the form of horse and ivory. In return, they are given 4 clothes and gloves from the female side.

7. *Mbana tu ana atafai* (delivering the girl)

After 4 nights, one of the bride's aunts takes the groom and the bride to a procession that was initiated by sprinkling water and being bathed in turn by the family elders. After bathing, the bride's delegation delivers the bride to the groom house. There is another ritual before they enter the groom house or right in front of the groom house front door

8. *Tama wewa ria* (entering the front door)

Tama wewa ria or *nai one* is the stage where the groom's family accepts the bride and groom to enter the house and officially become their family. Before entering house, the bridegroom is splashed with water the groom's father while saying *keta wae not mo tebo you jie lo you pawe*, which means healthy body and soul.

b. Birth (*wa'u ana*)

In welcoming the birth of a baby, the Lio's has an important ceremony that is usually done as a gratitude for the gift given by God Almighty in the form of a child who is the

hope of every family. Apart from being a form of gratitude, the ritual to welcome the birth of a baby is usually also held as a form of prayer so that the baby and his family are always given health, safety and well-being by the Almighty

1. *Pati naja ana* (naming)

The baby's name was given by the baby's father right after the baby born. The baby's name is taken from the name of the ancestors who are considered suitable for the baby. The baby's father put his hand on the baby's head while naming the baby and utters *tago babo tendu embu moo dedu naja you noo naja nggaeyang* means to do good like your ancestors used to like your uncle to praise your name and the name of your god.

2. *Rate kuni naka* (burying the placenta)

The baby's placenta or *kuni naka* (the placenta) is considered as the baby's friend (*imu ana*) in the womb before delivery. So after the delivery, this organ will still be verified and buried by the father.

3. *Pai umu du* (family gathering)

A day after born, the father held a family gathering. It's a ritual to welcome the birth of the baby. The family invites neighbors and extended families to celebrate the traditional thanksgiving.

c. Death (*mata woa*)

Death is the last time or the rest of our lives on earth to enter into the actual final life. if the journey of life is over in the world, then we will not be able to go back and live a few moments in this world. In the tribe To carry the spirit carried out various stages of the ceremony and usually use the traditional language or the term *tame lage* as below:

1. *Mbana boru*

Mbana boru is the stage where one of the families tells the news of grief to a distant family. The families who will be required to bring a *poi teki* or *medi noo poi teki*

2. *Toka peti* : (crates)

Toka peti is the stage where *ine ame puu kamu* (the father or uncle) close the coffin,

3. *Rate* (burial)

Rate is the stage where the body is going to be buried, the family will convey a message using *pelepata*, *kita rua bagi ka koli lodu dali nopo*.

4. *Desa keta* (stabilizing the atmosphere)

Desa keta is the stage where the family splashing coconut water in the grave and the the house while saying: *ngai puu banga ka rango api neku tau desa keta wae ngga*.

5. *Loka po'o* (Offerings)

The Loka Po'o traditional rituals are carried out with the aim of asking for the spirits of the ancestors and the spirits of nature's blessing on their harvest. At this loca po'o ceremony, the landlord usually gathers the community

2. The types of Idiomatic expressions

The finding about the types of idiomatic expressions will be highlighted in table 1 below

Table 1. The types of idiomatic expressions in Lio traditional rituals.

Types of idiom	Idiom	Number	Persentase
Similes	1. Beka ngere kolo ke Si'a ngere keu kinga	4	14.8
	2. Keta ngere keli ghele ngga ngere ae lau		
	3. Tago babo tendu embu moo dede naja kau noo naja nggae		
	4. Wiwi sewiwi lema selema kuni noo naka		
Binomials		1	3.7
Trinomials	1. Lako mosa lora noo manu lalu mbana	3	11,1 %
	2. Desa keta wae ngga mo tebo kau jie lo kau pawe		
	3. nggoro nggoa noo fengge re'e		
Proverbs	1. Mbana sai,kema mbale, tebo miu mae dego lo miu mae leko	1	3,7 %
	1. Ngai puu muku tea tolo niki lela reo		
	2. Medi buku tame		
	3. Medi buku ria		
Euphemisms	4. Ghetaleka ke mondho, ghale leka kutu kero	11	40,7 %
	5. Tei pati penga mea		
	6. Kita rua bagi ka, koli lodu dali nopo		
	7. Suru-suru du kami mbana tu, gae gae sawe kami mbana ngondho.		
	8. Nia kaju kela		
	9. Lako mosa lora manu lalu mbana		
	10. Medi noo poi teki		
	11. Su'i tuu ndara maja		
	1. Kema boo tutu ae		
Cliché	2. Peni nge wesi nuwa	2	7,4%
	1. Ine ame puu kamu		
Fixed statements	2. Ine ame godo geti	4	14,8 %
	3. Ata eo bani ria		
	4. Leka tana pu'u		
Other language	1. Mbana tana ale	1	3,7 %

2. The meaning of idiomatic expressions

The finding about the meanings of idiomatic expressions will be highlighted in Table 2 below

Table 2. The types of idiomatic expressions in Lio traditional rituals.

No	Idiom	Meaning		ceremony
		Gramatical	Leksical	
1	Beka ngere kolo ke, Si'a ngere keu kinga	Spread as much as sparrows, blossoms like flower	has off spring as much as sparrows	Marriage
2	Keta ngere keli ghele, ngga ngere ae lau	As cold as mountain above, as fresh as water	be healthy	Marriage and birth
3	Tago babo tendu embu moo dedu naja kau noo naja nggae	Looks like a combination of grandfather and uncle so praise your gods	Be good to everyone	birth
4	Wiwi sewiwi lema selema	One tongues and one lips	Have one goal	Marriage
5	Desa keta wae ngga mo tebo kau jie lo kau pawe	Splashing your body and mind with coldness	Always have a healty mind and body	death
6	Mbana sai, kema mbale, tebo miu mae dego lo miu mae leko	The road has been prepared, don't bent yourself down	Be successful and healthy	Marriage
7	Ngai puu muku tea tolo niki lela reo	Because of ripe bananas on bats fly around	There is a beautiful girl so a handsome man comes	Marriage
8	Medi buku tame	Bring term goods	The proof of love	Marriage
9	Medi buku ria	Bring big things	Dowries	Marriage
10	Gheta leka ke mondho, ghale leka kutu kero	There is a sparrow perches under the porcupine	Be humble	Marriage
11	Kita rua bagi ka, koli lodu dali nopo	We are split into different way	Time to say good bye	death
12	Suru-suru du kami mbana tu, gae gae sawe kami mbana ngondho	There is no one and will be no one will come in between us	Stay together	Marriage
13	Nia kaju kela	Face is written with love	Promise of love	Marriage
14	Medi noo poi teki	Stay peace in your new world	Rest in piece	Death
15	Ine ame puu kamu	Parent's brother	Uncle	Death
16	Ine ame godo geti	Mother and father has taken	Pass away	Death
17	Ata eo bani ria	People who are furious	The brave one	Marriage
18	Leka tana pu'u	In the root soil	The source of Origin	Marriage
19	Mbana tana ale	Go to ask questions	Proposing a girl	Marriage
20	Kela meta ae moka	Defend raw wet water	Place of origin	Marriage
21	Kuni noo naka	Teal and steal	Placenta	Birth

Conclusion

The language used in a society cannot be separated from the culture. This happens because language is a reflection of the culture that exists in these communities. One common linguistic phenomenon is idioms. An idiom is also called an expression in the form of a

combination of words that form a new meaning; there is no relationship with the basic forming words. Basically idioms are a form of creativity from the message giver with the aim of conveying meaning. This research is aimed to identify, classify and translate the meaning of idiomatic expression in Lio tribe 3 (three) traditional rituals, they are marriage, birth and death. The result of the research showed that there are 15 idiomatic expressions in the marriage ceremony, there are 3 idioms in the birth ceremony and there are 5 idiomatic expressions in the death ceremony. Second, there are 8 types of idioms that appear in the four ceremonies. In this case, simile idioms appear 6 times while binomials 1 time are followed by trinomials 2 times then proverbs 1 time, eupiesms idioms 12 times, cliché 2 times and fix statements 4 times and the last one is other times. The results showed that the most common idioms are eupisems. Most of the meaning of idiomatic expressions in these rituals is about intrapersonal relationships (relationships between oneself), interpersonal (relationships between others and the environment), and also transpersonal (relationship with divinity which is the highest power).

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