

## Chapter 12

### GENERAL USAGE

This section examines and compares various vocabulary items which often cause students learning Indonesian or Malay difficulty. Each vocabulary item discussed is presented as the heading of a particular section. An attempt has been made to sequence items which may possibly be related, but each section stands independently and may be referred to when necessary without recourse to the other sections.

#### 12.1 *Kena* (i) **Introduction**

*Kena* without any affixation, as discussed here, can be used in either active or passive sentences. Its general meaning is "to affect something" or "to be affected by something". It is used commonly in conversation to replace the passive *di-* (see Section 5.4), *ter-* which shows the unintentional completion of an action (see Section 5.5.2(iii)) or *ke--an* showing the locus or focus of an action (see Section 6.4(vi)).

#### 12.1 *Kena* (ii) **In active sentences**

*Kena* when used in active sentences indicates that something has hit its mark, either literally or figuratively. The following are examples.

- |  |  |
|--|--|
| 1. <i>Peluru berpandu yang dilancarkan dari pangkalan di Amerika Syarikat <b>kena</b> pada sasarannya di sebuah pulau kecil di tengah Lautan Atlantik.</i> | 1. <i>Peluru kendali yang dilancarkan dari pangkalan di Amerika Serikat <b>kena</b> pada sasarannya di sebuah pulau kecil di tengah Lautan Atlantik.</i> |
|--|--|

The guided missile that was launched from a base in America **hit** its target on a small island in the middle of the Atlantic Ocean.

The guided missile that was launched from a base in America **hit** its target on a small island in the middle of the Atlantic Ocean.

## CHAPTER 12

2. *Motorsikal yang dibiarkan lari sendiri, mula-mula naik kaki lima, dan kemudian **kena** tembok Hospital Besar.*
2. *Sepeda motor yang dibiarkan jalan sendiri, mula-mula naik kaki lima, dan kemudian **kena** tembok Rumah Sakit Umum.*

The motorcycle that was allowed to run by itself first climbed the sidewalk, and then **hit** the wall of the General Hospital.

The motorcycle that was allowed to run by itself first climbed the sidewalk, and then **hit** the wall of the General Hospital.

3. *Batu yang dicampak budak merata-rata itu **kena** kepala orang yang menunggu di perhentian bas.*
3. *Batu yang dilemparkan anak kecil ke mana-mana itu **mengenai** kepala orang yang menunggu di perhentian bis.*

The stones that were thrown everywhere by the children **hit** the head of a man waiting at the bus stop.

The stones that were thrown everywhere by the children **hit** the head of a man waiting at the bus stop.

### 12.1 *Kena* (iii) **In passive sentences**

*Kena* when used in passive sentences indicates that something has been in some way affected, usually adversely, by something else. *Kena* followed by a verb often is equivalent to the same verb prefixed with the passive prefix *di-*, or with the completive prefix *ter-*. The following are examples.

4. *Perompak bank **kena tembak** (ditembak) semasa hendak lari.*
4. *Perampok bank **kena tembak** (ditembak) sewaktu hendak lari.*

The bank robber **was shot** while attempting to run away.

The bank robber **was shot** while attempting to run away.

5. *Takut betul orang itu sebab hampir **kena langgar** (dilanggar) kereta bila dia melintas jalan.*
5. *Takut sekali orang itu karena hampir **kena tabrak** (ditabrak) mobil ketika dia menyebrang jalan.*

That man was really frightened because he almost **got hit** by a car while crossing the road.

That man was really frightened because he almost **got hit** by a car while crossing the road.

6. *Budak ini menangis sebab **kena pukul** (dipukul) emak.*
6. *Anak ini menangis sebab **kena pukul** (dipukul) ibu.*

This child is crying because he **got hit** by his mother.

This child is crying because he **got hit** by his mother.

- |   |   |
|---|---|
| <p>7. <i>Saya juga <b>kena denda</b> (didenda) RM50.00 sebab tidak beri jalan kepada kereta bomba.</i></p> <p>I also <b>got a fine</b> of 50.00 ringgit because I didn't give way to the fire engine.</p> | <p>7. <i>Saya juga <b>kena denda</b> (didenda) Rp50.000 sebab tidak memberi jalan kepada mobil pemadam kebakaran.</i></p> <p>I also <b>got a fine</b> of Rp50,000 because I didn't give way to the fire engine.</p> |
| <p>8. <i>Anak itu <b>kena marah</b> (dimarahi) ayahnya sebab balik terlalu lambat.</i></p> <p>That child <b>got scolded</b> by his father because he returned very late.</p>                              | <p>8. <i>Anak itu <b>kena marah</b> (dimarahi) ayahnya sebab pulang terlambat.</i></p> <p>That child <b>got scolded</b> by his father because he returned very late.</p>  |
| <p>9. <i>Orang yang tak biasa di pasar senang <b>kena tipu</b> (tertipu).</i></p> <p>People who aren't used to the markets, easily <b>get cheated</b>.</p>  | <p>9. <i>Orang yang tidak biasa di pasar mudah <b>kena tipu</b> (tertipu).</i></p> <p>People who aren't used to the markets, easily <b>get cheated</b>.</p>   |

Although in the utterances above, *kena* followed by a verb is shown as equivalent to the same verb prefixed with *di-* or with *ter-*, the relationship between the two is not always so direct. The following are examples.

- |   |   |
|---|---|
| <p>10. <i>Jaga jangan <b>kena hujan</b> (kehujanan).</i></p> <p>Be careful that you don't <b>get caught in the rain</b>.</p>                      | <p>10. <i>Awas jangan <b>kena hujan</b> (kehujanan).</i></p> <p>Be careful that you don't <b>get caught in the rain</b>.</p>                      |
| <p>11. <i>Baju saya terkoyak sebab <b>kena paku</b> (tersangkut paku).</i></p> <p>My shirt got ripped because it <b>got caught on a nail</b>.</p> | <p>11. <i>Baju saya terkoyak sebab <b>kena paku</b> (tersangkut paku).</i></p> <p>My shirt got ripped because it <b>got caught on a nail</b>.</p> |

Another common use of *kena* is to show forced action, that is, an action that is imposed on someone from outside due to circumstances beyond that person's control (see Section 12.2.1).

## 12.2 Terms of Obligation

### (i) Introduction

All of the words in this section indicate that in some way one feels compelled to do something. There are various translations into English, such as "must", "have to", "ought to" or "should", but each of the above words is chosen in a specific context depending upon the degree of compulsion, or whether the compulsion originates from within the person or from outside.

## 12.2 Terms of Obligation

### (ii) *Kena, Terpaksa and Harus*

*Kena* and *terpaksa* both mean "have to" or "must" and are used in Malaysia when the compulsion to do something arises from outside the individual. *Terpaksa* means literally "forced" and it is this meaning which probably best expresses the strength of both of these words. While *terpaksa* is stronger in its compulsion than *kena*, both words are similar in meaning and may be used interchangeably. In Indonesia, *kena* would rarely be used to show compulsion, *harus* serving the same function. *Terpaksa* may be used, but would be more common in Malaysia.

- |   |  |
|---|--|
| <p>1. <i>Orang lain kata mereka tak tahu, jadi sayalah yang <b>kena buat</b>.</i></p> <p>The other people said they didn't know, so I was the one who <b>had to do it</b>.</p>  | <p>1. <i>Orang lain mengatakan mereka tidak tahu, jadi saya yang <b>harus melakukannya</b>.</i></p> <p>The other people said they didn't know, so I was the one who <b>had to do it</b>.</p>   |
| <p>2. <i>Rafidah tak ada di rumah, dan Sofiah terlalu kecil untuk keluar seorang, jadi Zainah <b>kena pergi</b>.</i></p> <p>Rafidah wasn't at home, and Sofiah was too small to go out alone, so Zainah <b>had to go</b>.</p>                   | <p>2. <i>Rafidah tidak di rumah, dan Sofiah terlalu kecil untuk keluar sendiri, jadi Zainah yang <b>harus pergi</b>.</i></p> <p>Rafidah wasn't at home, and Sofiah was too small to go out alone, so Zainah <b>had to go</b>.</p>                  |
| <p>3. <i>Rosli <b>kena bayar</b> sebab orang lain kata tidak ada duit.</i></p> <p>Rosli <b>had to pay</b> because the other people said they didn't have any money.</p>   | <p>3. <i>Bambang <b>harus membayar</b> sebab orang lain mengatakan tidak punya uang.</i></p> <p>Bambang <b>had to pay</b> because the other people said they didn't have any money.</p>  |
| <p>4. <i>Doktor Toh tidak boleh datang, jadi kita <b>kena panggil</b> doktor lain.</i></p> <p>Doktor Toh couldn't come, so we <b>had to call</b> another doctor.</p>  | <p>4. <i>Dokter Toh tidak bisa datang, jadi kita <b>harus panggil</b> dokter lain.</i></p> <p>Doktor Toh couldn't come, so we <b>had to call</b> another doctor.</p>   |
| <p>5. <i>Jalan Selatan tertutup kerana pembinaan jalan raya, jadi saya <b>terpaksa</b> patah balik dan ikut jalan lain.</i></p> <p>South Street was closed due to road construction, so I <b>had to</b> turn around and go by another road.</p> | <p>5. <i>Jalan Selatan tertutup karena perbaikan jalan raya, jadi saya <b>terpaksa</b> putar kembali dan ikuti jalan lain.</i></p> <p>South Street was closed due to road construction, so I <b>had to</b> turn around and go by another road.</p> |

- |   |  |
|---|--|
| <p>6. <i>Walaupun saya tak suka makanan yang pedas, saya juga <b>terpaksa</b> memakannya sebab tak ada makanan lain di situ.</i></p> <p>Although I don't like spicy hot food, I <b>had to</b> eat it because there was no other food there.</p> | <p>6. <i>Walaupun saya tidak suka makanan yang pedas, saya <b>terpaksa</b> juga memakannya sebab tidak ada makanan lainnya di situ.</i></p> <p>Although I don't like spicy hot food, I <b>had to</b> eat it because there was no other food there.</p> |
|---|--|

## 12.2 Terms of Obligation

### (iii) *Mesti* and *Harus*

*Mesti* is perhaps the most neutral of the expressions discussed in this section. It means "must", "have to", "should" or "ought to". The compulsion implied may come from within the person, or from outside, and it simply makes a statement of what must be done to satisfy the requirements of a particular set of circumstances. In Indonesia, *mesti* is less commonly used to show compulsion, this function expressed by *harus*. *Mesti*, however, is used in Indonesia, preference for it being regional, and students should be aware of this as an option. *Harus* is not commonly used in Malaysia, although it does have its place and function.

- |  |   |
|--|---|
| <p>7. <i>Saya <b>mesti</b> pergi sekarang. Ada orang yang menunggu.</i></p> <p>I <b>have to</b> go now. There is someone waiting.</p>  | <p>7. <i>Saya <b>harus</b> pergi sekarang. Ada orang yang menunggu.</i></p> <p>I <b>have to</b> go now. There is someone waiting.</p>   |
| <p>8. <i>Encik <b>mesti</b> makan ubat ini tiga kali sehari kalau mahu sihat nanti.</i></p> <p>You (sir) <b>must</b> take this medicine three times a day if you want to get well.</p> | <p>8. <i>Bapak <b>harus</b> minum obat ini tiga kali sehari kalau mau sehat.</i></p> <p>You (sir) <b>must</b> take this medicine three times a day if you want to get well.</p> |
| <p>9. <i>Emak <b>mesti</b> beli sekarang. Barang itu jarang ada di pasar.</i></p> <p>You (mother) <b>should</b> buy it now. That item is rarely in the market.</p>                     | <p>9. <i>Ibu <b>mesti</b> beli sekarang. Barang itu jarang di pasar.</i></p> <p>You (mother) <b>should</b> buy it now. That item is rarely in the market.</p>                   |
| <p>10. <i>Banyak perkara yang <b>harus</b> difikirkan.</i></p> <p>There are many things that one <b>has to</b> consider.</p>   | <p>10. <i>Banyak hal yang <b>harus</b> dipikirkan.</i></p> <p>There are many things that one <b>has to</b> consider.</p>  |

*Mesti*, because of its more neutral meaning, tends to be overused by students. Where something must be done because it is mandated by circumstances not fully within the control of the individual, it is best to use *kena*, *terpaksa* or *harus*. When something must be done because it is fitting or proper that it be done, then it is better to use *patut*<sup>M</sup> / *pantas*<sup>1</sup> or one of its alternatives (see Section 12.2(v)).

*Mesti* may also be used in utterances which express some degree of certainty, and here it parallels the meaning of *tentu* (see Section 12.3). There is, however, still a difference between *mesti* and *tentu*. When *mesti* is used, there must always be an element of doubt. With *tentu* this element of doubt is much diminished.

- |   |   |
|---|---|
| <p>11. <i>Guru kita <b>mesti</b> tahu pelajar dia gagal bukan sebab mereka kurang pandai, tetapi sebab cara dia mengajar kurang berkesan.</i></p> | <p>11. <i>Guru kita <b>mesti</b> tahu pelajar dia gagal bukan sebab mereka kurang pandai, tetapi karena cara dia mengajar kurang efektif.</i></p> |
|---|---|

Our teacher **must** know that his students failed, not because they aren't particularly smart, but because the way he teaches isn't particularly effective.

Our teacher **must** know that his students failed, not because they aren't particularly smart, but because the way he teaches isn't particularly effective.

- |  |   |
|--|---|
| <p>12. <i>Guru kita <b>tentu</b> tahu cara dia mengajar kurang berkesan.</i></p> | <p>12. <i>Guru kita <b>tentu</b> tahu cara dia mengajar kurang efektif.</i></p> |
|--|---|

Our teacher **certainly** knows that the way he teaches isn't particularly effective.

Our teacher **certainly** knows that the way he teaches isn't particularly effective.

## 12.2 Terms of Obligation

### (iv) *Hendaklah* and *Hendaknya*

*Hendaklah*<sup>M</sup> / *hendaknya*<sup>1</sup> is perhaps the weakest statement of obligation of the set of words discussed here. It translates best as "should" or "ought to" without the stronger implication of "must" or "have to".

- |  |  |
|--|--|
| <p>13. <i>Kita <b>hendaklah</b> bersiap sekarang sebab nanti malam tentu tak sempat.</i></p> | <p>13. <i><b>Hendaknya</b> kita bersiap sekarang sebab nanti malam tentu tidak sempat.</i></p> |
|--|--|

We **should** get ready now because later this evening we certainly won't have time.

We **should** get ready now because later this evening we certainly won't have time.

- |   |  |
|---|--|
| <p>14. <i>Kalau mahu lulus, encik <b>hendaklah</b> lebih rajin belajar.</i></p> | <p>14. <i>Kalau mau lulus, <b>hendaknya</b> bapak lebih rajin belajar.</i></p> |
|---|--|

If you want to pass, you (sir) **should** study harder.

If you want to pass, you (sir) **should** study harder.

## 12.2 Terms of Obligation

### (v) *Patut* and *pantas*

*Patut* and *pantas*<sup>1</sup> mean "should" or "ought to" only in the sense of something being done because it is suitable, proper, or fitting to do so. In this way it differs from all of the other words discussed in this section. *Patut* is used in both Malaysia and Indonesia. *Pantas* would be rare in Malaysia. The primary interpretation of *pantas* in Malaysia would be "quickly". The first examples show the use of these terms in their unaffixed form.

- |   |  |
|---|--|
| 15. <i>Saudara <b>patut</b> pakai sesuatu yang hijau sempena dengan Hari St. Patrick.</i> | 15. <i>Saudara <b>patut</b> memakai sesuatu yang hijau sehubungan dengan Hari St. Patrick.</i> |
|---|--|

You **should** wear something green on the occasion of St. Patrick's Day.

You **should** wear something green on the occasion of St. Patrick's Day.

- |  |  |
|--|--|
| 16. <i>Harga barang-barang di kedai <b>patut</b> naik sebab harga di pasar pun naik.</i> | 16. <i>Harga barang-barang di toko <b>pantas</b> naik karena harga di pasar juga naik.</i> |
|--|--|

The price of things in the shops **should** rise since the prices in the market are also rising.

The price of things in the shops **should** rise since the prices in the market are also rising.

- |  |   |
|--|---|
| 17. <i>Kalau anak Puan Rosnah cedera dalam kemalangan jalan raya, polis <b>patut</b> beritahu dia dengan cepat sebelum dia dengar berita itu dari orang lain, atau pun dari warta berita televisyen.</i> | 17. <i>Jika anak Ibu Tini cedera dalam kecelakaan jalan raya, polisi <b>pantas</b> memberitahu dia dengan cepat sebelum dia dengar berita itu dari orang lain, atau dari warta berita televisi.</i> |
|--|---|

If Mrs. Rosnah's child is injured in a highway accident, the police **should** tell her quickly before she hears the news from other people, or from the television news.

If Mrs. Tini's child is injured in a highway accident, the police **should** tell her quickly before she hears the news from other people, or from the television news.

*Patut* commonly is affixed with *(se-)-nya*. The meaning conveyed, however, is different. *Patut* indicates that something should be done, and is indeed done, while *(se)patutnya* indicates that something should be done, but is not. Utterances 18-19 and 20-21 compare these different meanings of *patut* and *(se)patutnya* in Malaysia. *Pantas* commonly takes the affixes *se--nya*. This is exemplified in Section 12.2(vi).

18. *Harga rumah di kawasan itu **patut** mahal sebab harga tanah di situ pun mahal<sup>M</sup>.*

The price of houses in that area **should** be (and is) expensive, because the price of land there is also expensive.

## CHAPTER 12

19. Rosni **patut** dapat markah tinggi sebab dia rajin belajar<sup>M</sup>.

Rosni **should** get (and does get) high grades because she studies hard.

Compare these utterances to the following utterances in which the opposite situation is expressed.

20. Harga rumah di kawasan itu **sepatutnya** murah sebab harga tanah pun murah, **tetapi** sebenarnya rumah di situ mahal<sup>M</sup>.

The price of houses in the area **should be** cheap because the land is also cheap, **but** in actuality houses there are expensive.

21. Rosni **patutnya** dapat markah tinggi sebab dia rajin belajar, **tetapi** dia hampir gagal ujian akhir<sup>M</sup>.

Rosni **should have** got a high grade because she studies hard, **but** she almost failed the final test.

### 12.2 Terms of Obligation

#### (vi) **Sebaiknya, Sepantasnya and Seharusnya**

While (*se*)*patutnya* may also be used in Indonesia there are other terms of more frequent occurrence which are used somewhat differently. In general, *sepantasnya*, based on the root *pantas* discussed in section 12.2(v), is used when something is "proper", "suitable" or "fitting", *sebaiknya* when something is "preferable", and *seharusnya* when something is "obligatory". These various English translations are presented only as a guide. There is a substantial overlap in how the words are actually used. All of these terms also translate as "should" in English. The following exemplify Indonesian usage.

22. Saudara **sepantasnya** belajar adat setempat sebelum mengunjungi negara itu<sup>1</sup>.

You **should** study the local customs before visiting the country. (**It is proper** for you to study the local customs before visiting the county.)

23. Kalau Gede khawatir, **sebaiknya** Gede sendiri kembalikan kamus itu kepada Udin<sup>1</sup>.

If you are worried, you **should** return the dictionary yourself to Udin. (If you are worried, **it is preferable** that you return the dictionary yourself to Udin.)

24. Teman saya sedang menunggu di pasar. Saya **seharusnya** jemput dia jam 6:00, tetapi sekarang tampaknya sudah terlambat<sup>1</sup>.

My friend is waiting at the market. I **should have** picked him up at 6:00, but now it appears to be too late. (My friend is waiting at the market. I **had an obligation** to pick him up at 6:00, but now it appears to be too late.)

*Sepantasnya* most commonly fills the roles described for *patut* and (*se*)*patutnya* in Malaysia, that of something which should be, and indeed is, and something that should have been, but is not (see Section 12.2(v)). There are, however, also

alternatives. *Semestinya* may also indicate that something should have been, but is not. *Seharusnya*, with its stronger statement of obligation, is the dominant form for many speakers and frequently replaces *sempantasnya* for both of these meanings.

25. *Indra **sempantasnya** dapat nilai tinggi karena dia rajin belajar<sup>1</sup>.*  
Indra **should** get high grades because she studies hard.
26. *Indra **sempantasnya** dapat nilai tinggi karena dia rajin belajar, **tetapi** dia hampir gagal ujian akhir<sup>1</sup>.*  
Indra **should** have got a high grade because she studies hard, **but** she almost failed the final test.
27. *Harga rumah di kawasan itu **sempantasnya** mahal karena harga tanah di situ juga mahal<sup>1</sup>.*  
The price of houses in that area **should** be expensive because the price of land there is also expensive.
28. *Harga rumah di kawasan itu **semestinya** murah karena harga tanah juga murah, **tetapi** sebenarnya rumah di situ mahal<sup>1</sup>.*  
The price of houses in that area **should have been** cheap, **but** in actuality houses there are expensive.

## 12.2 Terms of Obligation (vii) "The Passive"

The passive is used in Indonesia to make commands more polite (see Section 5.4.7). This structure, however, also indicates weak obligation which translates into English as "should". Examine the following utterances.

29. *Anjing itu **jangan diganggu**, ya<sup>1</sup>.*  
That dog **shouldn't be bothered**, you understand. (OR) Don't bother that dog.
30. *Piring **harus dicuci** sebelum berangkat, ya<sup>1</sup>.*  
The dishes **should be washed** before you leave, you know. (OR) Wash the dishes before you leave.
31. *Mobil kita **diperbaiki** hari ini, ya<sup>1</sup>.*  
Our car **should be repaired** today, ok. (OR) See that our car is repaired today.

## 12.3 *Memang* and *Tentu*

Both *memang* and *tentu* indicate certainty. There are, however, differences between the two. *Tentu* is simply a statement of definiteness or certainty and goes no further in its implications.

## CHAPTER 12

1. *Tentu* Mariam datang bila dia dengar bapanya sakit.

**Certainly** Mariam will come when she hears that her father is sick.
  2. *Belum tentu* Subri lulus. Keputusan peperiksaan belum keluar lagi.

It is not yet **certain** whether Subri passed (or not). The results of the examination are not out yet.
  3. *Memang* betul Subri lulus kali ini. Dia rajin belajar sepanjang bulan sebelum ujian.

**Of course** it's true that Subri passed this time. He studied hard throughout the month before the examination.
  4. *Mariam memang* datang. Dia selalu datang bila dia dengar bapanya sakit.

Mariam will **indeed** come. She always comes when she hears that her father is sick.
  5. *Memang* saya tahu siapa nama orang itu. Kami sudah lama bekerja di tempat yang sama.

**Of course** I know the name of that person. We have worked in the same place for a long time.
1. *Mariam tentu* datang kalau dia dengar bapaknya sakit.
- Certainly** Mariam will come when she hears that her father is sick.
2. *Belum tentu* Subri lulus. Hasil ujian masih belum keluar.
- It is not yet **certain** whether Subri passed (or not). The results of the examination are not out yet.
- While *tentu* is used in expressions such as "it is certain" or "certainly", it is not generally accepted in expressions such as "I am sure" or "I am certain". For these expressions, it is best to use *yakin* or *pasti*: *Saya yakin dia datang* or *Saya pasti dia datang* [I am sure she is coming]. Another alternative is to just say *Tentu dia datang* [Certainly she is coming], or *Saya tahu dia datang* [I know she is coming].
- Memang* implies more than *tentu*. It implies that what is referred to is seen as a natural or expected outcome of preceding events. It translates into English as "indeed", "of course" and "naturally".
3. *Memang* betul Subri lulus kali ini. Dia rajin belajar sepanjang bulan sebelum ujian.
- Of course** it's true that Subri passed this time. He studied hard throughout the month before the examination.
4. *Mariam memang* datang. Dia selalu datang kalau dia dengar bapaknya sakit.
- Mariam will **indeed** come. She always comes when she hears that her father is sick.
5. *Memang* saya tahu siapa nama orang itu. Kami sudah lama bekerja di tempat yang sama.
- Of course** I know the name of that person. We have worked in the same place for a long time.

In conversational Indonesian, there is another term which students will probably become aware of. This is *memangnya* which should not be confused with *memang*. *Memangnya* means something like "What do really think?" or "What do you actually believe?". It is used in expressions such as *Memangnya saya ini tuli?* [Do you think I'm deaf?] or *Memangnya saya pembantu?* [Do you think I'm a servant?].

## 12.4 *Boleh, Dapat, Sempat and Bisa*

### (i) Introduction

Discussed in this section are the various words which show ability or request permission. The discussion also points out differences in Malaysian and Indonesian usage.

## 12.4 *Boleh, Dapat, Sempat and Bisa*

### (ii) *Boleh and dapat*

Both *dapat* and *boleh* indicate ability in Malaysia and share the meaning "to be able to" or "can". Of the two words, *boleh* is more neutral and much more commonly used. *Dapat* is more forceful than *boleh* and is most commonly used to show ability when extra effort is required. Its meaning is parallel to English expressions such as "to succeed in", "to manage to" and "to get to".

1. Hashim *tidak boleh* naik bus <sup>M</sup>.  
Hashim **wasn't able** to take the bus.
2. Hashim *tidak dapat* naik bus <sup>M</sup>.  
Hashim **wasn't able** to take the bus.

While both utterances 1 and 2 may translate into English in the same way, there are still differences. Of the two utterances, utterance 1 with *boleh* is the more neutral. When *dapat* is used, as in utterance 2, the speaker is implying that there were more adverse circumstances which Hashim had to overcome which are not necessarily implied in utterance 1. These circumstances might include, for example, getting up in time, finding the correct change for the bus fare or breaking away from a group of friends who were delaying him. While *boleh* may also imply all of these, it may also cover circumstances where there are no adverse circumstances implied at all, such as Hashim's not liking buses in general or his having a fear of riding in vehicles driven by other people. The important point here is that *dapat* is inappropriate and cannot be used if these last two meanings are intended. In like manner, both of the following utterances may have the same translation into English.

3. *Mengapa emak itu tidak boleh* pinjamkan duit kepada anak-anaknya <sup>M</sup>?  
Why **can't** the mother lend her children any money?
4. *Mengapa emak itu tidak dapat* pinjamkan duit kepada anak-anaknya <sup>M</sup>?  
Why **can't** the mother lend her children any money?

As with the comparison of utterances 1-2, the use of *dapat* in utterance 4 implies that an adverse circumstance had to be overcome, such as the mother not having enough cash on hand or, not having enough savings. While *boleh* may also imply this, it need not do so. In general *boleh* is used unless the speaker wishes to emphasise the overcoming of a particular circumstance which might, as mentioned previously, require extra effort such as expressed in English by "to succeed in", "to manage to" and "to get to".

*Dapat* has one further meaning which is "to get" in the sense of "to obtain", "to acquire" or "to find" (see Section 12.5).

#### 12.4 *Boleh, Dapat, Sempat and Bisa* (iii) *Bisa and dapat*

Both *bisa* and *dapat* indicate ability in Indonesia and are used in the same way. There is no distinction between the two such as that discussed for *boleh* and *dapat* in Section 12.4(ii). Preference for one form or the other is either traditional or regional. The older, typically Malay form, is *dapat*. *Dapat* is common in areas where Malay dialects form the dominant regional language. It is still the common form in many student textbooks, again reflecting traditional Malay usage. *Bisa* is a borrowing from Javanese. Nevertheless, it is now the dominant form in conversational Indonesian and is also replacing *dapat* in its more traditional contexts. The following utterances exemplify both *dapat* and *bisa*.

5. *Di daerah Aceh sendiri ada beberapa bahasa. Masing-masing pembicara bahasa-bahasa itu saling **tidak dapat** mengerti<sup>1</sup>.*

In the region of Aceh itself there are many languages. Speakers of these languages **cannot** understand one another.

6. *Setiap rumah biasanya mempunyai halaman yang ditanami dengan tumbuh-tumbuhan berguna. Tanaman-tanaman itu biasanya **dapat** membantu keluarga dalam menutupi kebutuhan sehari-hari<sup>1</sup>.*

Each house usually has a yard which is planted with useful crops. These crops **can** usually help a family provide for its daily needs.

7. *Penduduk Minahasa **dapat** dibagi ke dalam delapan kelompok sub-etnik, yaitu Tounséa, Toumbulu, Toulour, Tountemboan, Tounsawang, Pasan, Ponosakan dan Bantik<sup>1</sup>.*

The Minahasa peoples **can** be divided into eight sub-ethnic groups, these being the Tounséa, Toumbulu, Toulour, Tountemboan, Tounsawang, Pasan, Ponosakan dan Bantik.

8. *Waktu saya masih muda, orang tua saya beritahu saya jangan mulai merokok tapi saya tidak ikuti apa kata mereka. Sekarang saya **tidak bisa** berhenti<sup>1</sup>.*

When I was still young, my parents advised me not to start smoking, but I didn't do what they said. Now I **can't** stop.

9. *Sulit dipercaya orang di dua negara yang berbeda seperti Malaysia dan Indonesia **bisa** ngomong satu sama lain<sup>1</sup>.*

It's hard to believe that people in two different countries such as Malaysia and Indonesia **can** talk to each other.

10. *Maafkan saya. Saya **tidak bisa** pergi. Tiap malam Jumat saya menolong kakak laki-laki saya di tokonya<sup>1</sup>.*

Forgive me. I **can't** go. Every Saturday night I help my brother in his shop.

*Bisa* is also used to convey the meaning "might", indicating what "could possibly" happen.

11. *Ada tiga alasan utama terjadinya kawin masuk. Satu alasan ialah karena ayah dari si pemuda tidak sudi menerima menantu perempuannya. Ini **bisa** terjadi disebabkan oleh perbedaan status antara keluarga perempuan dengan keluarga si pemuda<sup>1</sup>.*

There are three main reasons for *kawin masuk*. One reason is because the boy's father is unwilling to accept the girl as a daughter-in-law. This **might** (could possibly) happen due to the difference in status between the families of the woman and man.

12. *Sebabnya terutama pihak kaum kerabat pemuda lebih menyukai kawin lari adalah karena hendak menghindari kekecewaan dan malu kalau rencana perkawinan anaknya ditolak oleh keluarga wanita. Mereka juga **bisa** takut keluarga wanita menunggu sampai mereka dapat memenuhi segala persyaratan adat<sup>1</sup>.*

The main reason why the boy's family prefers *kawin lari* is because they would like to avoid the disappointment and embarrassment if the marriage plans of their son are refused by the girl's family. They **might** (could possibly) be worried that the girl's family would wait until they are able to fulfill all traditional requirements.

This element of possibility is expressed by *bisa* in Indonesian, even when in English it would not normally be expressed.

13. *Sebab saya tinggi dan kurus, lengan **bisa** biasanya terlalu pendek, dan baju terlalu longgar di bagian dada<sup>1</sup>.*

Because I am tall and thin, the sleeves are usually too short, and the top too loose around the chest. (Because I am tall and thin, the sleeves normally **might** (could possibly) be too short, and the top too loose around the chest.

### 12.4 *Boleh, Dapat, Sempat and Bisa* (iv) *Boleh*

*Boleh* has two functions in Malaysia, to indicate ability (see Section 12.4(ii)) and to request permission. In Indonesia it is only used to request permission, *bisa* or *dapat* being used to indicate ability (see Section 12.4(iii)). The following utterances exemplify the function of *boleh* to request permission.

- |  |   |
|--|---|
| 14. <i>Boleh</i> saya tumpang bertanya?<br>May/Can I ask a question? | 14. <i>Boleh</i> saya numpang tanya?<br>May/Can I ask a question? |
| 15. <i>Boleh</i> kami masuk sekarang?<br>May/Can we enter now?       | 15. <i>Boleh</i> kami masuk sekarang?<br>May/Can we enter now?    |

### 12.4 *Boleh, Dapat, Sempat and Bisa* (v) *Sempat*

*Sempat* means "to have the time to do something" or "to have the chance or opportunity to do something". This differs from both *dapat* and *boleh* which simply show ability. The following are examples.

- |  |   |
|--|---|
| 16. Fatimah <b>tak sempat</b> naik bas pukul 9:30.<br>Fatimah <b>wasn't in time</b> for the 9:30 bus.  | 16. Fatimah <b>tidak sempat</b> naik bis jam 9:30.<br>Fatimah <b>wasn't in time</b> for the 9:30 bus.   |
| 17. Rosnah mahu belajar lagi bila dia masih muda, tetapi <b>tak sempat</b> .<br>Rosnah wanted to study more while she was still young, but she <b>didn't have the chance</b> .               | 17. Idriana mau belajar lagi ketika dia masih muda, tetapi <b>tidak sempat</b> .<br>Idriana wanted to study more while she was still young, but she <b>didn't have the chance</b> .           |
| 18. Saya mahu jemput Bakar juga ke parti kita minggu depan tetapi <b>tak sempat</b> .<br>I also wanted to invite Bakar to our party next week, but I <b>didn't have the opportunity to</b> . | 18. Saya mau undang Bakar juga ke pesta kita minggu depan tetapi <b>tidak sempat</b> .<br>I also wanted to invite Bakar to our party next week, but I <b>didn't have the opportunity to</b> . |

### 12.5 *Ambil, Bawa and Dapat*

The basic meaning of *ambil* is "to get" in the sense of "to take", of *bawa* [to bring] or [to carry], and of *dapat* [to get] in the sense of "to obtain" or "to acquire".

English speakers have a problem choosing between *ambil* and *bawa* which has to do with the usage of "to take" and "to bring" in English, and very little to do with the meanings of *ambil* and *bawa* in Malay or Indonesian.

"Bring" in English properly indicates that something is carried to a place associated with a speaker, and "take" that something is carried away from such a place. In Malay and Indonesian *bawa* is used for both meanings. Look at the following utterance.

- |  |  |
|--|--|
| <p>1. <i>Saya <b>bawa</b> buku yang terlambat itu ke perpustakaan, memperbaruinya, dan <b>membawa</b> balik ke rumah.</i></p> <p>I <b>took</b> the overdue books to the library, renewed them, and then <b>brought</b> them back home.</p> | <p>1. <i>Saya <b>bawa</b> buku yang terlambat itu ke perpustakaan, memperpanjangnya, dan <b>membawa</b> kembali ke rumah.</i></p> <p>I <b>took</b> the overdue books to the library, renewed them, and then <b>brought</b> them back home.</p> |
|--|--|

*Ambil* [to take] or [to get] is only used when something is removed, as when picked up from a table, taken out of a container or down from a shelf.

- |   |  |
|---|--|
| <p>2. <i>Makanan banyak. <b>Ambil</b> lagi. Tentu encik belum kenyang lagi.</i></p> <p>There is a lot of food. <b>Take</b> some more. Surely you're not full yet.</p> | <p>2. <i>Makanan banyak. <b>Ambil</b> lagi. Bapak pasti belum kenyang.</i></p> <p>There is a lot of food. <b>Take</b> some more. Surely you're not full yet.</p> |
|---|--|

The following utterances compare the use of both *ambil* and *bawa*.

- |   |  |
|---|--|
| <p>3. <i>Ada dua pinggan di atas meja. <b>Ambil</b> satu dan <b>bawa</b> ke sini.</i></p> <p>There are two plates on the table. <b>Take</b> one and <b>bring</b> it here.</p> | <p>3. <i>Ada dua piring di atas meja. <b>Ambil</b> satu dan <b>bawa</b> ke sini.</i></p> <p>There are two plates on the table. <b>Take</b> one and <b>bring</b> it here.</p> |
| <p>4. <i>Tolong pergi <b>ambil</b> gergaji dari kereta dan <b>bawa</b> masuk.</i></p> <p>Please go and <b>get</b> the saw from the car and <b>bring</b> it inside.</p>        | <p>4. <i>Tolong pergi <b>ambil</b> gergaji dari mobil dan <b>bawa</b> masuk.</i></p> <p>Please go and <b>get</b> the saw from the car and <b>bring</b> it inside.</p>        |

*Dapat* means "to get" in the sense of "to obtain", "to acquire" or "to find".

- |   |  |
|---|--|
| <p>5. <i>Saya pergi awal ke panggung wayang tetapi tak boleh juga <b>dapat</b> tiket.</i></p> <p>I went to the cinema early but still couldn't <b>get</b> a ticket.</p> | <p>5. <i>Saya pergi lebih dulu ke bioskop tetapi tidak bisa juga <b>dapat</b> tiket.</i></p> <p>I went to the cinema early but still couldn't <b>get</b> a ticket.</p> |
|---|--|

## CHAPTER 12

6. *Rashid sudah lama cari jam dia yang hilang, tetapi belum **dapat** lagi.*      6. *Rashid sudah lama mencari jam dia yang hilang, tetapi belum **dapat**.*

Rashid has been looking a long time for his watch that was lost, but hasn't **found** it yet.

Rashid has been looking a long time for his watch that was lost, but hasn't **found** it yet.

When *dapat* is used to show ability (see Sections 12.4(ii), 12.4(iii)), it occurs preceding a verb. When used as a verb meaning "to get" or "to acquire", as in the preceding utterances, it directly precedes the direct object noun phrase. The following utterances exemplify the use of *dapat* showing ability compared to utterances 5-6. In Indonesia *bisa* would most commonly be used as the modal in such utterances, not *dapat*, although, as discussed in Section 12.4(iii), *dapat* remains an alternative.

7. *Saya pergi awal ke panggung wayang, tetapi **tak dapat** beli tiket.*      7. *Saya pergi lebih dulu ke bioskop, tetapi **tidak bisa** beli tiket.*

I went early to the cinema, but **wasn't able** to buy a ticket.

I went early to the cinema, but **wasn't able** to buy a ticket.

8. *Rashid sudah lama cari jam dia yang hilang, tetapi **belum dapat** jumpa lagi.*      8. *Rashid sudah lama mencari jam dia yang hilang, tetapi **belum bisa** temukan.*

Rashid has been looking a long time for his watch that was lost, but **hasn't been able to** find it yet.

Rashid has been looking a long time for his watch that was lost, but **hasn't been able to** find it yet.

### 12.6 *Beritahu, Bilang, Suruh and Pesan*

*Beritahu* is a combination of *beri* [to give] and *tahu* [to know]. It means "to tell" in the sense of giving information to someone. Conversationally *kasi tahu* may be used in place of *beritahu* in both Malaysia and Indonesia, and *bagi tahu* in Malaysia alone.

1. *Jangan lupa **beritahu** saya pukul berapa pakcik datang.*      1. *Jangan lupa **beritahu** saya jam berapa paman datang.*

Don't forget to **tell** me what time uncle is coming.

Don't forget to **tell** me what time uncle is coming.

2. ***Beritahu** saya kalau terlalu bising di luar dan saya tutup jendela.*      2. ***Beritahu** saya kalau terlalu bising di luar dan saya tutup jendela.*

**Tell** me if it is too noisy outside and I will close the window.

**Tell** me if it is too noisy outside and I will close the window.

*Bilang* may also be used to relate information which has been conveyed. It is not followed by an indirect object and most commonly translates into English as "to say". It commonly replaces *kata* in informal conversation, particularly in Indonesia. *Bilang* is a very common feature of conversational Indonesian. It is also used in Malaysia and Singapore. Its use in these countries, however, is regional, and on the whole it is used far less than in Indonesia.

- |   |  |
|---|--|
| 3. <i>Makcik <b>bilang</b> pakcik datang pukul 5:00 petang.</i> | 3. <i>Bibi <b>bilang</b> paman datang jam 5:00 sore.</i> |
|---|--|

*Makcik **kata** pakcik datang pukul 5:00 petang.*

***Kata** Bibi paman datang jam 5:00 sore.*

(My) aunt **said** (my) uncle was coming at 5:00 o'clock in the afternoon.

(My) aunt **said** (my) uncle was coming at 5:00 o'clock in the afternoon.

- |   |   |
|---|---|
| 4. <i>Saya <b>bilang</b>, kalau terlalu bising di luar, saya tutup jendela.</i> | 4. <i>Saya <b>bilang</b>, kalau terlalu bising di luar, saya tutup jendela.</i> |
|---|---|

I **said** that if it was too loud outside, I would close the window.

I **said** that if it was too loud outside, I would close the window.

If *bilang* precedes an indirect object, then the meaning is "to tell". In such cases *sama* is used as a preposition preceding the person to whom information is given. *Bilang sama* and *beritahu* have the same meaning. *Bilang*, however, is informal, and *beritahu* formal.

- |   |  |
|---|--|
| 5. <i>Jangan lupa <b>bilang sama</b> saya pukul berapa pakcik datang.</i> | 5. <i>Jangan lupa <b>bilang sama</b> saya jam berapa paman datang.</i> |
|---|--|

Don't forget to **tell** me what time uncle is coming.

Don't forget to **tell** me what time uncle is coming.

*Suruh* means "to tell" in the sense of telling someone to do something. It can also mean "to order" someone to do something, although *suruh* is not nearly as strong as the English "to order".

- |  |   |
|--|---|
| 6. <i>Cikgu <b>suruh</b> saya cari buku-buku lama bahasa Malaysia.</i> | 6. <i>Pak Guru <b>suruh</b> saya cari buku-buku bahasa Indonesia yang lama.</i> |
|--|---|

The teacher **told** me to look for old Malay books.

The teacher **told** me to look for old Indonesian books.

- |   |  |
|---|--|
| 7. <i>Bapa <b>suruh</b> saya keluar.<br/>(My) father <b>told</b> me to leave.</i> | 7. <i>Bapak <b>suruh</b> saya keluar.<br/>(My) father <b>told</b> me to leave.</i> |
|---|--|

## CHAPTER 12

When someone is told to do something, *suruh* is the proper choice, and when someone is told about something, then the choice is *beritahu*. There are, however, some grey areas. When someone is told to do something, and the information being conveyed is to be taken as advice, then *beritahu* may be more suitable. This use of "advise" rather than "tell" or "order" is seen as more polite. The following example shows alternative uses of both *suruh* and *beritahu*.

8. *Masa saya muda lagi, ibu bapa **suruh/ beritahu** saya jangan mula hisap rokok tapi saya tidak ikut apa mereka kata. Sekarang saya tak boleh berhenti.*
8. *Waktu saya masih muda, orang tua **suruh/ beritahu** saya jangan mulai merokok tapi saya tidak ikuti apa kata mereka. Sekarang saya tidak bisa berhenti.*

When I was small, my parents **told/ advised** me not to start smoking, but I listen to what they said. Now I can't stop.

When I was small, my parents **told/ advised** me not to start smoking, but I didn't listen to what they said. Now I can't stop.

*Pesan*, in Malaysia, means "to tell" in the sense of asking that things be brought, bought or ordered.

9. *Nenek **pesan** saya beli sayur<sup>M</sup>.*  
Grandmother **told me to buy** vegetables.
10. *Saad **pesan** rokok<sup>M</sup>.*  
Saad **asked (me) to get** cigarettes. (OR) Saad ordered cigarettes.

*Pesan*, in both Malaysia and Indonesia, is also used in restaurants when placing an order for food.

11. *Saya **pesan** ikan asam pedas, daging rendang, dan sayur kobis. Kalau tak cukup, kita boleh pesan lagi nanti.*
11. *Saya **pesan** ikan asam pedas, daging rendang, dan sayur kubis. Kalau tidak cukup, kita bisa pesan lagi.*

I **ordered** hot and sour fish, beef rendang, and cabbage. If that isn't enough, we can order more later.

I **ordered** hot and sour fish, beef rendang, and cabbage. If that isn't enough, we can order more later.

*Suruh* may be used in place of *pesan* when the agent who will carry out the action follows it. *Suruh*, however, may not be used when the object follows. Utterance 12 below is correct, but utterance 13 is unacceptable.

12. *Nenek **suruh** saya beli sayur.*  
Grandmother **told** me to buy vegetables.
12. *Nenek **suruh** saya beli sayur.*  
Grandmother **told** me to buy vegetables.

13. \*Saad **suruh** rokok.

\*Saad **ordered** the cigarettes (to do something).

13. \*Saad **suruh** rokok.

\*Saad **ordered** the cigarettes (to do something).

## 12.7 **Minta and Tanya**

*Minta* means "to ask" only in the sense of "to request".

1. Kit Weng **minta** kertas, tetapi saya langsung tak ada.

Kit Weng **asked for** paper, but I didn't have any.

1. Budi **minta** kertas, tetapi saya tidak punya sama sekali.

Budi **asked for** paper, but I didn't have any.

2. Rafidah **minta** saya simpan bukunya, tetapi saya menolak.

Rafidah **asked me** to keep her book, but I refused.

2. Retno **minta** saya simpan bukunya, tetapi saya menolak.

Retno **asked me** to keep her book, but I refused.

*Minta* may also be used as a polite form of *suruh* (see Section 12.6).

3. Cikgu **minta** saya cari buku-buku lama bahasa Malaysia.

The teacher **asked me** to look for the old Malay books.

3. Pak Guru **minta** saya cari buku-buku bahasa Indonesia yang lama.

The teacher **asked me** to look for the old Indonesian books.

*Tanya* means "to ask" only in the sense of asking questions.

4. Kalau belum tahu lagi, lebih baik **tanya** sekarang pukul berapa kereta api datang.

If you still don't know, its best to **ask** now what time the train is arriving.

4. Kalau masih belum tahu, lebih baik **tanya** sekarang jam berapa kereta api datang.

If you still don't know, its best to **ask** now what time the train is arriving.

5. **Tanya** polis kalau sesat jalan. **Ask** the police if you lose your way.

5. **Tanya** polisi kalau sesat di jalan. **Ask** the police if you lose your way.

## 12.8 "While" (i) Introduction

All of the words in this section may translate into English as "while". They are, however, not all used in the same contexts. Some of these words also have additional and more restrictive meanings.

## 12.8 "While"

### (ii) *Sambil*

*Sambil* is perhaps the most restrictive of the words which mean "while". It can only be used when one person does two actions simultaneously.

- |   |   |
|---|---|
| <p>1. <b><i>Sambil</i></b> bercakap, Fauziah terus makan.</p> <p><b>While</b> talking, Fauziah continued to eat.</p>  | <p>1. <b><i>Sambil</i></b> berbicara, Fauziah terus makan.</p> <p><b>While</b> talking, Fauziah continued to eat.</p>                                       |
| <p>2. <b><i>Sambil</i></b> membawa kereta, Shariah tunjuk kepada pemandangan yang cantik.</p> <p><b>While</b> driving, Shariah pointed out the beautiful views.</p> | <p>2. <b><i>Sambil</i></b> mengemudi, Shariah menunjukkan pemandangan yang indah.</p> <p><b>While</b> driving, Shariah pointed out the beautiful views.</p> |

## 12.8 "While"

### (iii) *Semasa and Sewaktu*

*Semasa* and *sewaktu* mean literally "one time", referring to two actions which are done at the same time, or two events which occur at the same time. When *semasa* and *sewaktu* are used, the agent of the two actions need not be the same, as was the case with *sambil*. *Sewaktu* is the preferred term in Indonesia and *semasa* in Malaysia.

The first examples below show *semasa* and *sewaktu* used in the same utterances in which *sambil* was used in Section 12.8(ii).

- |   |  |
|---|--|
| <p>3. <b><i>Semasa</i></b> bercakap, Fauziah terus makan.</p> <p><b>While</b> talking, Fauziah continued to eat.</p>  | <p>3. <b><i>Sewaktu</i></b> berbicara, Fauziah terus makan.</p> <p><b>While</b> talking, Fauziah continued to eat.</p>                                       |
| <p>4. <b><i>Semasa</i></b> membawa kereta, Shariah tunjuk kepada pemandangan yang cantik.</p> <p><b>While</b> driving, Shariah pointed out the beautiful views.</p> | <p>4. <b><i>Sewaktu</i></b> mengemudi, Shariah menunjukkan pemandangan yang indah.</p> <p><b>While</b> driving, Shariah pointed out the beautiful views.</p> |

*Semasa* and *sewaktu*, however, also have a more general use, equivalent to the English "while", "during" and "when".

- |   |  |
|---|--|
| <p>5. <b>Semasa</b> Zainal ada di tempat kerja ada pencuri yang masuk rumahnya.</p> | <p>5. <b>Sewaktu</b> Zainal di tempat pekerjaan ada pencuri yang masuk rumahnya.</p> |
|---|--|

**While/When** Zainal was at (his) workplace, there was a robber who entered his house.

**While/When** Zainal was at (his) workplace, there was a robber who entered his house.

- |   |  |
|---|--|
| <p>6. <b>Semasa</b> pemerintahan Jepun di Malaysia, Jerman menguasai hampir seluruh benua Eropah.</p> | <p>6. <b>Sewaktu</b> pemerintahan Jepang di Indonesia, Jerman menguasai hampir seluruh benua Eropah.</p> |
|---|--|

**During/At** the same time as Japanese rule in Malaysia, Germany ruled almost all of Europe.

**During/At** the same time as Japanese rule in Indonesia, Germany ruled almost all of Europe.

It is important to remember that *semasa* and *sewaktu* always imply that two events are occurring at the same time. Its basic meaning is "at the same time as". If the speaker does not intend this meaning, then *pada masa* or *pada waktu*, or just *masa* or *waktu* should be used. This means "at a particular time" and just sets the time period in which a single event or a series of events occur. *Bila* may be used in place of (*pada*) *masa* in Malaysia, and in Indonesia *ketika* or *saat* may be used in place of (*pada*) *waktu*.

- |   |  |
|---|--|
| <p>7. <b>Pada masa</b> pemerintahan Jepun di Malaysia penyakit malaria merebak ke semua penjuru negara.</p> | <p>7. <b>Waktu</b> pemerintahan Jepang di Indonesia penyakit malaria menyebar ke semua pelosok negara.</p> |
|---|--|

**At the time of/During** the time of Japanese rule in Malaysia, malaria spread to all corners of the country.

**At the time of/During** the time of Japanese rule in Indonesia, malaria spread to all corners of the country.

- |  |   |
|--|---|
| <p>8. <b>Bila</b> musim kemarau, tali air diperlukan apabila menanam padi.</p> | <p>8. <b>Ketika</b> musim kemarau, irigasi diperlukan waktu menanam padi.</p> |
|--|---|

**During** the dry season, irrigation is needed when planting rice.

**During** the dry season, irrigation is needed when planting rice.

## 12.8 "While" (iv) *Sementara*

The basic meaning of *sementara* is "temporary" or "temporarily" indicating an occurrence over a relatively short period of time.

## CHAPTER 12

9. *Romesh kerja sebagai guru **sementara** sebab tidak ada kerja tetap di kawasan itu.*

Romesh works as a **temporary** teacher since there are no permanent jobs in that area.

10. *Saya sewa rumah untuk **sementara** semasa menjimat wang untuk beli rumah sendiri.*

I am renting a house **temporarily** while saving money to buy a house of my own.

*Sementara* may be used to indicate two actions which are carried out by a single person within a relatively short period of time. It, however, cannot show simultaneous actions carried out by one person such as *sambil* does.

11. ***Sementara** mengajar siang, Rashid juga mengajar malam.*

**While** teaching during the day, Rashid also teaches at night.

It may also be used to indicate actions carried out by different persons at the same time or at different times.

12. *Rashid mengajar di sekolah rendah, **sementara** isterinya mengajar di sekolah menengah.*

Rashid teaches in primary school **while** his wife teaches in high school.

13. ***Sementara** Wah Kit isi minyak, abang dia cek minyak hitam.*

**While** Wah Kit was filling up with petrol, his older brother checked the engine oil.

*Sementara* also means "while" in the sense of "besides" and "in addition to".

9. *Romesh kerja sebagai guru **sementara** sebab tidak ada pekerjaan tetap di daerah itu.*

Romesh works as a **temporary** teacher since there are no permanent jobs in that area.

10. *Saya sewa rumah untuk **sementara** guna menabung uang untuk beli rumah sendiri.*

I am renting a house **temporarily** in order to save money to buy a house of my own.

11. ***Sementara** mengajar siang, Rashid juga mengajar malam.*

**While** teaching during the day, Rashid also teaches at night.

12. *Rashid mengajar di sekolah dasar, **sementara** istrinya mengajar di sekolah menengah.*

Rashid teaches in primary school **while** his wife teaches in high school.

13. ***Sementara** Gede isi bensin, kakak laki-lakinya mengecek oli.*

**While** Gede was filling up with petrol, his older brother checked the engine oil.

14. **Sementara** universiti itu menerima pelajar yang baru tamat sekolah menengah, ia juga menerima pelajar setengah umur yang mahu menambah pengalamannya.

**Besides** that university accepting students who have just finished high school, it also accepts mature aged students who would like to add to their experiences.

*Sementara* also means "while" in the sense of "whereas".

15. *Saya mengajar bahasa dan linguistik, sementara Mashudi mengajar bahasa dan kesusasteraan.*

I teach language and linguistics, **whereas** Mashudi teaches language and literature.

When combined with one of the demonstratives, *ini* [this] or *itu* [that] *sementara* means "at this/that time" or "meanwhile".

16. *Sofiah ditinggalkan di rumah dengan anaknya yang semakin lama semakin sakit. Sementara itu, suaminya kerja di sawah dan tidak tahu langsung tentang keadaan anaknya di rumah.*

Sofiah was left in the house with her child that was becoming increasing ill. **Meanwhile**, her husband was working in the rice fields and didn't know anything about the condition of his child at home.

14. **Sementara** universitas itu menerima mahasiswa yang baru tamat sekolah menengah, ia juga menerima mahasiswa setengah umur yang mau menambah pengalamannya.

**Besides** that university accepting students who have just finished high school, it also accepts mature aged students who would like to add to their experiences.

15. *Saya mengajar bahasa dan linguistik, sementara Mashudi mengajar bahasa dan kesusasteraan.*

I teach language and linguistics, **whereas** Mashudi teaches language and literature.

16. *Sofiah ditinggalkan di rumah dengan anaknya yang semakin lama semakin sakit. Sementara itu, suaminya kerja di sawah dan tidak tahu sama sekali tentang keadaan anaknya di rumah.*

Sofiah was left in the house with her child that was becoming increasing ill. **Meanwhile**, her husband was working in the rice fields and didn't know anything about the condition of his child at home.

## 12.8 "While"

### (v) **Sedangkan and padahal**

*Sedangkan* shares with *sementara* the meaning "while" in the sense of "whereas".

17. *Saya mengajar bahasa dan linguistik, sedangkan Mashudi mengajar bahasa dan drama.*

17. *Saya mengajar bahasa dan linguistik, sedangkan Mashudi mengajar bahasa dan drama.*

I teach language and linguistics, **whereas** Mashudi teaches language and drama.

I teach language and linguistics, **whereas** Mashudi teaches language and drama.

In general, *sedangkan* is far more common in Malaysia than in Indonesia. In Indonesia there are a number of terms which are used in place of *sedangkan*. One of these is *sementara* (utterance 18) and another is *padahal* (utterance 19). *Sementara* was discussed in the preceding section. *Padahal* is used in both Malaysia and Indonesia, but with less frequency in Malaysia.

18. *Tapi, ada mahasiswa yang bernasib baik. Sedangkan guru kita kejam, guru di kelas bahasa lain lembut dan sopan.*

But some students are lucky. **Whereas** our teacher is mean, the teacher in the other language class is gentle and polite.

18. *Tapi, sebagian mahasiswa untung, kok. Sementara guru kita kejam, guru mata kuliah bahasa lainnya lembut dan sopan.*

But some students are lucky. **Whereas** our teacher is mean, the teacher in the other language class is gentle and polite.

19. *Susah nak faham mengapa Tini tulis surat lagi kepada kawan-kawan sedangkan ada cara yang lebih berkesan untuk sampaikan berita kepada mereka, iaitu telefon.*

It's hard to understand why you (Tini) still write letters to your friends **whereas** there is a more effective way to let them know the news, and that is to telephone.

19. *Sulit dimengerti mengapa Tini masih menulis surat kepada teman-temannya padahal ada cara yang lebih efektif untuk sampaikan berita kepada mereka, yaitu telepon.*

It's hard to understand why you (Tini) still write letters to your friends **whereas** there is a more effective way to let them know the news, and that is to telephone.

*Sedangkan* may also mean "even though" or "although" in Malaysia and shares this meaning with *walaupun*. In Indonesia, *sedangkan* is not used in this way. When the underlying meaning of "although" or "even though" is "whereas" or "while on the contrary", one alternative is *padahal*, exemplified in utterance 20. When the underlying meaning is "besides" or "in addition to" then the alternatives are commonly *selain* or *di samping*, as exemplified in utterances 21-22 (also see Section 12.12).

20. *Ramalan cuaca warta berita malam tak pernah salah. Saya pernah pergi berkelah di Bukit Manis sedangkan pembaca ramalan cuaca kata hari itu tentu hujan lebat. Hujan memang lebat betul dan saya kena tunggu empat jam sampai hujan berhenti.*

20. *Ramalan cuaca warta berita malam tidak pernah salah. Saya pernah pergi bertamasya ke Bukit Manis padahal kata pembaca ramalan cuaca hari itu akan ada hujan lebat. Hujan memang lebat sekali dan saya harus menunggu empat jam sampai hujan berhenti.*

The weather report on the evening news has never been wrong. I once went on a picnic to Sweet Hill **even though** (whereas) the readers of the weather report said there was bound to be heavy rain. The rain was indeed very heavy, and I had to wait for four hours for the rain to stop.

21. **Sedangkan** universiti itu menerima pelajar yang baru tamat sekolah menengah, ia juga menerima pelajar setengah umur yang mahu menambah pengalamannya.

**Even though** this university accepts students who have just finished high school, it also accepts mature aged students who want to add to their experiences.

22. **Sedangkan** Rashid mengajar siang, dia juga mengajar malam.

**Although** Rashid teaches during the day, he also teaches at night.

The weather report on the evening news has never been wrong. I once went on a picnic to Sweet Hill **even though** (whereas) the readers of the weather report said there was bound to be heavy rain. The rain was indeed very heavy, and I had to wait for four hours for the rain to stop.

21. **Selain** universitas itu menerima mahasiswa yang baru tamat sekolah menengah, ia juga menerima mahasiswa setengah umur yang mau menambah pengalamannya.

**In addition to** this university accepting students who have just finished high school, it also accepts mature aged students who want to add to their experiences.

22. **Di samping** mengajar siang hari, Rashid juga mengajar malam.

**Besides** Rashid teaching during the day, he also teaches at night.

## 12.9 "For" and "In order to"

### (i) Introduction

Most of the words in this group translate into English as "to", "in order to", "for", or "for the purpose of". Each, however, has a distinct use and meaning.

## 12.9 "For" and "In order to"

### (ii) Untuk

*Untuk* means "for", "for the purpose of", "in order to" and "to". For the meaning "for", *bagi* may be used in place of *untuk*. The following utterances exemplify these meanings.

1. Coklat itu **untuk** anak-anak saya, bukan untuk saya sendiri.

Coklat itu **bagi** anak-anak saya, bukan untuk saya sendiri.

That chocolate is **for** my children, and not for me.

1. Coklat itu **untuk** anak-anak saya, bukan untuk saya sendiri.

Coklat itu **bagi** anak-anak saya, bukan untuk saya sendiri.

That chocolate is **for** my children, and not for me.

## CHAPTER 12

- |  |  |
|--|--|
| <p>2. <i>Musa beli rokok Tiga-5 itu <b>untuk</b> bapa dia.</i><br/><i>Musa beli rokok Tiga-5 itu <b>bagi</b> bapa dia.</i></p> <p>Musa bought the <i>Tiga-5</i> cigarettes <b>for</b> his father.</p> <p>3. <i>Bilik ini disediakan <b>untuk</b> belajar dan bukan <b>untuk</b> berbual dengan kawan.</i></p> <p>The room has been prepared <b>for</b> (for the purpose of) studying and not <b>for</b> (for the purpose of) talking with friends.</p> <p>4. <i>Abang telefon <b>untuk</b> memberitahu dia datang lambat hari ini.</i></p> <p>(My) older brother telephoned <b>to</b> (in order to) say he would be arriving late today. (OR) (My) older brother telephoned <b>for the purpose of</b> saying he would be arriving late today.</p> <p>5. <i>Orang yang berlari itu terlalu penat <b>untuk</b> berkata apa-apa.</i></p> <p>That person who was running was too tired <b>to</b> say anything.</p> <p>6. <i><b>Untuk</b> pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.</i></p> <p><b>In order to</b> get to the city centre quickly, walk straight to the end of this street, and then turn left.</p> | <p>2. <i>Musa beli rokok Gudang Garam itu <b>untuk</b> bapaknya.</i><br/><i>Musa beli rokok Gudang Garam itu <b>bagi</b> bapaknya.</i></p> <p>Musa bought the <i>Gudang Garam</i> cigarettes <b>for</b> his father.</p> <p>3. <i>Kamar ini disediakan <b>untuk</b> belajar dan bukan <b>untuk</b> bercakap-cakap dengan teman.</i></p> <p>The room has been prepared <b>for</b> (for the purpose of) studying and not for (<b>for</b> the purpose of) talking with friends.</p> <p>4. <i>Kakak menelepon <b>untuk</b> memberitahu dia datang terlambat hari ini.</i></p> <p>(My) older brother telephoned <b>to</b> (in order to) say he would be arriving late today. (OR) (My) older brother telephoned <b>for the purpose of</b> saying he would be arriving late today.</p> <p>5. <i>Orang yang berlari itu terlalu capek <b>untuk</b> mengatakan sesuatu.</i></p> <p>That person who was running was too tired <b>to</b> say anything.</p> <p>6. <i><b>Untuk</b> pergi ke pusat kota dengan cepat, jalan terus ke ujung jalan ini, dan kemudian belok ke kiri.</i></p> <p><b>In order to</b> get to the city centre quickly, walk straight to the end of this street, and then turn left.</p> |
|--|--|

Utterance 3 may also be expressed by making the implied subjects explicit. In utterance 7 the subjects of each clause have been added.

- |   |  |
|---|--|
| <p>7. <i>Bilik ini disediakan <b>untuk</b> orang belajar dan bukan <b>untuk</b> orang berbual dengan kawan.</i></p> | <p>7. <i>Kamar ini disediakan <b>untuk</b> orang belajar dan bukan <b>untuk</b> orang bercakap-cakap dengan teman.</i></p> |
|---|--|

This room has been prepared **for** people to study in and not **for** people to talk with their friends.

This room has been prepared **for** people to study in and not **for** people to talk with their friends.

Utterance 4 may be expressed as the simple sequencing of two actions by one subject with the use of the conjunction *dan* [and]. This, of course, carries no implication that one action is done in order to enable another action to follow as utterance 5 with *untuk* does.

- |   |  |
|---|--|
| <p>8. <i>Abang telefon <b>dan</b> memberitahu dia datang lambat hari ini.</i></p> | <p>8. <i>Kakak menelepon <b>dan</b> memberitahu dia datang terlambat hari ini.</i></p> |
|---|--|

(My) older brother called **and** said that he would be arriving late today.

(My) older brother called **and** said that he would be arriving late today.

In utterance 4 as well, *untuk* may be replaced by *hendak*, *mahu*<sup>M</sup>/*mau*<sup>I</sup> or *ingin*. *Hendak* has a short, conversational form in Malaysia, *nak*, which is not used in Indonesia. *Hendak*, in general, is not commonly used in Indonesia. *Ingin*, on the other hand, is more commonly used in Indonesia than Malaysia. All of these words indicate "intention" or "desire".

- |  |  |
|--|--|
| <p>9. <i>Abang telefon <b>hendak</b> memberitahu dia datang lambat hari ini.</i></p> | <p>9. <i>Kakak menelepon <b>ingin</b> memberitahu dia datang terlambat hari ini.</i></p> |
|--|--|

(My) older brother called **intending** (wanting) to say that he would be arriving late today.

(My) older brother called **intending** (wanting) to say that he would be arriving late today.

If the above utterance was used in English, it would be assumed that for some reason the conditions were such that the message was never conveyed. In Malay and Indonesian this is not necessarily the case. An utterance with *hendak*, or any of the alternative expressions above, is less definite than one with *untuk*, but if nothing further is mentioned to indicate that the message was not conveyed, the assumption is that it was.

In utterance 6 *untuk* may be replaced by *hendak* or *ingin*. *Hendak* or *ingin*, however, must be preceded by *kalau* [if]. *Jika* may be used in place of *kalau* with no change in meaning, although this expression is regarded as rather formal in Malaysia.

*Kalau* or *jika* sets the condition under which the second action will take place. If the conditions are not met, the action will not occur. In utterance 10, then, if the person follows directions as indicated, he will get to the city centre quickly, and if he does not, he won't.

## CHAPTER 12

10. *Kalau hendak pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.*
10. *Kalau hendak pergi ke pusat kota dengan cepat, jalan terus ke ujung jalan ini, dan kemudian belok ke kiri.*

**If (you) want** to get to the city centre quickly, walk straight to the end of this road, and then turn left.

**If (you) want** to get to the city centre quickly, walk straight to the end of this road, and then turn left.

For example 5, however, the omission of *untuk* would lead most commonly to a sequence of two utterances. This is shown as utterance 11. Other adjustments as well have been made to 5 to show the more informal nature of the utterance.

11. *Orang yang berlari itu terlalu penat. Nak kata apa-apa pun, tak boleh.*
11. *Orang yang berlari itu terlalu capek. Mau bilang sesuatu, nggak bisa.*

That person who was running was very tired. Even if he wanted to say anything, he couldn't.

That person who was running was very tired. Even if he wanted to say anything, he couldn't.

*Untuk* also means "so that" or "in order that" in utterances that show ability, that is, utterances with *boleh*<sup>M</sup>/*bisa*<sup>I</sup> or *dapat* meaning "can", or an equivalent. This applies only to utterances where *untuk* means "in order to" or "for the purpose of", that is, utterances 3, 4, and 6. *Guna* [literally: to use] and *agar* may be used in place of *untuk* for this meaning, although this will be more common in Indonesia than Malaysia.

12. *Bilik ini disediakan untuk orang boleh belajar dan bukan untuk berbual dengan kawan.*
12. *Kamar ini disediakan agar orang bisa belajar dan bukan untuk bercakap-cakap dengan teman.*

This room is prepared **in order that** people **can** study and it is not for talking with friends.

This room is prepared **in order that** people **can** study and it is not for talking with friends.

13. *Abang telefon untuk dapat memberitahu dia datang lambat hari ini.*
13. *Kakak menelepon untuk dapat memberitahu dia datang terlambat hari ini.*

(My) older brother telephoned **so that** he **could** say he would be arriving late today.

(My) older brother telephoned **so that** he **could** say he would be arriving late today.

14. *Untuk boleh pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.*
14. *Untuk bisa pergi ke pusat kota dengan cepat, jalan terus ke ujung jalan ini, dan kemudian belok ke kiri.*

**So that (you) can** get to the city centre quickly, walk straight to the end of this street, and then turn left.

**So that (you) can** get to the city centre quickly, walk straight to the end of this street, and then turn left.

Neither *boleh*<sup>M</sup>/*bisa*<sup>I</sup> nor *dapat* may be used in utterances 1 and 2 since there is no second clause showing any subsequent action that could possibly be carried out. In utterance 5, while *boleh*<sup>M</sup>/*bisa*<sup>I</sup> and *dapat* may be used in the Malay and Indonesian utterances, a translation with "so that" or "in order that" in English would be unacceptable.

- |  |  |
|--|--|
| 15. <i>Orang yang berlari itu terlalu penat untuk boleh berkata apa-apa.</i> | 15. <i>Orang yang berlari itu terlalu capek untuk bisa mengatakan sesuatu.</i> |
|--|--|

That person who was running was too tired **to be able to** say anything. (\*That person who was running was too tired so that (he) could say anything).

That person who was running was too tired **to be able to** say anything. (\*That person who was running was too tired so that (he) could say anything).

Interestingly, if the same utterance were expressed in the negative, a translation into English with "so ... that" would be possible: "That person who was running was so tired that he couldn't say anything". This type of utterance, however, is expressed in Malay and Indonesian with *sampai* or *sehingga* meaning literally "until", and not with *untuk* or *boleh*<sup>M</sup>/*bisa*<sup>I</sup> (see Sections 8.5(iv) and 12.9(iv)).

- |   |  |
|---|--|
| 16. <i>Orang yang berlari itu terlalu penat sampai tak boleh berkata apa-apa.</i> | 16. <i>Orang yang berlari itu terlalu capek sampai tidak bisa berkata apa-apa.</i> |
|---|--|

The person who was running was **so** tired **that** (he) couldn't say anything. (That person who was running was so tired until he couldn't say anything.)

The person who was running was **so** tired **that** (he) couldn't say anything. (That person who was running was so tired until he couldn't say anything.)

## 12.9 "For" and "In order to" (iii) *Supaya* and *Agar*

*Supaya* means "so that" or "in order that". *Agar* has the same meaning and may also be used in the same way, although more commonly so in Indonesia than Malaysia.

*Supaya* is the preferred form in the following utterances which do not express any particular ability, but simply explain how one clause is related causally to another.

- |   |  |
|---|--|
| 17. <i>Hashim pindah supaya senang pergi ke tempat dia bekerja.</i> | 17. <i>Hashim pindah agar mudah pergi ke tempat dia bekerja.</i> |
|---|--|

Hashim moved **so that** it would be easy to go to the place he works.

Hashim moved **so that** it would be easy to go to the place he works.

CHAPTER 12

18. *Shariah datang dengan cepat **supaya** kami tidak perlu menunggu lama.*      18. *Yasmin datang dengan cepat **supaya** kami tidak perlu menunggu lama.*

Shariah arrived early **so that** we wouldn't have to wait long.

Yasmin arrived early **so that** we wouldn't have to wait long.

19. *Bawalah masuk baju yang tersidai di luar **supaya** tak kena hujan nanti.*      19. *Bawalah masuk baju yang tergantung di luar **supaya** tidak kena hujan nanti.*

Bring in the clothes that are hanging outside to dry **so that** they won't get wet.

Bring in the clothes that are hanging outside to dry **so that** they won't get wet.

In utterances 17-19 *untuk* or *jadi* may replace *supaya* or *agar*. The use of *supaya* or *agar*, however, is probably more expected and would be the preferred choice for the type of utterances expressed.

20. *Hashim pindah **untuk** senang pergi ke tempat dia bekerja.*      20. *Hashim pindah **jadi** mudah pergi ke tempat dia bekerja.*

Hashim moved **so that** it would be easy to go to the place where he works.

Hashim moved **so that** it would be easy to go to the place where he works.

21. *Shariah datang dengan cepat **jadi** kami tidak perlu menunggu lama.*      21. *Yasmin datang dengan cepat **jadi** kami tidak perlu menunggu lama.*

Shariah arrived early **so** we didn't have to wait a long time.

Yasmin arrived early **so** we didn't have to wait a long time.

22. *Bawalah masuk baju yang tersidai di luar **untuk** tak kena hujan nanti.*      22. *Bawalah masuk baju yang tergantung di luar **untuk** tidak kena hujan nanti.*

Bring in the clothes that are hanging outside **so that** they won't get wet.

Bring in the clothes that are hanging outside **so that** they won't get wet.

*Supaya* may substitute for *untuk* in utterances which show ability. In other words, *untuk boleh<sup>M</sup>/untuk bisa<sup>I</sup>* and *untuk dapat* may be used as equivalent to *supaya boleh<sup>M</sup>/supaya bisa<sup>I</sup>* and *supaya dapat*. The following utterances are utterances 12-14 introduced in Section 12.9(ii) re-expressed with *supaya*. Only utterance 16 with *untuk boleh<sup>M</sup>/untuk bisa<sup>I</sup>* cannot be re-expressed with *supaya boleh<sup>M</sup>/supaya bisa<sup>I</sup>*. The English translations remain the same.

23. *Bilik ini disediakan **supaya** orang **boleh** belajar dan bukan untuk berbual dengan kawan.*      23. *Kamar ini disediakan **supaya** orang **bisa** belajar dan bukan untuk bercakap-cakap dengan teman.*

This room is prepared **in order that** people can study and it is not for talking with friends.

This room is prepared **in order that** people can study and it is not for talking with friends.

24. *Abang telefon supaya dapat memberitahu dia datang lambat hari ini.*

24. *Kakak menelepon supaya dapat memberitahu dia datang terlambat hari ini.*

(My) older brother telephoned **so that** he **could** say he would be arriving late today.

(My) older brother telephoned **so that** he **could** say he would be arriving late today.

25. *Supaya dapat pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.*

25. *Supaya dapat pergi ke pusat kota dengan cepat, jalan terus ke ujung jalan ini, dan kemudian belok ke kiri.*

**So that (you) can** get to the city centre quickly, walk straight to the end of this street, and then turn left.

**So that (you) can** get to the city centre quickly, walk straight to the end of this street, and then turn left.

*Supaya* is also used with particular verbs to show causality. Literal translations into English of such constructions, however, would be odd. For the following utterances, the literal English translation is given in parenthesis.

26. *Ketua pasukan memerintahkan supaya orang-orangnya menyerahkan diri.*

26. *Kepala pasukan memerintahkan supaya orang-orangnya menyerahkan diri.*

The troop commander ordered his men to surrender. (The leader ordered **so that** his men would surrender.)

The troop commander ordered his men to surrender. (The leader ordered **so that** his men would surrender.)

27. *Saya mengharapkan supaya kerajaan mengambil langkah-langkah yang tegas berkenaan dengan masalah ini.*

27. *Saya mengharapkan supaya pemerintah mengambil langkah-langkah yang tegas berkenaan dengan masalah ini.*

I hope the government will take strong measures regarding this problem. (I hope **so that** the government will take strong measures regarding this problem.)

I hope the government will take strong measures regarding this problem. (I hope **so that** the government will take strong measures regarding this problem.)

28. *Penjual minyak selalu ingat cek minyak hitam dan air, tapi biasanya lupa angin tayar sampai saya ingatkan mereka supaya cek itu juga.*

28. *Penjual bensin selalu ingat cek oli dan air, tapi biasanya lupa angin ban sampai saya ingatkan mereka supaya cek itu juga.*

The petrol attendants always remember to check the engine oil and water, but usually forget about the tyre pressure until I remind them to check that as well. (The petrol attendants always remember to check the engine oil and water, but usually forget about the tyre pressure until I remind them **in order to** check that as well)

The petrol attendants always remember to check the engine oil and water, but usually forget about the tyre pressure until I remind them to check that as well. (The petrol attendants always remember to check the engine oil and water, but usually forget about the tyre pressure until I remind them **in order to** check that as well)

There are other ways of expressing the preceding utterances which may be considered more conversational. One way is simply to remove *supaya* from the utterance (utterance 29). The other is to restate the verb phrase while still retaining *supaya* (utterance 30). Utterances 29-30 are restatements of utterance 26.

- |   |  |
|---|--|
| <p>29. <i>Ketua pasukan memerintahkan orang-orangnya menyerahkan diri.</i></p> <p>The troop commander ordered his men to surrender.</p>   | <p>29. <i>Kepala pasukan memerintahkan orang-orangnya menyerahkan diri.</i></p> <p>The troop commander ordered his men to surrender.</p>   |
| <p>30. <i>Ketua pasukan memberi perintah <b>supaya</b> orang-orangnya menyerahkan diri.</i></p> <p>The troop commander gave the order <b>so that</b> his men would surrender.</p> | <p>30. <i>Kepala pasukan memberi perintah <b>supaya</b> orang-orangnya menyerahkan diri.</i></p> <p>The troop commander gave the order <b>so that</b> his men would surrender.</p> |

## 12.9 "For" and "In order to"

### (iv) *Sampai* and *Sehingga*

*Sampai* means literally "until" or "up to a particular point". It may translate as "so ... that" in English if what is meant is that a particular state or condition has been reached enabling a subsequent action to either occur, or not occur, as the case may be. *Sehingga* may be used in place of *sampai* in all contexts of use (see Section 12.9(ii) and 8.5(iv)).

One common usage of *sampai* is exemplified by the following utterances. The literal English translation is given in parenthesis.

- |  |   |
|--|---|
| <p>31. <i>Amir kenyang <b>sampai</b> dia tak dapat makan lagi.</i></p> <p>Amir was <b>so full that</b> he couldn't eat anymore. (Amir was full until he couldn't eat anymore.)</p> | <p>31. <i>Amir kenyang <b>sampai</b> dia tidak bisa makan lagi.</i></p> <p>Amir was <b>so full that</b> he couldn't eat anymore. (Amir was full until he couldn't eat anymore.)</p> |
|--|---|

- |   |   |
|---|---|
| <p>32. <i>Kereta saya kotor <b>sampai</b> saya malu membawanya ke universiti.</i></p> <p>My car is <b>so</b> dirty <b>that</b> I am ashamed to drive it to the university. (My car is dirty up to the point I'm ashamed to drive it to the university.)</p> | <p>32. <i>Mobil saya kotor <b>sampai</b> saya malu membawanya ke universitas.</i></p> <p>My car is <b>so</b> dirty <b>that</b> I am ashamed to drive it to the university. (My car is dirty up to the point I'm ashamed to drive it to the university.)</p> |
|---|---|

In each of the preceding utterances, *terlalu* [too] (see Section 8.5(i)) is implied but not explicitly expressed. *Terlalu* may be included in such utterances, but usually is not since it is redundant. Its meaning is already clear from the structure of the utterance itself.

- |  |  |
|--|--|
| <p>33. <i>Amir <b>terlalu</b> kenyang <b>sampai</b> dia tak dapat makan lagi.</i></p>                | <p>33. <i>Amir <b>terlalu</b> kenyang <b>sampai</b> dia tidak bisa makan lagi.</i></p>               |
| <p>34. <i>Kereta saya <b>terlalu</b> kotor <b>sampai</b> saya malu membawanya ke universiti.</i></p> | <p>34. <i>Mobil saya <b>terlalu</b> kotor <b>sampai</b> saya malu membawanya ke universitas.</i></p> |

*Sampai* is also used more generally to indicate that one particular state has been reached, enabling another sequential action to be performed, or another state to be obtained. The following are examples.

- |   |  |
|---|--|
| <p>35. <i>Tina belajar <b>sampai</b> dia dapat A.</i></p> <p>Tina studied <b>to the point where</b> she got an A.</p>       | <p>35. <i>Tina belajar <b>sampai</b> dia dapat A.</i></p> <p>Tina studied <b>to the point where</b> she got an A.</p>        |
| <p>36. <i>Diana bersenam <b>sampai</b> dia sihat semula.</i></p> <p>Diana exercised <b>until</b> she was healthy again.</p> | <p>36. <i>Diana bersenam <b>sampai</b> dia sehat kembali.</i></p> <p>Diana exercised <b>until</b> she was healthy again.</p> |

*Boleh<sup>M</sup> / bisa<sup>I</sup>* may also be added to the preceding utterances to indicate ability.

- |  |  |
|--|--|
| <p>37. <i>Tina belajar <b>sampai</b> dia <b>boleh</b> dapat A.</i></p> <p>Tina studied <b>until</b> she <b>could</b> get an A.</p>                   | <p>37. <i>Tina belajar <b>sampai</b> dia <b>bisa</b> dapat A.</i></p> <p>Tina studied <b>until</b> she <b>could</b> get an A.</p>                    |
| <p>38. <i>Diana bersenam <b>sampai</b> dia <b>boleh</b> sihat semula.</i></p> <p>Diana exercised <b>until</b> she <b>could</b> be healthy again.</p> | <p>38. <i>Diana bersenam <b>sampai</b> dia <b>bisa</b> sehat kembali.</i></p> <p>Diana exercised <b>until</b> she <b>could</b> be healthy again.</p> |

In utterances which show ability, that is, in utterances with *sampai* and *boleh<sup>M</sup>/bisa<sup>I</sup>*, *supaya* may replace *sampai*. The meaning conveyed, however, is different. *Supaya*

## CHAPTER 12

indicates causality while *sampai* simply indicates that one action has been carried to the point where another action becomes possible. *Sampai* does not imply in any way, as *supaya* does, that one action was carried out for the purpose of enabling a subsequent action to occur. Compare utterances 39-40 with 37-38.

39. *Tina belajar supaya dia boleh dapat A<sup>M</sup>.*  
Tina studied so that she could get an A.
40. *Diana bersenam supaya dia bisa sehat kembali<sup>I</sup>.*  
Diana exercised so that she could be healthy again.

It is because *supaya* shows causality that it is so inappropriate in the other utterances where *sampai* is used. Utterance 31 expressed with *supaya* appears as utterance 41. This utterance is quite different from the original utterance which simply makes the statement that Amir was filled with food and, due to being in that state, he could not eat any more.

41. *\*Amir kenyang supaya dia tak dapat makan lagi.*      41. *\*Amir kenyang supaya dia tidak bisa makan lagi.*
- Amir became full so that he couldn't eat anymore.      Amir became full so that he couldn't eat anymore.

### 12.9 "For" and "In order to" (v) *Hendak, mahu<sup>M</sup>/mau<sup>I</sup> and ingin*

*Hendak* (or *nak<sup>M</sup>*), *mahu<sup>M</sup>/mau<sup>I</sup>* or *ingin* may also mean "to" or "in order to". These may be used in the same contexts as *untuk* where *untuk* means "to" or "in order to", but not when *untuk* means "for" or "for the purpose of". *Hendak*, in general, is not commonly used in Indonesia. *Ingin*, on the other hand, is more commonly used in Indonesia than in Malaysia.

*Hendak, ingin*, etc. and *untuk*, however, even though they may appear to substitute for one another, and even though they may be translated in the same way in English, do not mean the same thing. *Hendak* always carries its meaning of "intention", "desire" or "wanting", while *untuk* makes the more neutral statement of simply "to" or "in order to". Always implied with the use of *hendak, ingin*, etc. is the conditional *kalau* [if], even if this is not explicitly stated. Compare the following utterances.

42. *Saya tak ada cukup wang hendak pergi ke seberang laut.*      42. *Saya tidak punya cukup uang kalau ingin pergi ke luar negeri.*
- I don't have enough money to go overseas.      I don't have enough money to go overseas.

43. *Saya tak ada cukup wang **untuk** pergi ke seberang laut.*  
I don't have enough money **to** go overseas.
43. *Saya tidak punya cukup uang **untuk** pergi ke luar negeri.*  
I don't have enough money **to** go overseas.

Although both utterance 42 and 43 may translate in the same way, utterance 42 means literally "I don't have enough money (if I) intend (or want) to go overseas". Utterance 43 makes the more neutral statement of not being able to go.

*Hendak, ingin*, etc. are commonly used when there is a sequence of two actions, the first definite and the second intended or desirable, both performed or intended to be preformed by the same person. *Hendak, ingin*, etc. translate into English as "to" or "in order to", but the actual meaning conveyed is really quite different. These literal meanings are given in parenthesis following the general translation.

44. *Leman jumpa gurunya **nak** tanya bila peperiksaan akhir.*  
Leman met his teacher **to** ask when the final examinations were. (Leman met his teacher because he **wanted to** ask when the final examinations were).
44. *Leman ketemu gurunya **mau** tanya kapan ujian akhir.*  
Leman met his teacher **to** ask when the final examinations were. (Leman met his teacher because he **wanted to** ask when the final examinations were).
45. *Rafidah tunggu **mahu** ikut sama kita.*  
Rafidah is waiting **to** go with us. (Rafidah is waiting because she **wants to** go with us).
45. *Rafidah menunggu **mau** ikut kita.*  
Rafidah is waiting **to** go with us. (Rafidah is waiting because she **wants to** go with us).

This implication of desire or intention may be made explicit by the inclusion of one of the words meaning "because", commonly *sebab* or *kerana*<sup>M</sup> / *karena*<sup>L</sup>.

46. *Leman jumpa gurunya **sebab** dia **nak** tanya bila peperiksaan akhir.*  
Leman met his teacher **because** he **wanted to** ask when the final examinations were.
46. *Leman ketemu gurunya **sebab** dia **mau** tanya kapan ujian akhir.*  
Leman met his teacher **because** he **wanted to** ask when the final examinations were.
47. *Rafidah tunggu **kerana** dia **mahu** ikut sama kita.*  
Rafidah is waiting **because** she **wants to** go with us.
47. *Rafidah menunggu **karena** dia **mau** ikut kita.*  
Rafidah is waiting **because** she **wants to** go with us.

## CHAPTER 12

Utterances 44 and 45 may also be expressed with *untuk* if the meaning intended is simply "to" or "in order to".

48. *Leman jumpa gurunya **untuk** bertanya bila peperiksaan akhir.*      48. *Leman ketemu gurunya **untuk** bertanya kapan ujian akhir.*

Leman met his teacher **to** ask when the final examinations were.

Leman met his teacher **to** ask when the final examinations were.

49. *Rafidah tunggu **untuk** ikut sama kita.*      49. *Rafidah menunggu **untuk** ikut kita.*  
Rafidah is waiting **in order to** go with us.      Rafidah is waiting **in order to** go with us.

It is important to remember that *hendak*, *nak<sup>M</sup>*, *mahu<sup>M</sup> / mau<sup>I</sup>* or *ingin* are used to link a sequence of actions performed by the same person. For this reason neither of these may be used when giving a command. The following utterances are incorrect since they involve different people doing different actions.

50. *\*Suruh Ghani **nak** pinjam buku.*      50. *\*Suruh Gani **mau** pinjam buku.*  
Tell Ghani **to** borrow a book.      Tell Gani **to** borrow a book.
51. *\*Panggil pelajar lain **mahu** buat latihan.*      51. *\*Panggil pelajar lain **mau** selesaikan latihan.*  
Call another student **to** do the exercises.      Call another student **to** do the exercises.
52. *\*Ajak Devi **nak** keluar.*      52. *\*Ajak Dewi **mau** keluar.*  
Invite Devi **to** go out.      Invite Dewi **to** go out.

To correct these utterances, *nak* or *mahu/mau* must be deleted. The following utterances are correct. The English translation remains the same.

53. *Suruh Ghani pinjam buku.*      53. *Suruh Gani pinjam buku.*  
54. *Panggil pelajar lain buat latihan.*      54. *Panggil pelajar lain untuk latihan.*  
55. *Ajak Devi keluar.*      55. *Ajak Dewi keluar.*

*Hendak*, *nak<sup>M</sup>*, *mahu<sup>M</sup> / mau<sup>I</sup>* or *ingin* can only be used before verbs expressing actions that an agent can in some way control. The following utterances are incorrect simply because the agent has no control over the actions, and therefore cannot "intend" to perform them.

56. *\*Saya **mahu** sibuk kerana ada ramai orang **nak** datang.*      56. *\*Saya **mau** sibuk kerana ada banyak orang **mau** datang.*  
I'm going **to** be busy because a lot of people are coming.      I'm going **to** be busy because a lot of people are coming.

- |   |  |
|---|--|
| <p>57. *Saya <b>nak</b> mengantuk sebab tidur lambat.</p> <p>I'm going <b>to</b> be sleepy because I went to bed late.</p> <p>To make these utterances correct, <i>nak<sup>M</sup></i>, <i>mahu<sup>M</sup></i> / <i>mau<sup>I</sup></i> have to be deleted from the utterances. In utterance 56 and 57 we can either add a time phrase or an aspect word, or both, to show that we are dealing with an intended action. Utterances 58-59 are corrected utterances which are parallel to 56-57.</p> | <p>57. *Saya <b>mau</b> mengantuk sebab tidur terlambat.</p> <p>I'm going <b>to</b> be sleepy because I went to bed late.</p>                      |
| <p>58. Saya sibuk <b>nanti</b> petang kerana ada ramai orang nak datang.</p> <p>I'm <b>going to be</b> busy because a lot of people are coming.</p>   | <p>58. Saya sibuk sore <b>nanti</b> kerana ada banyak orang mau datang.</p> <p>I'm <b>going to be</b> busy because a lot of people are coming.</p> |
| <p>59. Saya <b>nanti</b> mengantuk sebab tidur lambat.</p> <p>I'm <b>going to be</b> sleepy because I went to bed late.</p>   | <p>59. Saya <b>nanti</b> mengantuk sebab tidur terlambat.</p> <p>I'm <b>going to be</b> sleepy because I went to bed late.</p>                     |

## 12.9 "For" and "In order to" (vi) *Kerana*

*Kerana* or, less commonly in this context, *sebab*, meaning "because" is also used in Malaysia where English uses "for" or "for the purpose of". *Karena* is not used in Indonesia in this way. The following is an example. A literal English translation using "because" or "due to" is given in parenthesis.

60. Perdana Menteri Malaysia datang **kerana** lawatan sepuluh hari<sup>M</sup>.

The Prime Minister of Malaysia arrived **for** a ten day visit. (The Prime Minister of Malaysia arrived **due to (because of)** a ten day visit.)

## 12.9 "For" and "In order to" (vii) Using no conjunction

It is common for two verbs to be sequenced without *untuk*, *hendak*, *ingin* or any of the other conjunctions discussed in the previous sections.

The lack of such conjunctions is most apparent with verbs in which the meaning "to" or "for" is included in the central meaning of the verb, even though English requires a preposition. Examples of such verbs are *setuju* [to agree to], *janji* [to promise to], *cuba<sup>M</sup>/coba<sup>I</sup>* [to try to], *minta* [to request (someone) to], *ingatkan* [to remind (someone) to], and *tunggu* [to wait for], but this lack is also found with other verb sequences as well. With other sequences, however, the lack of a conjunction may be

interpreted as more colloquial than utterances where it is present. The following are examples.

- |   |   |
|---|---|
| <p>61. <i>Russia dan Amerika <b>bersetuju mengurangkan</b> senjata nuklear.</i></p> <p>Russia and America <b>agreed to reduce</b> nuclear weapons.</p>  | <p>61. <i>Rusia dan Amerika <b>bersetuju mengurangi</b> senjata nuklir.</i></p> <p>Russia and America <b>agreed to reduce</b> nuclear weapons.</p>  |
| <p>62. <i>Kerajaan <b>cuba memperkenalkan</b> undang-undang mengenai kad pengenalan, tetapi tidak berjaya.</i></p> <p>The government <b>tried to introduce</b> legislation regarding an identity card, but did not succeed.</p> | <p>62. <i>Pemerintah <b>mencoba memperkenalkan</b> undang-undang mengenai kartu penduduk, tetapi tidak berhasil.</i></p> <p>The government <b>tried to introduce</b> legislation regarding an identity card, but did not succeed.</p> |
| <p>63. <i>Leela <b>berjanji menjaga</b> rumah saya semasa saya ada di pantai timur.</i></p> <p>Leela <b>promised to watch</b> my house while I was on the east coast.</p>   | <p>63. <i>Laila <b>berjanji menjaga</b> rumah saya sewaktu saya di pantai timur.</i></p> <p>Laila <b>promised to watch</b> my house while I was on the east coast.</p>  |
| <p>64. <i>Hamid <b>keluar mengambil</b> barang-barang yang tersebar di perkarangan.</i></p> <p>Hamid <b>went out to get</b> the things strewn about the yard.</p>   | <p>64. <i>Hamid <b>keluar mengambil</b> barang-barang yang terserak di perkarangan.</i></p> <p>Hamid <b>went out to get</b> the things strewn about the yard.</p>   |

Utterances 61-63 may use *hendak, ingin*, etc. to link the two verbs. These utterances are shown as utterances 65-67. Consistent with the meaning of *hendak, ingin*, etc. these utterances are less definite than 61-63 since *hendak, ingin*, etc. always introduce elements of intention or desire. These utterances would not normally take *untuk* for the reasons mentioned in the introduction to this section unless a circumstance could be found where its other meanings, that is "in order to" or "for the purpose of" needed to be emphasised.

- |   |   |
|---|---|
| <p>65. <i>Russia dan Amerika <b>bersetuju hendak mengurangkan</b> senjata nuklear.</i></p>                                | <p>65. <i>Rusia dan Amerika <b>bersetuju ingin mengurangi</b> senjata nuklir.</i></p>   |
| <p>66. <i>Kerajaan <b>cuba hendak</b> memperkenalkan undang-undang mengenai kad pengenalan, tetapi tidak berjaya.</i></p> | <p>66. <i>Pemerintah <b>mencoba hendak</b> memperkenalkan undang-undang mengenai kartu penduduk, tetapi tidak berhasil.</i></p> |
| <p>67. <i>Leela <b>berjanji nak</b> menjaga rumah saya semasa saya ada di pantai timur.</i></p>                           | <p>67. <i>Laila <b>berjanji mau</b> menjaga rumah saya sewaktu saya di pantai timur.</i></p>                                    |

Utterance 64 however, may commonly take either *hendak* or *untuk* with little or no change in meaning. *Untuk* is acceptable since the meaning "to" is not included in the central meaning of *keluar* [to go out].

- |  |  |
|--|--|
| 68. <i>Hamid keluar <b>untuk/nak</b> mengambil barang-barang yang tersebar di perkarangan.</i> | 68. <i>Hamid keluar <b>untuk/mau</b> mengambil barang-barang yang terserak di perkarangan.</i> |
|--|--|

Hamid went out **to** get the things strewn about the yard.

Hamid went out **to** get the things strewn about the yard.

The lack of any conjunction in an utterance such as 64 makes the utterance more colloquial than an utterance where a conjunction is present. Compare utterances 69-70.

- |   |   |
|---|---|
| 69. <i>Saya <b>pergi menolong</b> Hamid.</i><br>I went to help Hamid. | 69. <i>Saya <b>pergi menolong</b> Ahyar.</i><br>I went to help Ahyar. |
|---|---|

It is doubtful that the utterance 69 would be used in writing or formal speaking. *Untuk* would be used on such occasions to make a definite statement.

- |   |   |
|---|---|
| 70. <i>Saya <b>pergi untuk menolong</b> Hamid.</i><br>I went to (in order to) help Hamid. | 70. <i>Saya <b>pergi untuk menolong</b> Ahyar.</i><br>I went to (in order to) help Ahyar. |
|---|---|

To indicate intention or desire, *hendak* would be used for formal purposes, and *nak*<sup>M</sup> or *mahu*<sup>M</sup>/*mau*<sup>I</sup> in conversation.

- |  |  |
|--|--|
| 71. <i>Saya <b>pergi nak menolong</b> Hamid.</i> | 71. <i>Saya <b>pergi mau menolong</b> Ahyar.</i> |
|--|--|

I went to help Hamid. (I went intending to help Hamid.)

I went to help Ahyar. (I went intending to help Ahyar.)

It must be remembered that any utterance with *hendak*, *ingin*, etc. is less definite than an utterance without it, or an utterance with *untuk*.

*Hendak* or one of its alternatives is required in utterances where intention is central to the meaning.

- |  |   |
|--|---|
| 72. <i>Saya <b>rasa nak menangis.</b></i><br>I feel like crying. | 72. <i>Saya <b>rasanya mau menangis.</b></i><br>I feel like crying. |
|--|---|

The alternative to utterance 70 is shown as utterance 73. This utterance is incorrect since it is clear from the verb *rasa* [to feel] that the action *menangis* [to cry] is intended.

- |  |   |
|--|---|
| 73. <i>*Saya <b>rasa menangis.</b></i> | 73. <i>*Saya <b>rasanya menangis.</b></i> |
|--|---|

## 12.10 *Juga, Pun, Pula and Kok*

*Juga, pun* and *pula* mean "too" or "also". They, however, also have more specific meanings, and also differ from one another in some specific ways. Each term is discussed in this section and comparisons are made among them.

### 12.10.1 *Juga*

The basic meaning of *juga* is "too", "also", or "as well". It also has a number of specialised meanings such as "anyway" and "anyhow". It can also be used to show half-hearted support, and to show emphasis.

The first utterances in this section exemplify the basic use of *juga*.

- |   |   |
|---|---|
| <p>1. <i>Gopal juga mahu ikut sama.</i><br/>Gopal <b>also</b> wants to come along.</p>  | <p>1. <i>Cecep juga mau ikut.</i><br/>Cecep <b>also</b> wants to come along.</p>  |
| <p>2. <i>Surinder tak mampu beli kereta, dan saya juga tak mampu.</i><br/><br/>Surinder can't afford to buy a car, and I can't <b>either</b>.</p> | <p>2. <i>Eni tidak mampu beli mobil, dan saya juga tidak.</i><br/><br/>Eni can't afford to buy a car, and I can't <b>either</b>.</p>              |
| <p>3. <i>Makcik beli sayur, buah dan telur juga.</i><br/><br/>(My) aunt bought vegetables, fruits and eggs <b>as well</b>.</p>                    | <p>3. <i>Bibi beli sayur, buah dan juga telur.</i><br/><br/>(My) aunt bought vegetables, fruits and eggs <b>as well</b>.</p>                      |
| <p>4. <i>Apa makna "bank" dalam bahasa Malaysia? - Bank juga.</i><br/><br/>What's the meaning of "bank" in Malay? - Bank, <b>too</b>.</p>         | <p>4. <i>Apa artinya "bank" dalam bahasa Indonesia? - Bank juga.</i><br/><br/>What's the meaning of "bank" in Indonesian? - Bank, <b>too</b>.</p> |

One set of the related meanings of *juga* is "anyway", "anyhow", or "still".

- |  |  |
|--|--|
| <p>5. <i>Walaupun Bakar tak senang tinggal di kampung, dia tinggal di situ juga untuk menolong ibu bapanya.</i><br/><br/>Even though Bakar isn't comfortable living in the village, he lives there <b>anyway</b> in order to help his parents.</p> | <p>5. <i>Walaupun Bakar tidak senang tinggal di desa, dia tinggal di situ juga untuk menolong orang tuanya.</i><br/><br/>Even though Bakar isn't comfortable living in the village, he lives there <b>anyway</b> in order to help his parents.</p> |
| <p>6. <i>Orang kata jangan dirikan rumah di lembah dekat sungai, tetapi Leman</i></p>  | <p>6. <i>Kata orang jangan bangun rumah di lembah dekat sungai, tetapi Leman</i></p>   |

*buat rumah di situ juga. Musim hujan sampai dan rumah dia hanyut kena air bah.*

People said not to build a house in the valley near the river, but Leman built a house there **anyhow**. The rainy season came and his house was washed away by a flood.

*buat rumah di situ juga. Musim hujan tiba dan rumahnya hanyut kena air bah.*

People said not to build a house in the valley near the river, but Leman built a house there **anyhow**. The rainy season came and his house was washed away by a flood.

7. *Enjin kereta Prakash kecil, tetapi kereta dia lari deras juga.*

(Even though) the engine of Prakash's car is small, his car **still** runs fast.

7. *Mesin mobil Tono kecil, tetapi mobilnya jalan kencang juga.*

(Even though) the engine of Tono's car is small, his car **still** runs fast.

*Juga* may also be used to express half-hearted support or agreement.

8. *Encik boleh jaga anak saya sekejap? Saya mahu masuk Pejabat Pos dan beli setem. - **Boleh juga.***

Can you (Sir) watch my child for a moment. I want to go into the Post Office and buy some stamps. - **All right.**

8. *Bapak bisa jaga anak saya sebentar? Saya mau masuk ke Kantor Pos dan beli prangko. - **Boleh juga.***

Can you (Sir) watch my child for a moment. I want to go into the Post Office and buy some stamps. - **All right.**

9. *Orang kata John fasih bercakap bahasa Malaysia. - Dia fasih juga.*

People say that John is fluent in speaking Malay. - **I guess** he's fluent.

9. *Kata orang John lancar berbahasa Indonesia. - Dia lancar juga.*

People say that John is fluent in speaking Indonesian. - **I guess** he's fluent.

In utterance 8, *Boleh juga* is equivalent to the half-hearted or lukewarm expressions in English such as "Oh, all right", or "I guess it will be all right". Students visiting Jakarta will probably hear *Boleh deh* used in such circumstances. A more positive type of agreement might take the form of *memang boleh*<sup>M</sup> or *memang begitu*<sup>I</sup> meaning "Indeed I can" or "Of course I can".

In utterance 9, *fasih juga*<sup>M</sup> / *lancar juga*<sup>I</sup> has to be interpreted as "He's somewhat fluent". The respondent is not really in agreement with the speaker's judgement of John's fluency, but is too polite to go any further than to register mild dissent. Also common in standard Indonesian is the expression *kelihatannya begitu* [so it seems]. There are also more colloquial ways of showing disagreement (see Section 12.24).

*Juga* may also be used for emphasis. The following are examples.

- |  |   |
|--|---|
| <p>10. <i>Amin ingat, kan, orang lelaki yang tinggal di rumah sebelah beberapa tahun lalu? <b>Orang itu juga</b> yang mati kena langgar kereta malam semalam.</i></p> <p>Amin, you remember the man who lived in the house next door several years ago, don't you? It was <b>that same man</b> who got killed when he got hit by a car last night.</p> | <p>10. <i>Irvan ingat, kan, laki-laki yang tinggal di rumah sebelah beberapa tahun yang lalu? <b>Orang itu juga</b> yang meninggal ditabrak mobil tadi malam.</i></p> <p>Irvan, you remember the man who lived in the house next door several years ago, don't you? It was <b>that same man</b> who got killed when he got hit by a car last night.</p> |
| <p>11. <i>Hari Selasa saya makan di restoran baru di bandar. <b>Hari itu juga</b> perut saya sakit dan kepala saya pening.</i></p> <p>On Tuesday I ate in a new restaurant in town. On <b>that very day</b> my stomach hurt and my head ached.</p>   | <p>11. <i>Hari Selasa saya makan di restoran baru di kota. <b>Hari itu juga</b> perut saya sakit dan kepala saya pening.</i></p> <p>On Tuesday I ate in a new restaurant in town. On <b>that very day</b> my stomach hurt and my head ached.</p>  |

### 12.10.2 *Pun*

#### (i) Introduction

*Pun*, like *juga*, also means "too", "also" or "as well". It also has a number of other related meanings and uses which are discussed below.

### 12.10.2 *Pun*

#### (ii) Compared to *juga*

*Pun* may be used in the same utterances as *juga* to mean "too" or "also".

- |  |   |
|--|---|
| <p>1. <i>Gopal <b>pun</b> mahu ikut sama.</i><br/>Gopal <b>also</b> wants to come along.</p>   | <p>1. <i>Cecep <b>pun</b> mau ikut.</i><br/>Cecep <b>also</b> wants to come along.</p>  |
| <p>2. <i>Surinder tak mampu beli kereta, dan saya <b>pun</b> tak mampu.</i><br/>Surinder can't afford to buy a car, and I can't <b>either</b>.</p>   | <p>2. <i>Eni tidak mampu beli mobil, dan saya <b>pun</b> tidak.</i><br/>Eni can't afford to buy a car, and I can't <b>either</b>.</p>   |
| <p>3. <i>Makcik beli sayur, buah dan telur <b>pun</b> dia beli.</i><br/>(My) aunt bought vegetables, fruits and eggs <b>as well</b>.<br/>There are differences, however, in the underlying meanings of <i>pun</i> and <i>juga</i>. <i>Juga</i> is the more neutral of the two, simply making the statement that something has been</p> | <p>3. <i>Bibi beli sayur, buah dan telur <b>pun</b> dibelinya.</i><br/>(My) aunt bought vegetables, fruits and eggs <b>as well</b>.</p> |

added. *Pun* has an additional meaning conveyed in English by "even". This is exemplified in the following alternative translations of utterances 1-3. In Indonesia *juga* is widely used to convey the meaning "too" or "also". *Pun* is most commonly reserved to convey the meaning "even".

4. Even Gopal/Cecep wants to come along.
5. Surinder/Eni can't afford to buy a new car, and even I can't afford one.
6. (My) aunt bought vegetables, fruits, and even eggs.

Both *pun* and *juga* may occur together in the same utterance for emphasis. This type of expression is far more common in Malaysia than in Indonesia.

- |  |   |
|--|---|
| <p>7. <i>Gopal pun mahu ikut sama juga.</i><br/><b>Even</b> Gopal wants to go along <b>as well</b>.</p>  | <p>7. <i>Cecep pun mau ikut juga.</i><br/><b>Even</b> Cecep wants to go along <b>as well</b>.</p>   |
| <p>8. <i>Surinder tak mampu beli kereta, dan saya pun tak mampu juga.</i><br/>Surinder can't afford to buy a car, and I <b>too</b> can't <b>even</b> afford one.</p> | <p>8. <i>Eni tidak mampu beli mobil, dan saya pun juga tidak.</i><br/>Eni can't afford to buy a car, and I <b>too</b> can't <b>even</b> afford one.</p> |
| <p>9. <i>Makcik beli sayur, buah dan telur pun juga dia beli.</i><br/>Aunty bought vegetables, fruits, and <b>even</b> eggs <b>as well</b>.</p>                      | <p>9. <i>Bibi beli sayur, buah dan telur pun dibelinya juga.</i><br/>Aunty bought vegetables, fruits, and <b>even</b> eggs <b>as well</b>.</p>          |

### 12.10.2 *Pun*

#### (iii) Compared to *bahkan* and *malah*

Perhaps the use of *pun* which best conveys the meaning "even" is most clearly exemplified in the following utterances where the meaning "too" or "also" is not possible. In Indonesia, as mentioned, *pun* has a more limited sphere of use, and this applies as well to contexts where it means "even". In place of *pun*, and sometimes in addition to it, the terms *bahkan* or *malah* are used in Indonesia. The basic meaning of both of these terms is "in fact", "even", "indeed" and "on the contrary" and a choice between the two may come down to personal preference. There are contexts, however, where either *bahkan* or *malah* is considered more correct, and students will have to listen to how these are used in both speech and writing to be able to distinguish between them when necessary.

In the examples which follow, all of the Malay utterances have *pun*. Indonesian utterances 10-12 exemplify *bahkan*, with utterances 10 and 11 showing both *bahkan* and *pun*. Utterances 13-15 exemplify the use of *malah*. In areas of Indonesia where *pun* is widely used, usage will parallel that found in the Malay utterances.

## CHAPTER 12

10. *Orang cuai macam pemandu di belakang saya sepatutnya tidak dibenarkan lalu di depan sekolah di mana anak yang paling muda **pun** tahu pemandu mesti lebih cermat.*
- Careless people such as the driver behind me shouldn't be permitted to pass in front of schools where **even** the youngest child knows that drivers have to be more careful.
11. *Hashim mahu banyak duit, tetapi seratus ringgit **pun** tak dapat.*
- Hashim wants a lot of money, but he didn't **even** get one hundred ringgit.
12. *Kereta tempatan bukan murah. Kereta yang diimport itu **pun** lebih murah.*
- Local cars aren't cheap. **Even** imported cars are cheaper.
13. *Ada orang menunggu di luar yang membawa senapang. - Saya tak perasan **pun**.*
- There's someone waiting outside who is carrying a gun. - I didn't **even** notice.
14. *Ada ramai orang yang tidak banyak pedulikan agama, tetapi ikut adat agama seperti sunat anak. Orang itu selalu mengucapkan "Insya Allah", tetapi, pada pendapat saya, mereka tidak faham **pun** makna perkataan "Tuhan".*
- There are many people who don't care much about religion, but follow religious customs such as circumcising their children. Those people always say "God willing", but, in my opinion, they don't **even** know the meaning of the word "God".
10. *Orang lalai seperti sopir di belakang saya seharusnya tidak dikasi izin lewat di depan sekolah di mana **bahkan** anak yang paling muda **pun** tahu sopir harus lebih berhati-hati.*
- Careless people such as the driver behind me shouldn't be permitted to pass in front of schools where **even** the youngest child knows that drivers have to be more careful.
11. *Hashim mau uang banyak, tetapi **bahkan** sepuluh ribu rupiah **pun** dia tidak dapat.*
- Hashim wants a lot of money, but he didn't **even** get ten thousand rupiah.
12. *Mobil lokal tidak murah. Mobil yang diimport itu **bahkan** lebih murah.*
- Local cars aren't cheap. **Even** imported cars are cheaper.
13. *Ada orang menunggu di luar yang membawa senapang. - Saya **malah** tidak memperhatikan.*
- There's someone waiting outside who is carrying a gun. - I didn't **even** notice.
14. *Ada banyak orang yang tidak banyak pedulikan agama, tetapi ikuti adat agama seperti sunat anak. Orang itu sering ucapkan "Insya Allah", tetapi, pada pendapat saya, mereka **malah** tidak mengerti arti kata "Tuhan".*
- There are many people who don't care much about religion, but follow religious customs such as circumcising their children. Those people always say "God willing", but, in my opinion, they don't **even** know the meaning of the word "God".

### 12.10.2 *Pun*

#### (iv) Combined with *apalagi*

*Pun* also combines with *apalagi* to form a phrase equivalent to the English "even ... what more". The following are examples.

- |  |   |
|--|---|
| <p>15. <i>Tegur <b>pun</b> Aminah tak mahu, <b>apalagi</b> berbual panjang.</i></p> <p>Aminah doesn't <b>even</b> want to greet (us), <b>what more</b> converse for a long time.</p> | <p>15. <i>Menyapa <b>pun</b> Aminah tidak mau, <b>apalagi</b> berbicara panjang.</i></p> <p>Aminah doesn't <b>even</b> want to greet (us), <b>what more</b> converse for a long time.</p> |
| <p>16. <i>Tunggu sekejap <b>pun</b> Mariam tak mahu, <b>apalagi</b> sejam.</i></p> <p>Mariam doesn't even want to wait for a moment, <b>what more</b> for an hour.</p>               | <p>16. <i>Menunggu sebentar <b>pun</b> Mariam tidak mau, <b>apalagi</b> sejam.</i></p> <p>Mariam doesn't <b>even</b> want to wait for a moment, <b>what more</b> for an hour.</p>         |

### 12.10.2 *Pun*

#### (v) Compared to *walaupun*

*Pun* may also convey the meaning of "although", "even though", "even if", or "whether". In all cases these utterances may also be expressed with *walaupun*. In Indonesia, the utterances with *pun* will be most common in regions where Malay dialects dominate. The use of *walaupun* is considered standard. In utterance 21 the use of *pun* in Indonesian would be only marginally acceptable. It is for this reason that an alternative utterance is offered.

- |   |   |
|---|---|
| <p>17. <i>Percuma <b>pun</b> Saodah tak mahu terima. Dia memang tak percaya kepada orang itu.</i></p> <p><b>Even though</b> it was free, Saodah didn't want to accept it. She really doesn't trust that person.</p> | <p>17. <i>Gratis <b>pun</b> Saodah tidak mau terima. Dia memang tidak percaya kepada orang itu.</i></p> <p><b>Even though</b> it was free, Saodah didn't want to accept it. She really doesn't trust that person.</p> |
| <p>18. <i>Kalau tak boleh datang kali ini <b>pun</b> tak apa. Minggu depan pun boleh.</i></p> <p><b>Even</b> if (you) can't come this time, it doesn't matter. Next week is all right too.</p>                      | <p>18. <i>Jika tidak bisa datang sekarang <b>pun</b> tidak apa. Minggu depan pun boleh.</i></p> <p><b>Even</b> if (you) can't come this time, it doesn't matter. Next week is all right too.</p>                      |

CHAPTER 12

- |  |  |
|--|--|
| <p>19. <i>Senang <b>pun</b>, Raman tak mahu buat.</i></p> <p><b>Even though</b> it's easy, Raman doesn't want to do it.</p>  | <p>19. <i>Mudah <b>pun</b>, Raman tidak mau melakukannya.</i></p> <p><b>Even though</b> it's easy, Raman doesn't want to do it.</p>  |
| <p>20. <i>Tak mahu <b>pun</b>, saya buat juga sebab saya tahu bapa saya nanti susah hati kalau tidak.</i></p> <p><b>Even though</b> I didn't want to do it, I did it anyhow because I knew my father would be unhappy if I didn't.</p> | <p>20. <i>Tidak suka <b>pun</b>, saya kerjakan juga sebab saya tahu bapak saya nanti kurang senang kalau tidak.</i></p> <p><b>Even though</b> I didn't want to do it, I did it anyhow because I knew my father would be unhappy if I didn't.</p> |
| <p>21. <i>Fatimah pergi <b>pun</b> boleh, tak pergi pun boleh saya tak peduli.</i></p> <p><b>Whether</b> Fatimah goes or doesn't go is all right. I really don't care.</p>   | <p>21. <i>Apakah Fatimah pergi atau tidak, saya tidak peduli.</i></p> <p><b>Whether</b> Fatimah goes or doesn't go is all right. I really don't care.</p>  |

Utterances 22-26 re-express utterances 17-21 with *walaupun*. These utterances are more formal than utterances with *pun* alone. The English translation remains the same. Alternatives to *walaupun* in Malaysia are *biarpun* and *sunnguhpun* and in Indonesia *meskipun* and *sekalipun*.

- |   |  |
|---|--|
| <p>22. <i><b>Walaupun</b> percuma, Saodah tak mahu terima.</i></p>  | <p>22. <i><b>Walaupun</b> gratis Saodah tidak mau terima.</i></p>  |
| <p>23. <i><b>Walaupun</b> encik tak boleh datang kali ini, tak apa. Minggu depan pun boleh.</i></p>                     | <p>23. <i><b>Walaupun</b> bapak tidak bisa datang sekarang pun tidak apa. Minggu depan pun boleh.</i></p>                    |
| <p>24. <i><b>Walaupun</b> senang, Raman tak mahu buat.</i></p>  | <p>24. <i><b>Walaupun</b> mudah, Raman tidak mau melakukannya.</i></p>   |
| <p>25. <i><b>Walaupun</b> saya tak mahu, saya buat juga sebab saya tahu bapa saya nanti susah hati kalau tidak.</i></p> | <p>25. <i><b>Walaupun</b> tidak suka, saya kerjakan juga sebab saya tahu bapak saya nanti kurang senang kalau tidak.</i></p> |
| <p>26. <i><b>Walaupun</b> Fatimah pergi atau tak pergi, boleh. Saya tak peduli.</i></p>                                 | <p>26. <i><b>Walaupun</b> Fatimah pergi atau tidak pergi, terserah. Saya tidak peduli.</i></p>                               |

### 12.10.2 *Pun*

#### (vi) Occurring with interrogative pronouns

*Pun* also occurs with interrogative pronouns. The effect of this combination is to turn the interrogative pronouns into indefinite pronouns. A number of examples follow. For a complete discussion, see Section 4.5.1(i).

- |   |  |
|---|--|
| <p>27. <i>Siapa pun boleh masuk sini, termasuk engkau.</i></p> <p><b>Anyone</b> can come in here, including you.</p>  | <p>27. <i>Siapa pun boleh masuk ke sini, termasuk kamu.</i></p> <p><b>Anyone</b> can come in here, including you.</p>  |
| <p>28. <i>Di mana pun budak itu membuang mainannya, emaknya tak peduli.</i></p> <p><b>Wherever</b> that child throws his toys, his mother doesn't care.</p>   | <p>28. <i>Di mana pun anak itu membuang mainannya, ibunya tidak peduli.</i></p> <p><b>Wherever</b> that child throws his toys, his mother doesn't care.</p>  |
| <p>29. <i>Bila pun engkau kata boleh, saya datang.</i></p> <p><b>Whenever</b> you say it's ok, I'll come.</p>   | <p>29. <i>Kapan pun kamu bilang boleh, saya datang.</i></p> <p><b>Whenever</b> you say it's ok, I'll come.</p>   |
| <p>30. <i>Apa pun budak itu mahu, berilah kepada dia, asalkan dia duduk diam dan tidak menangis lagi.</i></p> <p><b>Whatever</b> that child wants, give it to him, as long as he sits quietly and doesn't cry any more.</p> | <p>30. <i>Berikan apa pun yang anak itu mau, asalkan dia duduk diam dan tidak menangis lagi.</i></p> <p><b>Whatever</b> that child wants, give it to him, as long as he sits quietly and doesn't cry any more.</p> |
| <p>31. <i>Manapun yang Maznah pilih, itulah yang saya beli untuk dia.</i></p> <p><b>Whichever</b> one Maznah chooses, that's the one I'll buy for her.</p>  | <p>31. <i>Mana pun yang Maznah pilih, itu yang saya belikan untuk dia.</i></p> <p><b>Whichever</b> one Maznah chooses, that's the one I'll buy for her.</p>  |

### 12.10.2 *Pun*

#### (vii) Occurring with conjunctions

*Pun* commonly occurs with a number of conjunctions. In utterances 32-33, these conjunctions would rarely occur without *pun*. In Utterance 34 it is fully optional, and in 35 it is required to achieve the desired meaning. *Lagi pun* is alternatively *lagi pula*, the latter being more common in Indonesia, and the former in Malaysia.

## CHAPTER 12

32. *Rumah ini terlalu besar, dan **lagi pun** terlalu jauh dari tempat saya belajar.*
- This house is too big, and **furthermore/ moreover** (it's) too far from the place I'm studying.
32. *Rumah ini terlalu besar, dan **lagi pula** terlalu jauh dari tempat saya belajar.*
- This house is too big, and **furthermore/ moreover** (it's) too far from the place I'm studying.
33. ***Walaupun** bahasa Malaysia dan bahasa Indonesia hampir sama, terdapat juga perbezaan.*
- Even though/Although** Malay and Indonesian are almost the same, there are also differences.
33. ***Walaupun** bahasa Malaysia dan bahasa Indonesia hampir sama, terdapat juga perbezaan.*
- Even though/Although** Malay and Indonesian are almost the same, there are also differences.
34. *Sama ada saya terus belajar **atau pun** berhenti, tak apa.*
- Whether I continue studying **or** stop, it doesn't matter.
34. *Apakah saya belajar terus **atau pun** berhenti, tidak apa.*
- Whether I continue studying **or** stop, it doesn't matter.
35. *Ramai orang beri amaran mengembara di Timur Tengah merbahaya. **Bagaimana pun**, saya hendak pergi ke sana.*
- Many people warned (me) that travelling in the Middle East was dangerous. **Nevertheless**, I hope to go there.
35. *Banyak orang mengingatkan mengembara di Timur Tengah merbahaya. **Bagaimana pun**, saya mau pergi ke sana.*
- Many people warned (me) that travelling in the Middle East was dangerous. **Nevertheless**, I hope to go there.
- Without the addition of *pun*, utterances 32-34 appear as follows. The English translation remains the same.
36. *Rumah ini terlalu besar, dan **lagi** terlalu jauh dari tempat saya belajar.*
36. *Rumah ini terlalu besar, dan **lagi** terlalu jauh dari tempat saya belajar.*
37. ***Walau** bahasa Malaysia dan bahasa Indonesia hampir sama, terdapat juga perbezaan.*
37. ***Walau** bahasa Malaysia dan bahasa Indonesia hampir sama, terdapat juga perbezaan.*
38. *Sama ada saya terus belajar **atau** berhenti, tak apa.*
38. *Apakah saya belajar terus **atau** berhenti, tidak apa.*

It is possible to read the meaning of *pun* into these conjunctions. For example, *lagi pun* may translate as "even more", *walaupun* as "even though", *atau pun* as "or even", and *bagaimana pun* as "but even so". While *atau pun* may translate as "or even" in

English, this emphasis is rarely intended. *Atau pun* is equivalent to *atau* and means simply "or".

### 12.10.2 *Pun*

#### (viii) Showing emphasis

*Pun*, like *juga* may also show emphasis. It may replace *juga* with little change in meaning. The utterances below are the same utterances exemplified in section 12.10.1 with *juga*. The Indonesian utterances continue to show *juga* which would be the more common expression, although replacement with *pun* is also a possibility.

- |  |   |
|--|---|
| <p>39. <i>Amin ingat, kan, orang lelaki yang tinggal di rumah sebelah beberapa tahun lalu? <b>Orang itu pun</b> yang mati kena langgar kereta malam semalam.</i></p> | <p>39. <i>Irvan ingat, kan, laki-laki yang tinggal di rumah sebelah beberapa tahun yang lalu? <b>Orang itu juga</b> yang meninggal ditabrak mobil tadi malam.</i></p> |
|--|---|

Rashid, do you remember the man who lived in the next door house several years ago? It was **that same man** who got killed when he was hit by a car last night.

Rashid, do you remember the man who lived in the next door house several years ago? It was **that same man** who got killed when he was hit by a car last night.

- |   |  |
|---|--|
| <p>40. <i>Hari Selasa saya makan di restoran baru. <b>Hari itu pun</b> perut saya sakit dan kepala saya pening.</i></p> | <p>40. <i>Hari Selasa saya makan di restoran baru. <b>Hari itu juga</b> perut saya sakit dan kepala saya pening.</i></p> |
|---|--|

On Tuesday I ate in a new restaurant. On **that very day** my stomach hurt and my head ached.

On Tuesday I ate in a new restaurant. On **that very day** my stomach hurt and my head ached.

The following utterances exemplify further the emphatic use of *pun* in both Malay and Indonesian utterances..

- |  |  |
|--|--|
| <p>41. <i>Petani itu menanam sayur, dan tidak lama lagi <b>sayur itu pun</b> tumbuh.</i></p> | <p>41. <i>Petani itu menanam sayur, dan tidak lama lagi <b>sayur itu pun</b> tumbuh.</i></p> |
|--|--|

That farmer planted vegetables, and not long afterwards, **it was those vegetables** which grew.

That farmer planted vegetables, and not long afterwards, **it was those vegetables** which grew.

- |   |  |
|---|--|
| <p>42. <i>Apabila orang itu sampai, <b>mereka pun</b> terus masuk panggung.</i></p> | <p>42. <i>Ketika orang itu sampai, <b>mereka pun</b> langsung masuk bioskop.</i></p> |
|---|--|

When those people arrived, **it was they** who went directly into the cinema.

When those people arrived, **it was they** who went directly into the cinema.

**12.10.2 Pun****(ix) Indicating sequence**

*Pun* has one further meaning which is also exemplified in the preceding utterances 41-42, and that is to indicate an anticipated or expected natural sequence of actions or events. In other words, it is also possible to look at these utterances not in terms of showing emphasis, but in terms of showing an expected sequence of related events. In utterance 41 the plants were planted and then they grew, and in 42, the people arrived, and then they went into the cinema.

The sequence of events, however, need not relate to the same topic under discussion as in utterances 41-42. The common theme may simply be the expected sequential relationship of two related events with no common subject or object. The following utterances are examples of this.

- |  |  |
|--|--|
| 43. <i>Hari sudah gelap, dan saya pun pergi.</i><br>It was already dark, <b>and so</b> I left. | 43. <i>Hari sudah gelap, dan saya pun pergi.</i><br>It was already dark, <b>and so</b> I left. |
| 44. <i>Bapa balik, dan kami pun makan.</i><br>Father returned, <b>and so</b> we ate.           | 44. <i>Bapak pulang, dan kami pun makan.</i><br>Father returned, <b>and so</b> we ate.         |
| 45. <i>Kereta datang dan Maznah pun naik.</i><br>The car arrived, <b>and so</b> Maznah got in. | 45. <i>Mobil datang dan Maznah pun naik.</i><br>The car arrived, <b>and so</b> Maznah got in.  |

In each of these utterances, the presence of *pun* indicates a related sequence of events that are not coincidental, but expected. In utterance 43 there is the expectation that when it becomes dark I will leave; in 44 that when father comes home everyone will eat; and in 45, that when the car arrives, Maznah is expected to get in it. If there were no intention to show the events as expected sequences, *pun* would not be used.

- |   |  |
|---|--|
| 46. <i>Hari sudah gelap dan saya pergi.</i><br>It was night time and I left.    | 46. <i>Hari sudah gelap dan saya pergi.</i><br>It was night time and I left.   |
| 47. <i>Bapa balik dan kami makan.</i><br>Father returned and we ate.            | 47. <i>Bapak pulang dan kami makan.</i><br>Father returned and we ate.         |
| 48. <i>Kereta datang dan Maznah naik.</i><br>The car arrived and Maznah got in. | 48. <i>Mobil datang dan Maznah naik.</i><br>The car arrived and Maznah got in. |

**12.10.3 Pula and kok**

*Pula* is not an easy word to find equivalents for in English. It is highly context sensitive and its meanings are dependent upon such contexts. Most simply it highlights a sequence of occurrences and sometimes translates as "too" or "also".

Some of the more complex meanings have an intonation equivalent in English, and at other times it is equivalent to such phrases as "What in the world..." and "How can you possibly...".

*Pula* is often used in writing or formal speaking to indicate a topic shift, introducing a second topic that follows sequentially on from one previously introduced. For example, if an initial topic is trade in Singapore under the British, and a second related topic which is to follow on from this is trade in Batavia under the Dutch, the second topic may be sequenced as follows:

- |   |   |
|---|---|
| <p>1. ... dan di Betawi <b>pula</b>, pemerintahan Belanda....</p> <p>... and in Batavia, the Dutch administration....</p> | <p>1. ... dan di Betawi <b>pula</b>, pemerintahan Belanda....</p> <p>... and in Batavia, the Dutch administration....</p> |
|---|---|

*Pula* is never neutral as is *juga* or *pun*. It is always emphatic, sometimes indicating joy or surprise, sometimes trepidation or excitement, or sometimes just resignation. Examine the following utterances. Each of these has particular implications which are captured by *pula*. An attempt is made to capture what some of these implications might be by the English translations in parenthesis.

In Indonesia, *pula* is not a common feature of standard Indonesian, although it does have its place and is used. It is used most frequently in regions in which Malay dialects dominate, such as parts of Sumatra, Sulawesi and the Moluccas.

In the examples which follow, all of the Malay utterances have *pula*. The Indonesian utterances, however, vary. In the first examples, *pula* is also used for the Indonesian, reflecting common use in that country.

- |  |   |
|--|---|
| <p>2. <i>Hassan kata dia tak boleh pergi ke parti Rosnah. Kemudian Zainal. Sekarang engkau <b>pula</b>.</i></p> <p>Hassan said he couldn't go to Rosnah's party. Then Zainal. And now you. (How could you do it!) OR (Why is everyone refusing to come?)</p> | <p>2. <i>Kata Hassan dia tidak bisa pergi ke pesta Rosnah. Kemudian Zainal. Sekarang kamu <b>pula</b>.</i></p> <p>Hassan said he couldn't go to Rosnah's party. Then Zainal. And now you. (How could you do it!) OR (Why is everyone refusing to come?)</p> |
| <p>3. <i>Saadah tak tahu naik basikal. Sekarang dia mahu naik motorsikal <b>pula</b>.</i></p> <p>Saadah doesn't know how to ride a bicycle. Now she wants to ride a motorcycle. (She must be crazy.)</p>   | <p>3. <i>Megawati tidak bisa naik sepeda. Sekarang dia mau naik sepeda motor <b>pula</b>.</i></p> <p>Megawati doesn't know how to ride a bicycle. Now she wants to ride a motorcycle. (She must be crazy.)</p>  |

CHAPTER 12

- |  |   |
|--|---|
| <p>4. <i>Minggu lepas adik kau berhenti kerja. Sekarang engkau <b>pula</b>.</i></p> <p>Last week your younger brother stopped work. And now you too. (What's wrong with your family?) OR (What's wrong with all of you!)</p> | <p>4. <i>Minggu yang lalu adik kamu berhenti kerja. Sekarang kamu <b>pula</b>.</i></p> <p>Last week your younger brother stopped work. And now you too. (What's wrong with your family?) OR (What's wrong with all of you!)</p> |
|--|---|

One of the terms commonly used in Indonesia which parallels the use of *pula* in Malaysia is *kok* (see also Section 10.2(vi)). *Kok* is used when one wishes to deny a previous speaker's assumptions or beliefs. It also carries meanings such as "as you should know" or "as you should be aware" and meanings such as "how come" and "how can you possibly ...", meanings which parallel those attributed to *pula*. The following examples show parallel utterances for Malay and Indonesian, the Malay utterance with *pula* and the Indonesian with *kok*.

- |   |   |
|---|---|
| <p>5. <i>Mengapa <b>pula</b> nak balik? Engkau baru sampai.</i></p> <p>How come you want to go home (so soon)? You've just arrived.</p>                     | <p>5. <i><b>Kok</b> sudah mau pulang? Kamu baru sampai.</i></p> <p>How come you want to go home (so soon)? You've just arrived.</p>                         |
| <p>6. <i>Kereta ni rosak, nak pakai <b>pula</b>.</i></p> <p>This car isn't in good running order, and yet you still want to use it! (You must be crazy)</p> | <p>6. <i>Mobil in rusak, <b>kok</b> mau dipakai.</i></p> <p>This car isn't in good running order, and yet you still want to use it! (You must be crazy)</p> |
| <p>7. <i>Mengapa <b>pula</b> tak mahu tolong? Bukannya kerja yang berat.</i></p> <p>Why in the world don't you want to help? It's not heavy work.</p>       | <p>7. <i><b>Kok</b> tidak mau nolong? Ini, kan, bukannya kerja berat.</i></p> <p>Why in the world don't you want to help? It's not heavy work.</p>          |

Equivalent Indonesian expressions of the Malay *pula* may also be shown with *lagi*, *masih* and *juga* depending on the underlying meaning.

- |   |   |
|---|---|
| <p>8. <i>Setiap bulan ada wayang. - Jadi, bulan depan wayang apa <b>pula</b>?</i></p> <p>Every month there is a film. - So, what then is the film next month?</p> | <p>8. <i>Setiap bulan ada film. - Jadi, bulan depan film apa <b>lagi</b>?</i></p> <p>Every month there is a film. - So, what then is the film next month?</p> |
| <p>9. <i>Engkau ada masa. Engkau pun tahu buat. Saya sudah janji saya bayar dan engkau tak mahu tolong <b>pula</b>.</i></p>                                       | <p>9. <i>Kamu ada waktu. Kamu juga tahu bagaimana melakukannya. Saya sudah janji bayar dan kamu <b>masih</b> tidak mau menolong.</i></p>                      |

You have the time. You know how to do it. I promised to pay, and still you don't want to help. (What's wrong with you?) OR (What's wrong with me?)

You have the time. You know how to do it. I promised to pay, and still you don't want to help. (What's wrong with you?) OR (What's wrong with me?)

10. *Semalam Malik telefon. Hari ini dia telefon **pula**.*

10. *Kemarin Malik telepon. Hari ini dia telepon **juga**.*

Yesterday Malik telephoned. Today he telephoned again. (I wonder what he wants?) OR (I wonder what he's up to.)

Yesterday Malik telephoned. Today he telephoned again. (I wonder what he wants?) OR (I wonder what he's up to.)

At other times, equivalence in Indonesian may be shown by a rephrasing of the utterance.

11. *Semua mahasiswa lain sudah buat ujian. Sekarang saya **pula**.*

11. *Semua mahasiswa lain sudah ujian. Sekarang **tinggal** saya.*

All of the other students have done the test. Now it's my turn. (I'm resigned to this inevitability).

All of the other students have done the test. I'm the (only) one left.

## 12.11 *Seperti, Sebagai and Macam* (i) **Introduction**

*Seperti* is generally used to indicate similarity. It translates into English as "like" or "as". *Sebagai* is different from *seperti* in that it indicates equivalence and not similarity. It means "as", not "like". *Macam* may be used in place of either *seperti* or *sebagai*. Its meaning, that is, whether it indicates similarity or equivalence, will depend upon the context in which it is used. *Macam*, however, has greater frequency of use in Malaysia than in Indonesia.

## 12.11 *Seperti, Sebagai and Macam* (ii) ***Seperti***

The following utterances exemplify the usage of *seperti*.

1. *Ahmad berjalan **seperti** orang yang mabuk. Dia terhinggut-hinggut.*

1. *Amad berjalan **seperti** orang yang mabuk. Dia tergoyang-goyang.*

Ahmad walks **like** someone who is drunk. He sways back and forth.

Amad walks **like** someone who is drunk. He sways back and forth.

## CHAPTER 12

2. *Rumah Aminah **macam** rumah orang kaya. Ada banyak bilik tidur dan bilik mandi.*      2. *Rumah Aminah **seperti** rumah orang kaya. Ada banyak kamar tidur dan kamar mandi.*

Aminah's house is **like** a rich person's house. There are many bedrooms and bathrooms.

Aminah's house is **like** a rich person's house. There are many bedrooms and bathrooms.

3. *Matahari terang **seperti** biasanya pada musim kemarau.*      3. *Matahari terang **seperti** biasanya pada musim kemarau.*

The sun is strong **as** it usually is during the dry season.

The sun is strong **as** it usually is during the dry season.

In the preceding utterances, *seperti* may be replaced by *sama (dengan)* or *serupa (dengan)*. Whereas *seperti* means only "like" or "as" and, therefore, indicates similarity, the meanings of *sama* and *serupa* are wider. These meanings range from "similar to" to "the same as". If the intention of the speaker is to convey the meaning of "similarity", then *sama/serupa* and *seperti* are equivalent (see Section 8.3(i)).

4. *Ahmad berjalan **sama dengan** orang yang mabuk.*      4. *Ahmad berjalan **sama dengan** orang yang mabuk.*

Ahmad walks **like** someone who is drunk.

Ahmad walks **like** someone who is drunk.

5. *Rumah Aminah **serupa** dengan rumah orang kaya.*      5. *Rumah Aminah **serupa** dengan rumah orang kaya.*

Aminah's house is **like** a rich person's house.

Aminah's house is **like** a rich person's house.

*Seperti* and *macam* are also equivalent to English expressions such as "is like", "is as", "such as", "just as" and "as if". The following utterances exemplify some of these meanings.

6. *Keputusan pada akhirnya Mahkamah Tinggi **seperti** yang diramalkan.*      6. *Keputusan akhir Mahkamah Agung **seperti** yang diramalkan.*

The final decision of the High Court **was as** predicted.

The final decision of the High Court **was as** predicted.

7. *Zainal berkelakuan **macam** dia seorang saja yang lulus ujian.*      7. *Kelakuan Zainal **seperti** dia saja yang lulus ujian.*

Zainal acts **as if** he were the only person who passed the examination.

Zainal acts **as if** he were the only person who passed the examination.

- |  |  |
|--|--|
| <p>8. <i>Rumah yang mahal seperti yang terdapat di sepanjang sungai, hampir semuanya dibeli orang-orang asing.</i></p> <p>Expensive houses <b>such as</b> those found along the river have almost all been bought by foreigners.</p> | <p>8. <i>Rumah yang mahal seperti yang terdapat di sepanjang sungai, hampir semuanya dibeli orang-orang asing.</i></p> <p>Expensive houses <b>such as</b> those found along the river have almost all been bought by foreigners.</p> |
| <p>9. <i>Seperti dulu, cuti am sehari diberikan untuk merayakan Hari Kebangsaan.</i></p> <p><b>Just as</b> in the past, a one day public holiday is given for celebrating National Day.</p>  | <p>9. <i>Seperti dulu, liburan sehari diberikan untuk merayakan Hari Kebangsaan.</i></p> <p><b>Just as</b> in the past, a one day public holiday is given for celebrating National Day.</p>  |

### 12.11 *Seperti, Sebagai and Macam* (iii) *Sebagai*

*Sebagai* is different from *seperti* in that it indicates equivalence and not similarity. The following are examples.

- |  |  |
|--|--|
| <p>10. <i>Bapa Minah kerja sebagai tukang emas.</i></p> <p>Minah's father works <b>as</b> a goldsmith.</p>   | <p>10. <i>Bapak Minah kerja sebagai tukang emas.</i></p> <p>Minah's father works <b>as</b> a goldsmith.</p>  |
| <p>11. <i>Rukiah dipilih sebagai ketua.</i></p> <p>Rukiah was chosen <b>as</b> the leader.</p>   | <p>11. <i>Astuti dipilih sebagai kepala.</i></p> <p>Astuti was chosen <b>as</b> the leader.</p>  |
| <p>12. <i>Sebagai kawan karib, patut Yusuf menolong kita apabila perlu.</i></p> <p><b>As</b> a close friend, Yusuf should help us when necessary.</p>  | <p>12. <i>Sebagai kawan karib, Yusuf seharusnya menolong kita kalau perlu.</i></p> <p><b>As</b> a close friend, Yusuf should help us when necessary.</p>   |
| <p>13. <i>Sebagai keluarga petani di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.</i></p> <p><b>As</b> a farming family in this district, Ramli's family lives an isolated existence, far from the village.</p> | <p>13. <i>Sebagai keluarga petani di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.</i></p> <p><b>As</b> a farming family in this district, Ramli's family lives an isolated existence, far from the village.</p> |

In all of the above utterances an equivalence is established between the subject and the predicate complement. This equivalence is accomplished by the use of *sebagai*. For example, In utterance 10, Minah's father is a goldsmith; in 11, Rukiah / Astuti is the leader; in 12, Yusuf is a close friend; and in 13, Ramli's family is a farming family.

If utterance 13 were expressed with *seperti* as shown in utterance 14, then Ramli's family need not necessarily be a farming family. This utterance indicates only that

they live an isolated existence as do farming families, but they need not be a farming family themselves.

14. ***Seperti*** keluarga petani di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.

**As** with farming families in this district, Ramli's family lives an isolated existence, far from the village.

14. ***Seperti*** keluarga petani di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.

**As** with farming families in this district, Ramli's family lives an isolated existence, far from the village.

The ambiguity in utterance 14 of determining whether Ramli's family is or is not a farming family, may be eliminated by using *sebagai*, as in utterance 13, or by using *seperti* with *yang lain* meaning "other". The use of either *sebagai* or *seperti* and *yang lain* definitely includes Ramli's family in the group it is compared to.

15. ***Seperti*** keluarga petani ***yang lain*** di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.

**As** with **other** farming families in this district, Ramli's family lives an isolated existence, far from the village.

15. ***Seperti*** keluarga petani ***yang lain*** di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.

**As** with **other** farming families in this district, Ramli's family lives an isolated existence, far from the village.

Utterances 10-12 may also be expressed with *seperti* in the utterances 16-18.

16. *Bapa* Minah kerja ***seperti*** tukang emas (*bekerja*).

Minah's father works **like** a goldsmith (works).

16. *Bapak* Minah kerja ***seperti*** tukang emas (*bekerja*).

Minah's father works **like** a goldsmith (works).

17. *Rukiah* dipilih ***seperti*** ketua (*dipilih*).

Rukiah was chosen **like** a leader (is chosen).

17. *Astuti* dipilih ***seperti*** kepala (*dipilih*).

Astuti was chosen **like** a leader (is chosen).

18. ***Seperti*** kawan karib, Yusuf patut menolong kita apabila perlu.

**Like** a close friend (should), Yusuf should help us when necessary.

18. ***Seperti*** kawan karib, Yusuf seharusnya menolong kita kalau perlu.

**Like** a close friend (should), Yusuf should help us when necessary.

In utterance 16, Minah's father may not necessarily be a goldsmith, but he does work like one, perhaps doing close and detailed work, or doing similar work involving other types of precious metals. In 17, Astuti may not have been chosen as the leader, but the way she was chosen for something followed the same procedure as with the choosing of a leader. In utterance 18, Yusuf may not be a close friend, but he is expected to act like one and help when necessary.

*Sebagai* has one less common usage in Malaysia and this in contexts where *untuk* is more commonly used (see Section 12.9(ii)). This use of *sebagai* directly preceding a verb is not found in Indonesia. The normal usage preceding a noun is shown in the Indonesian utterance. Compare the following utterances with *sebagai* and *untuk*. The use of *sebagai* has the effect of equating the answer with the explanation, while the use of *untuk* simply indicates why the explanation was given.

- |  |  |
|--|--|
| <p>19. <i>Menteri Luar Negeri memberi keterangan itu <b>sebagai menjawab</b> pertanyaan dari anggota-anggota partai pembangkang.</i></p> | <p>19. <i>Menteri Luar Negeri memberi keterangan itu <b>sebagai jawaban</b> atas pertanyaan dari anggota-anggota partai oposisi.</i></p> |
|--|--|

The Foreign Minister gave that explanation **in answer to** the question from members of the opposition party.

The Foreign Minister gave that explanation **in answer to** the question from members of the opposition party.

- |   |   |
|---|---|
| <p>20. <i>Menteri Luar memberi keterangan itu <b>untuk menjawab</b> pertanyaan dari anggota-anggota partai pembangkang.</i></p> | <p>20. <i>Menteri Luar memberi keterangan itu <b>untuk menjawab</b> pertanyaan dari anggota-anggota partai oposisi.</i></p> |
|---|---|

The foreign minister gave that explanation **to answer** the question from members of the opposition party.

The foreign minister gave that explanation **to answer** the question from members of the opposition party.

In Indonesia *biasa* or *biasanya* may be preceded by *sebagai* for the meaning "as usual": *sebagai biasa(nya)*. *Sebagai* used in this way is short for *sebagaimana*. *Seperti*, the form more commonly expected in such an expression, is also used. In Malaysia only *seperti* or *macam* are used: *seperti biasa(nya)* or *macam biasa(nya)*. An Indonesian example follows.

21. ***Sebagai biasanya** di tempat kami, orang-orang berdiam diri mendengarkan pertengkaran suami-istri<sup>1</sup>.*

**As usual** in our place, people mind their own business when they hear an argument between husband and wife.

## 12.12 *Selain Daripada* and *Di Samping*

*Selain daripada* means "besides", "in addition to" or "instead of". This may be shortened to *selain dari* in Malaysia and *selain* or *daripada* in Indonesia. More common in Indonesia than in Malaysia, *di samping* is used for the same meanings.

The two somewhat contradictory meanings of *selain daripada*, that is, the meanings "besides/ in addition to" and "instead of" are distinguished by the clause which follows in the utterance.

## CHAPTER 12

If the following clause contains words like *juga* or *pun* meaning "too" or "also", or *lagi* meaning "still" or "yet", then the meaning is "besides" or "in addition to". If these words are missing, the meaning is generally "instead of". Compare the following utterances.

- |  |   |
|--|---|
| 1. <i>Selain daripada</i> pergi ke Kuala Lumpur, saya nak pergi ke Jakarta juga. | 1. <i>Selain</i> pergi ke Kuala Lumpur, saya mau pergi ke Jakarta juga. |
|--|---|

**Besides** going to Kuala Lumpur, I want to go to Jakarta as well.

**Besides** going to Kuala Lumpur, I want to go to Jakarta as well.

- |   |  |
|---|--|
| 2. <i>Selain daripada</i> pergi ke Kuala Lumpur, saya nak pergi ke Jakarta. | 2. <i>Daripada</i> pergi ke Kuala Lumpur, saya mau pergi ke Jakarta. |
|---|--|

Instead of going to Kuala Lumpur, I want to go to Jakarta.

Instead of going to Kuala Lumpur, I want to go to Jakarta.

It is possible in spoken Malay and Indonesian to avoid *selain daripada* or its alternatives for all of the meanings presented earlier and express these same meanings in different ways. Presented below are three sets of utterances. The first utterance of each set uses *selain daripada*, *selain* or *di samping*. The second shows an alternative.

- |  |   |
|--|---|
| 3. <i>Selain daripada</i> aspirin, apa lagi yang boleh saya makan? | 3. <i>Selain</i> aspirin, apa lagi yang boleh saya minum? |
|--|---|

**Besides** aspirin, what else can I take?

**Besides** aspirin, what else can I take?

*Kalau* saya tidak makan aspirin, apalagi yang boleh saya makan?

*Kalau* saya tidak minum aspirin, apalagi yang boleh saya minum?

**If** I don't take aspirin, what else can I take?

**If** I don't take aspirin, what else can I take?

- |  |   |
|--|---|
| 4. <i>Selain dari</i> pakai pisau, garpu dan sudu, makanlah dengan tangan. | 4. <i>Selain</i> pakai pisau, garpu dan sendok, makanlah dengan tangan. |
|--|---|

**Instead of** using a knife, fork and spoon, eat with your hands.

**Instead of** using a knife, fork and spoon, eat with your hands.

*Jangan* pakai pisau, garpu dan sudu. Makanlah dengan tangan.

*Jangan* pakai pisau, garpu dan sendok. Makanlah dengan tangan.

**Don't** use a knife, fork and spoon. Eat with your hands.

**Don't** use a knife, fork and spoon. Eat with your hands.

5. *Selain daripada* cermin depan, cermin belakang pun pecah.  
**Besides** the windscreen, the back window was also broken.  
*Bukan saja* cermin depan yang pecah, tetapi cermin belakang pun pecah.  
**Not only** was the windscreen broken, but the back window was broken as well.
6. Saya hairan sebab *selain daripada* jalan, kereta undur dan tolak kereta di belakang kena kereta lain yang berhenti untuk menolong.  
I was shocked because **instead of** going forward, the car reversed and pushed the car behind me into another car that had stopped to help.  
*Saya hairan sebab* kereta saya **tidak** jalan, **tapi** undur dan tolak kereta di belakang kena kereta lain yang berhenti untuk menolong.  
I was shocked because my car **didn't** go forward, **but** reversed and pushed the car behind me into another car that had stopped to help.  
There are also other alternatives to using *selain daripada*, *selain* or *di samping*. In Malaysia *sebaliknya* and in Indonesia *malah* are two further possibilities. The underlying meaning of these terms is "on the contrary" or 'contrary to expectations'.
7. Penjual potong enam puluh dua dolar dari tujuh puluh dua dolar yang saya beri kepada dia, tapi tak pulangkan sepuluh dolar. **Sebaliknya** dia simpan dua dolar untuk dirinya.  
The seller subtracted sixty two dollars from the seventy two dollars I gave him, but didn't return ten dollars. **Instead** (contrary to expectations) he kept two dollars for himself.
5. *Di samping* kaca depan, kaca belakang juga pecah.  
**Besides** the windscreen, the back window was also broken.  
*Tidak hanya* kaca depan yang pecah, tetapi kaca belakang juga.  
**Not only** was the windscreen broken, but the back window was broken as well.
6. Saya heran sebab *di samping* maju, mobil saya mundur dan dorong mobil di belakang saya kepada mobil lain yang berhenti untuk menolong.  
I was shocked because **instead of** going forward, the car reversed and pushed the car behind me into another car that had stopped to help.  
*Saya heran sebab* mobil saya **tidak** maju, **tapi** mundur dan dorong mobil di belakang saya kepada mobil lain yang berhenti untuk menolong.  
I was shocked because my car **didn't** go forward, **but** reversed and pushed the car behind me into another car that had stopped to help.
7. Penjualnya kurang enam puluh dua dolar dari tujuh puluh dua dolar yang saya berikan kepadanya, tapi dia tidak kembalikan sepuluh dolar. **Malah** dia simpan dua dolar untuk dirinya.  
The seller subtracted sixty two dollars from the seventy two dollars I gave him, but didn't return ten dollars. **Instead** (contrary to expectations) he kept two dollars for himself.

### 12.13 *Di tepi, samping, sebelah and di seberang*

#### (i) Introduction

All of the words in this section may translate into English as "next to", "beside", "on the side of" "on the other side of" and "alongside". The discussion below attempts to distinguish among them.

### 12.13 *Di tepi, samping, sebelah and di seberang*

#### (ii) *Di tepi and Samping*

Both *di tepi* and *di samping* mean "next to", "beside", and "along" or "alongside of". In Malaysia, *di tepi* is used almost to the exclusion of *di samping*. In Indonesia, however, a distinction is made between the two. *Di tepi* is used with locations which have long borders such as rivers, roads and the seashore. *Di samping* is used with other locations such as next to people, beside doors, windows and alongside buildings.

- |   |  |
|---|--|
| <p>1. <i>Di tepi</i> sungai selalunya terdapat pokok yang besar.</p> <p><b>Beside</b> rivers are always found large trees.</p>                              | <p>1. <i>Di tepi</i> sungai selalu terdapat pohon yang besar.</p> <p><b>Beside</b> rivers are always found large trees.</p>                              |
| <p>2. <i>Di tepi</i> pantai terdapat kampung nelayan.</p> <p><b>Along</b> the coasts are found fishing villages.</p>  | <p>2. <i>Di tepi</i> pantai terdapat kampung nelayan.</p> <p><b>Along</b> the coasts are found fishing villages.</p>                                     |
| <p>3. Jangan berdiri <i>di tepi</i> pintu. Ada orang mahu keluar.</p> <p>Don't stand <b>by</b> the door. There are people who want to go out.</p>           | <p>3. Jangan berdiri <i>di samping</i> pintu. Ada orang mau keluar.</p> <p>Don't stand <b>by</b> the door. There are people who want to go out.</p>      |
| <p>4. Taruh almari itu <i>di tepi</i> dinding supaya tidak menjadi halangan.</p> <p>Put the wardrobe <b>next to</b> the wall so it won't be in the way.</p> | <p>4. Taruh lemari itu <i>di samping</i> dinding supaya tidak menghalang.</p> <p>Put the wardrobe <b>next to</b> the wall so it won't be in the way.</p> |
| <p>5. <i>Di tepi</i> Pejabat Pos terdapat kolam renang.</p> <p><b>Next to</b> the Post Office is the swimming pool.</p>                                     | <p>5. <i>Di samping</i> Kantor Pos terdapat kolam renang.</p> <p><b>Next to</b> the Post Office is the swimming pool.</p>                                |
| <p>6. Duduklah <i>di tepi</i> saya dan kita boleh berbual.</p> <p>Sit <b>next to</b> me and we can talk.</p>  | <p>6. Duduklah <i>di samping</i> saya dan kita bisa berbicara.</p> <p>Sit <b>next to</b> me and we can talk.</p>   |

### 12.13 *Di tepi, samping, sebelah and di seberang* (iii) *Sebelah*

*Sebelah* is built upon the root word *belah* which means "to split" or "to divide", generally into two sections. Because of this, *sebelah* is different from *tepi* and *samping* in that it always implies some sort of division. *Se-* is the combining form for "one" (see Section 7.1), and, therefore, *sebelah* means "one side" or "one part of a division". Look at the following utterances.

- |  |  |
|--|--|
| <p>7. <i>Di sebelah kiri perpustakaan terdapat Jabatan Pendaftar.</i></p> <p><b>On the left side of</b> the library is the Registrar's Office.</p>               | <p>7. <i>Di sebelah kiri perpustakaan terdapat Kantor Administrasi.</i></p> <p><b>On the left side of</b> the library is the Administration Office.</p>            |
| <p>8. <i>Di sebelah sana padang ada orang bermain hoki.</i></p> <p><b>On the other side/ On that side of</b> the open field there are people playing hockey.</p> | <p>8. <i>Di sebelah lapangan sana ada orang bermain hoki.</i></p> <p><b>On the other side/ On that side of</b> the open field there are people playing hockey.</p> |

The implied division indicated by *sebelah* in utterance 7 is between *di sebelah kiri* [on the left side] and *di sebelah kanan* [on the right side]. The division in utterance 8 is between *di sebelah sana* [that side] and *di sebelah sini* [this side]. These are literally "the side there" and the side here". It is not possible to say *di sebelah itu* and *di sebelah ini*.

*Tepi* cannot be used directly with *kiri* or *kanan*, or with *sana* or *sini*. These words must be used with *sebelah*. This is consistent with the meaning of *tepi* which simply shows proximity, and *sebelah* which shows part of a division. Expressions such as the following, however, are possible: *di tepi*, *di sebelah kiri* [on the side, on the left], and *di tepi*, *di sebelah sana* [on the side, over there]. *Di samping*, however, may occur with words such as *kiri* and *kanan* to produce locations such as *di samping kiri* [on the left side]. A third word, *pinggir*, which means "perimeter" or "edge", would be the choice in Indonesia for locations such as an "open field", and this, as the example below shows, tends to pattern like *tepi*.

- |  |  |
|--|--|
| <p>9. <i>Di tepi perpustakaan, di sebelah kiri, terdapat Jabatan Pendaftar.</i></p> <p>Alongside the library, <b>on the left hand side</b>, is the Registrar's Office.</p> | <p>9. <i>Di samping kiri perpustakaan terdapat Kantor Administrasi.</i></p> <p><b>On the left hand side of</b> the library is the Administration Office.</p> |
|--|--|

## CHAPTER 12

10. *Di tepi padang, **di sebelah sana**, ada orang bermain hoki.*

At the perimeter (edge) of the open field, **over there**, there are people playing hockey.

*Sebelah* also has another common meaning and that is "in the vicinity of", referring to both spatial and temporal location in Malaysia, and just spatial location in Indonesia. Spatial location is location around a particular place and temporal location is location around a particular period of time. Even with regard to spatial location, *sebelah* is used more widely in Malaysia than in Indonesia. Notice that *sekitar* appears in the Indonesian utterance for example 11 where the Malay utterance shows *sebelah*.

11. ***Di sebelah** pasar orang terlalu ramai.*

**In the vicinity** of the market there are very many people.

12. *Jaga budak itu baik-baik kalau mahu biarkan dia bermain seorang **di sebelah utara** padang.*

Watch that child carefully if you are going to allow him to play alone **in the northern part** of the open field.

13. *Hujan selalunya **di sebelah petang** pada musim ini.*

It always rains **around the afternoon** during this season.

The closest equivalent of the English "the other side" as in phrases such as "the other side of the market" and "the other side of the library" is *di sebelah sana* [literally: the side there]. The opposite is *di sebelah sini* [literally: the side here]. In Indonesia, the expression *di sebelah lain* is also used.

14. ***Di sebelah sana** pasar terdapat stesen kereta api, dan di sebelah sini bangunan-bangunan kerajaan.*

**On the other side** of the market is the train station, and on this side government buildings.

10. *Di pinggir lapangan, **di sebelah sana**, ada orang bermain hoki.*

At the perimeter (edge) of the open field, **over there**, there are people playing hockey.

11. ***Di sekitar** pasar orang terlalu banyak.*

**In the vicinity** of the market there are very many people.

12. *Jaga anak itu baik-baik kalau mau biarkan dia bermain sendiri **di sebelah utara** lapangan.*

Watch that child carefully if you are going to allow him to play alone **in the northern part** of the open field.

13. *Hujan selalu turun **sore hari** pada musim ini.*

It always rains **around the afternoon** during this season.

14. ***Di sebelah lain** pasar terdapat stasiun kereta api, dan di sebelah sini gedung-gedung pemerintah.*

**On the other side** of the market is the train station, and on this side government buildings.

*Di sebelah sana* may also be used in expressions such as "the other side of the road", although this may also be expressed by *seberang* (see Section 12.13(iv)).

- |  |   |
|--|---|
| <p>15. <i>Kalau mahu pergi ke sebelah sana jalan, minta izin dulu.</i></p> <p>If you want to go <b>to the other side</b> of the road, first ask permission.</p> <p><i>Sebelah</i> also has a somewhat fixed meaning as "next" in expressions such as "next door" and the next room".</p> | <p>15. <i>Kalau mau pergi ke sebelah jalan sana minta izin dulu.</i></p> <p>If you want to go <b>to the other side of</b> the road, first ask permission.</p>     |
| <p>16. <i>Orang di rumah sebelah boleh dengar TV kita kalau TV itu kuat-kuat sangat.</i></p> <p>The people <b>next door</b> can hear our TV if it is on very loud.</p>   | <p>16. <i>Orang di rumah sebelah bisa dengar TV kita kalau TV itu keras sekali.</i></p> <p>The people <b>next door</b> can hear our TV if it is on very loud.</p> |
| <p>17. <i>Di bilik sebelah ada kelas bahasa Cina.</i></p> <p><b>In the next room</b> is a Chinese language class.</p>  | <p>17. <i>Di kamar sebelah ada kuliah bahasa Cina.</i></p> <p><b>In the next room</b> is a Chinese language class.</p>  |

**12.13 Di tepi, samping, sebelah and di seberang**  
**(iv) Seberang**

*Seberang* means "the other side of", but refers only to things that can be crossed, such as rivers, roads and oceans. It cannot be used in expressions such as "the other side of the market", exemplified in utterance 14 of section 12.13(iii). This must continue to be expressed as *di sebelah sana*.

- |  |  |
|--|--|
| <p>18. <i>Di seberang jalan polis menunggu di depan bank yang baru kena rompak.</i></p> <p><b>On the other side of</b> the road, the police are waiting in front of the bank that just got robbed.</p>   | <p>18. <i>Di seberang jalan polisi menunggu di depan bank yang baru saja kena rampok.</i></p> <p><b>On the other side of</b> the road, the police are waiting in front of the bank that just got robbed.</p>                               |
| <p>19. <i>Kalau hendak pergi ke seberang laut untuk belajar selama setahun, kita terpaksa jimatkan wang sebanyak dua belas ribu ringgit.</i></p> <p>If we want to go <b>overseas</b> to study for a year, we have to save twelve thousand ringgit.</p> | <p>19. <i>Kalau ingin pergi ke seberang laut untuk belajar selama setahun, kita terpaksa menyimpan uang sebanyak dua juta rupiah.</i></p> <p>If we want to go <b>overseas</b> to study for a year, we have to save two million rupiah.</p> |

**12.14 Lambat and Lewat**

The basic meaning of *lambat* is "slowly" or "delayed". It is used in contrast to *cepat* [quickly]. It shares the meaning of slowly with *perlahan-lahan*.

- |   |   |
|---|---|
| <p>1. <i>Orang itu berjalan lambat/ cepat.</i><br/><i>Orang itu berjalan perlahan-lahan/ cepat.</i></p> | <p>1. <i>Orang itu berjalan lambat/ cepat.</i><br/><i>Orang itu berjalan perlahan-lahan/ cepat.</i></p> |
|---|---|

That person walks **slowly/ quickly**.

That person walks **slowly/ quickly**.

*Perlahan-lahan* has two possible meanings. In addition to "slowly", it also means "soft" or "low" when referring to voices. *Lambat* means "slowly" but not "soft" or "low" and so may be used in place of *perlahan-lahan* to disambiguate a possibly confusing reference.

- |   |  |
|---|--|
| <p>2. <i>Perempuan itu bercakap perlahan-lahan.</i></p> | <p>2. <i>Perempuan itu berbicara perlahan-lahan.</i></p> |
|---|--|

That woman speaks **slowly/ softly**.

That woman speaks **slowly/ softly**.

*Perempuan itu bercakap lambat-lambat.*

*Perempuan itu berbicara lambat-lambat.*

That woman speaks rather **slowly**.

That woman speaks rather **slowly**.

*Lambat* is also used when someone or something is delayed, and therefore is equivalent to the English "late". In Indonesia, *lambat*, when used to mean "late", is prefixed with *ter-*: *terlambat*. This serves to disambiguate it from *lambat* which means "slowly". In Malaysia, *lambat* may or may not be prefixed with *ter-*.

- |  |  |
|--|--|
| <p>3. <i>Dokter datang lambat hari ini sebab dia tertahan di hospital.</i></p> | <p>3. <i>Dokter datang terlambat hari ini sebab dia tertahan di rumah sakit.</i></p> |
|--|--|

The doctor arrived **late** today because he was delayed at the hospital.

The doctor arrived **late** today because he was delayed at the hospital.

- |  |  |
|--|--|
| <p>4. <i>Filem mula lambat hari ini sebab lambat sampai di sini.</i></p> | <p>4. <i>Film terlambat mulai hari ini sebab terlambat sampai di sini.</i></p> |
|--|--|

The film began late today because it arrived here late (too slowly).

The film began late today because it arrived here late (too slowly).

The basic meaning of *lewat* is "to pass by". It is used in this way in Indonesia, while in Malaysia the common term is *lalu*.

- |   |  |
|---|--|
| <p>5. <i>Semasa saya <b>lalu</b>, saya boleh dengar suara orang yang sedang bertengkar di dalam rumah.</i></p> <p>When I <b>passed by</b> I could hear the voices of people arguing inside the house.</p> | <p>5. <i>Ketika saya <b>lewat</b>, saya bisa mendengar suara orang yang sedang bertengkar di dalam rumah.</i></p> <p>When I <b>passed by</b> I could hear the voices of people arguing inside the house.</p> |
| <p>6. <i>Musim hujan <b>sudah berlalu</b>, tetapi jumlah hujan tahun ini masih berkurang.</i></p> <p>The rainy season <b>has passed</b>, but the total amount of rain this year is still not enough.</p>  | <p>6. <i>Musim hujan <b>sudah lewat</b>, tetapi jumlah hujan tahun ini masih kurang.</i></p> <p>The rainy season <b>has passed</b>, but the total amount of rain this year is still not enough.</p>          |

*Lewat* also means "late" in Malaysia. Although the meaning of *lambat* and *lewat* come together in an English translation as "late", the underlying assumption of each is different. *Lambat* indicates lateness due to "delay" or "slowness". *Lewat* simply expresses lateness as being beyond a set period of time. This distinction is not maintained in Indonesia, with *terlambat* serving both functions.

- |   |   |
|---|---|
| <p>7. <i>Azizah mungkin <b>lewat</b> balik kerja sebab kapal terbang dari Bangkok belum sampai lagi.</i></p> <p>Azizah is probably <b>late</b> returning to work because the aeroplane from Bangkok hasn't arrived yet.</p> | <p>7. <i>Azizah mungkin <b>terlambat</b> pulang kerja sebab pesawat terbang dari Bangkok belum sampai.</i></p> <p>Azizah is probably <b>late</b> returning to work because the aeroplane from Bangkok hasn't arrived yet.</p> |
|---|---|

*Lewat* is the proper term for use in Malaysia in expressions such as *lewat petang* [late in the afternoon]. *Lambat*, since its underlying meaning is "delay" or "slowness", may not be used here. Again, *lewat* is not used in this way in Indonesia. Reduplication of time phrases such as *sore* is one way of capturing the meaning of *lewat petang* in Indonesia.

- |   |   |
|---|---|
| <p>8. <i><b>Lewat petang</b> baru kita sampai. Sekarang sudah pukul 3:00 dan kita jauh lagi dari tempat ke mana kita pergi.</i></p> <p>It will be <b>late afternoon</b> before we arrive. It is now 3:00 and we are still far from the place we are going to.</p> | <p>8. <i><b>Sore-sore</b> sebelum kita sampai. Sekarang sudah jam 3:00 dan kita jauh lagi dari tempat ke mana kita pergi.</i></p> <p>It will be <b>late afternoon</b> before we arrive. It is now 3:00 and we are still far from the place we are going to.</p> |
|---|---|

*Lewat* is used in Indonesia when a particular time period is past.

9. *Waktu istirahat **sudah lewat**. Film mulai sekali lagi<sup>1</sup>.*  
The intermission **is over**. The film is about to begin again.

## CHAPTER 12

10. *Saya janji mau jemput Idrus jam delapan, tetapi sekarang sudah lewat waktunya<sup>1</sup>.*  
I promised to pick up Idrus at eight o'clock but that time **is now past**.

### 12.15 *Saja and Baru*

#### (i) **Introduction**

Both *saja* and *baru* translate into English as "only" or "just". *Baru*, however, only has this meaning when it occurs with time phrases, or when periods of time are implied in the utterance. Both *saja* and *baru* are discussed in the following sections.

### 12.15 *Saja and Baru*

#### (ii) **Saja**

*Saja* is the more general of the two phrases. The following utterances show its use.

- |   |   |
|---|---|
| 1. <i>Hassan beli satu kilo <b>saja</b> sebab wang yang dia bawa tak cukup.</i> | 1. <i>Hassan beli satu kilo <b>saja</b> karena uang yang dibawanya tidak cukup.</i> |
|---|---|

Hassan bought **only** one kilo because the money that he brought wasn't sufficient.

Hassan bought **only** one kilo because the money that he brought wasn't sufficient.

- |   |   |
|---|---|
| 2. <i>Saya seorang <b>saja</b> yang berani masuk.</i> | 2. <i>Saya seorang <b>saja</b> yang berani masuk.</i> |
|---|---|

I was the **only** one who was brave enough to enter.

I was the **only** one who was brave enough to enter.

*Saja* is commonly shortened to *aja* in many areas of Malaysia and Indonesia. It is particularly common in colloquial Indonesian.

- |  |   |
|--|---|
| 3. <i>Kita ada berapa lama untuk habis ujian ini? - Satu jam <b>aja</b>.</i> | 3. <i>Berapa lama kita harus selesaikan ujian ini? - Satu jam <b>aja</b>.</i> |
|--|---|

How long do we have to finish this test? - **Only** one hour.

How long do we have to finish this test? - **Only** one hour.

*Hanya* or *cuma* may be used in place of *saja* with no change in meaning. These, however, precede the modified phrase and do not follow, as does *saja*.

- |  |  |
|--|--|
| 4. <i>Hassan <b>hanya</b> beli satu kilo. OR Hassan beli <b>hanya</b> satu kilo.</i> | 4. <i>Hassan <b>hanya</b> beli satu kilo. OR Hassan beli <b>hanya</b> satu kilo.</i> |
|--|--|

Hassan bought **only** one kilo.

Hassan bought **only** one kilo.

- |   |   |
|---|---|
| <p>5. <b>Cuma</b> saya seorang yang berani masuk.</p> <p>I was the <b>only</b> one who was brave enough to enter.</p> | <p>5. <b>Cuma</b> saya seorang yang berani masuk.</p> <p>I was the <b>only</b> one who was brave enough to enter.</p> |
|---|---|

Either *hanya* or *cuma* may be used with *saja* for extra emphasis.

- |  |  |
|--|--|
| <p>6. Kita <b>hanya</b> ada satu jam <b>saja</b>.<br/>We have <b>only just</b> one hour.</p> | <p>6. Kita <b>hanya</b> punya satu jam <b>saja</b>.<br/>We have <b>only just</b> one hour.</p> |
|--|--|

Another term for "only" or "just" used in Jakarta is *doang*. This takes the same position in the utterances as *saja*.

7. Dua puluh ribu rupiah **doang**. Ayo, kita pergi<sup>1</sup>.  
It's **just** twenty thousand rupiah. Let's go.

*Saja* placed before the verb phrase has a substantially different meaning. In this position it means that something is deliberately done, but for no particular end or purpose. The alternative form of *saja* for this meaning is *sengaja*.

- |   |   |
|---|---|
| <p>8. Saya <b>saja</b> datang. Membosankan tinggal di rumah seorang.</p> <p>I <b>just</b> came (although I don't know what I'm going to do here, and no one is expecting me). Its boring staying at home alone.</p> | <p>8. Saya <b>saja</b> datang. Membosankan tinggal di rumah sendirian.</p> <p>I <b>just</b> came (although I don't know what I'm going to do here, and no one is expecting me). Its boring staying at home alone.</p> |
|---|---|

### 12.15 *Saja* and *Baru* (iii) *Baru*

*Baru*, which means literally "new", also translates into English as "only" or "just" when the meaning is that something has "newly" occurred, is still occurring, or is just about to occur. *Baru* is always associated with a period of time. Compare the following utterances to the utterances in section 12.15(ii).

- |   |   |
|---|---|
| <p>9. Sudah berapa lama kita tulis ujian ini? - <b>Baru</b> setengah jam.</p> <p>How long have we been writing this test? - <b>Just</b> a half hour.</p>  | <p>9. Berapa lama kita sudah menulis ujian ini? - <b>Baru</b> setengah jam.</p> <p>How long have we been writing this test? - <b>Just</b> a half hour.</p>    |
| <p>10. Kawan sudah balik ke Malaysia? - Ya, <b>baru</b> semalam.</p> <p>Has (your) friend already returned to Malaysia? - Yes, <b>just</b> yesterday.</p> | <p>10. Teman sudah kembali ke Indonesia? - Ya, <b>baru</b> kemarin.</p> <p>Has (your) friend already returned to Indonesia? - Yes, <b>just</b> yesterday.</p> |

## CHAPTER 12

11. *Pukul berapa filem Perancis nak mula? - Filem itu **baru** nak mula sekarang.*  
At what time is the French film going to start? - That film is **just** about to start now.
11. *Jam berapa film Prancis mulai? - Film itu **baru** mulai sekarang.*  
At what time is the French film going to start? - That film is **just** about to start now.
- Baru* always implies a duration of time whether a time phrase is included in the utterance or not.
12. *Puan Khadijah **baru** sampai. Kita boleh mula sekarang.*  
Mrs. Khadijah has **just** arrived. We can begin now.
12. *Ibu Nurhayati **baru** sampai. Kita bisa mulai sekarang.*  
Mrs. Nurhayati has **just** arrived. We can begin now.
13. *Saya **baru** teringat nama orang itu.*  
I've **just** remembered the name of that person.
13. *Saya **baru** ingat nama orang itu.*  
I've **just** remembered the name of that person.
14. *Ruslan **baru** nak beritahu saya siapa yang menang dalam pemungutan suara bila orang suruh dia diam.*  
Ruslan was **just** about to tell me who won the referendum when someone told him to be quiet.
14. *Ruslan **baru** mau beritahu saya siapa yang menang dalam pemungutan suara ketika orang menyuruh dia diam.*  
Ruslan was **just** about to tell me who won the referendum when someone told him to be quiet.
- Baru* may be modified by *saja* to add emphasis. An equivalent expression in English is "only just" (see also Section 11.2.2(ii)).
15. *Filem Perancis **baru saja** nak mula sekarang.*  
The French film is **only just** about to begin now.
15. *Film Prancis **baru saja** mulai sekarang.*  
The French film is **only just** about to begin now.
16. *Saya **baru saja** teringat siapa nama orang itu.*  
I have **only just** remembered the name of that person.
16. *Saya **baru saja** ingat siapa nama orang itu.*  
I have **only just** remembered the name of that person.

### 12.16 *Baru* and *Sebelum*

Both *baru* and *sebelum* may be used in similar types of utterances to convey the meaning "before". *Baru*, however, also has the additional meaning of "only then" which *sebelum* does not share. Compare the following utterances.

- |  |  |
|--|--|
| <p>1. <i>Berhatallah dulu <b>baru</b> pergi.</i><br/>Rest for a while <b>before</b> going.</p> <p>2. <i>Berhatallah dulu <b>sebelum</b> pergi.</i><br/>Rest for a while <b>before</b> going.</p> | <p>1. <i>Istirahatlah dulu <b>baru</b> pergi.</i><br/>Rest for a while <b>before</b> going.</p> <p>2. <i>Istirahatlah dulu <b>sebelum</b> pergi.</i><br/>Rest for a while <b>before</b> going.</p> |
|--|--|

While both utterances 1 and 2 translate into English in the same way, utterance 1 has an additional meaning not shared by 2, that is "Rest for a while, and only then go".

The most significant structural difference, however, between the two terms is that *baru* must precede a verb to convey the meaning "before", while *sebelum* is freer in its occurrence and may occur both before verbs and noun phrases. Utterances 1-2 above showed both *baru* and *sebelum* before verbs. The following utterances show *sebelum* before noun phrases.

- |   |   |
|---|---|
| <p>3. <i><b>Sebelum</b> hujan, angin makin kuat.</i></p> <p><b>Before</b> the rain, the wind always becomes stronger.</p> <p>4. <i>Ramli belajar bersungguh-sungguh <b>sebelum</b> ujian.</i></p> <p>Ramli studies hard <b>before</b> a test.</p> | <p>3. <i><b>Sebelum</b> hujan, angin makin bertambah kencang.</i></p> <p><b>Before</b> the rain, the wind always becomes stronger.</p> <p>4. <i>Ramli belajar sungguh-sungguh <b>sebelum</b> ujian.</i></p> <p>Ramli studies hard <b>before</b> a test.</p> |
|---|---|

*Hujan* in utterance 3 may serve both as the noun "rain" and the verb "to rain". The interpretation of the phrase *sebelum hujan* is then ambiguous, meaning perhaps "before the rain" or "before it rains". If *baru* were used in this utterance, however, the meaning of *baru hujan* must unambiguously mean "before it rains", since *baru* for the meaning "before" can only occur before verbs. To make this clearer, *nak<sup>M</sup> / mau<sup>I</sup>* indicating intended actions or events usually occurs with *baru*. The following is an example.

- |   |   |
|---|---|
| <p>5. <i><b>Baru nak</b> hujan, angin makin kuat.</i></p> <p><b>Before</b> it rains, the wind becomes strong.</p> | <p>5. <i><b>Baru mau</b> hujan, angin makin bertambah kencang saja.</i></p> <p><b>Before</b> it rains, the wind becomes strong.</p> |
|---|---|

If *baru* were to be used in utterance 4, then a verb would be added before the noun *ujian*, or *ujian* would be given the verbal meaning "to take a test."

- |   |  |
|---|--|
| <p>6. <i>Ramli belajar bersungguh-sungguh <b>baru</b> masuk ujian.</i></p> <p>Ramli studies hard <b>before</b> taking a test.</p> | <p>6. <i>Ramli belajar sungguh-sungguh <b>baru</b> ujian.</i></p> <p>Ramli studies hard <b>before</b> taking a test.</p> |
|---|--|

## CHAPTER 12

*Sebelum* may not occur in an utterance which already contains another clause indicating relative time, such as *selepas*<sup>M</sup>/*sesudah*<sup>I</sup> [after] or *bila*<sup>M</sup>/*ketika*<sup>I</sup> [when]. *Baru*, however, may occur in these utterances for its meaning "only then", but not "before". The following are examples.

- |  |  |
|--|--|
| 7. <i>Selepas Asrul tukar tayar, baru kereta boleh jalan.</i>                            | 7. <i>Sesudah Asrul menukar ban, baru mobil bisa jalan.</i>                              |
| After Asrul changed the tyre, <b>only then</b> could the car move.                       | After Asrul changed the tyre, <b>only then</b> could the car move.                       |
| 8. <i>Bila guru memberi keterangan lanjut, barulah penuntut faham.</i>                   | 8. <i>Ketika guru memberi keterangan selanjutnya, barulah mahasiswa mengerti.</i>        |
| When the teacher gave further information, <b>only then</b> did the students understand. | When the teacher gave further information, <b>only then</b> did the students understand. |

### 12.17 *Dulu* and *Sebelum*

*Dulu* has a number of meanings in English. Most commonly it translates as "before", "earlier" and "last time". It is important not to confuse *dulu* and *tadi* for their meaning "earlier". *Tadi* only means "earlier" when it refers to a time period within a single day (see Section 11.2.2(iv)). *Dulu* refers to time periods greater than a day.

- |  |  |
|--|--|
| 1. <i>Dulu</i> penjual di pasar kata tidak ada udang lagi, tetapi kali ini nampaknya ada.                              | 1. <i>Dulu</i> penjual di pasar mengatakan tidak ada udang lagi, tetapi kali ini kelihatannya ada.                     |
| <b>Last time</b> the seller in the market said that there were no more prawns, but this time it seems as if there are. | <b>Last time</b> the seller in the market said that there were no more prawns, but this time it seems as if there are. |
| 2. <i>Dulu</i> Singapura dipanggil Temasik.  | 2. <i>Dulu</i> Jakarta dipanggil Sunda Kelapa.   |
| <b>At an earlier time</b> Singapore was called Temasik.  | <b>At an earlier time</b> , Jakarta was called Sunda Kelapa.   |
| 3. <i>Dulu</i> Aziz setuju menolong, tetapi sekarang dia tak mahu.   | 3. <i>Dulu</i> Aziz setuju menolong, tetapi sekarang dia tidak mau.  |
| <b>Before</b> Aziz agreed to help, but now he doesn't want to.   | <b>Before</b> Aziz agreed to help, but now he doesn't want to.   |

*Sebelum* only means "before" and is used structurally quite differently from *dulu*. It, like *selepas*<sup>M</sup>/*sesudah*<sup>I</sup> (see Section 12.19 for a further discussion), serves to subordinate one of two chronologically sequential clauses to the other.

4. **Sebelum** penjual di pasar kata tidak ada udang lagi, dia menentukan bahwa udang memang tak ada.
4. **Sebelum** penjual di pasar mengatakan tidak ada udang lagi, dia memastikan bahwa udang memang tidak ada.

**Before** the seller in the market said there weren't any more prawns, he made sure that there really were none.

**Before** the seller in the market said there weren't any more prawns, he made sure that there really were none.

5. **Sebelum** Aziz setuju menolong, dia tanya apa yang sebenarnya dia mesti buat.
5. **Sebelum** Aziz setuju menolong, dia tanya apa yang sebenarnya dia harus perbuat.

**Before** Aziz agreed to help, he asked what he would actually have to do.

**Before** Aziz agreed to help, he asked what he would actually have to do.

Both *dulu* and *sebelum* may be used in the same utterance. Their functions, however, remain distinct. *Dulu* marks the absolute time of the independent clause, that is, the part of the sentence that can stand alone, while *sebelum* subordinates the second clause to this first one. *Dulu* for this usage usually translates into English as "first", even though its basic meaning is still "before" or "earlier". Utterances 4-5 are re-expressed as utterances 6-7 with both *dulu* and *sebelum*.

6. Penjual menentukan **dulu** bahwa memang tidak ada udang, **sebelum** dia kata tak ada lagi.
6. Penjual memastikan **dulu** bahwa memang tidak ada udang, **sebelum** dia mengatakan tidak ada lagi.

The seller **first** made sure that there indeed were no prawns first, **before** he said there weren't any more.

The seller **first** made sure that there indeed were no prawns first, **before** he said there weren't any more.

7. Aziz tanya apa yang sebenarnya dia mesti buat **dulu**, **sebelum** dia setuju menolong.
7. Aziz tanya apa yang sebenarnya dia harus perbuat **dulu**, **sebelum** dia setuju menolong.

Aziz asked what he actually had to do **first**, **before** he agreed to help.

Aziz asked what he actually had to do **first**, **before** he agreed to help.

In Indonesia *dulunya* or *tadinya* may be used in place of *dulu* where the underlying meaning is "before" or "earlier". The translation into English is also "first".

8. Penjual memastikan bahwa **tadinya** memang tidak ada udang, **sebelum** dia mengatakan tidak ada lagi<sup>1</sup>.

The seller looked in order to **first** determine if there were indeed no prawns, before saying there weren't any.

## CHAPTER 12

While *dulu* takes the position as the first word in the utterance when it means "last time", "at an earlier time" or "before" (see utterances 1-3) it does not take this position when it means "first". To achieve this meaning, *dulu* must be placed at the end of the verb phrase, clause or complete utterance. This placement of *dulu* is determined by which part of the utterance the speaker wishes to emphasise. In general, the placement of *dulu* directly following the verb or verb phrase is far more common in Indonesia than Malaysia. The following are sample utterances.

- |  |   |
|--|---|
| <p>9. <i>Ikut <b>dulu</b> Jalan Bukit sampai ke Jalan Sungai.</i></p> <p><b>First</b> follow Hill Street to River Road.</p>  | <p>9. <i>Ikuti <b>dulu</b> Jalan Bukit sampai ke Jalan Sungai.</i></p> <p><b>First</b> follow Hill Street to River Road.</p>  |
| <p>10. <i>Ikut Jalan Bukit <b>dulu</b> sampai ke Jalan Sungai.</i></p> <p>Follow Hill Street <b>first</b> to River Road.</p> | <p>10. <i>Ikuti Jalan Bukit <b>dulu</b> sampai ke Jalan Sungai.</i></p> <p>Follow Hill Street <b>first</b> to River Road.</p> |
| <p>11. <i>Ikut Jalan Bukit sampai ke Jalan Sungai <b>dulu</b>.</i></p> <p>Follow Hill Street to River Road <b>first</b>.</p> | <p>11. <i>Ikuti Jalan Bukit sampai ke Jalan Sungai <b>dulu</b>.</i></p> <p>Follow Hill Street to River Road <b>first</b>.</p> |

The term which occurs at the beginning of the utterance for the meaning "first" is *mula-mula* and not *dulu*.

- |   |  |
|---|--|
| <p>12. <i><b>Mula-mula</b> ikut Jalan Bukit sampai ke Jalan Sungai.</i></p> <p><b>First</b> follow Hill Street to River Road.</p> | <p>12. <i><b>Mula-mula</b> ikuti Jalan bukit sampai ke Jalan Sungai.</i></p> <p><b>First</b> follow Hill Street to River Road.</p> |
|---|--|

*Dulu* also translates as "for a while" in English if what is implied is that one action will occur for a short time first, before another action takes place. There is always a second subordinate clause implied in such utterances, and this clause begins with either *sebelum* or *baru* both meaning "before" (see Section 12.16). The following are examples.

- |   |  |
|---|--|
| <p>13. <i>Berhatlah <b>dulu</b> (sebelum makan).</i></p> <p>Rest <b>for a while/ first</b> (before eating).</p> | <p>13. <i>Istirahatlah <b>dulu</b> (sebelum makan).</i></p> <p>Rest <b>for a while/ first</b> (before eating).</p> |
| <p>14. <i>Duduklah <b>dulu</b> (baru pergi).</i></p> <p>Sit <b>for a while/ first</b> (before going).</p>       | <p>14. <i>Duduklah <b>dulu</b> (baru pergi).</i></p> <p>Sit <b>for a while/ first</b> (before going).</p>          |

## 12.18 *Kemudian and Nanti*

The basic meaning of *kemudian* is "afterwards" and of *nanti* is "later". There are many contexts in which either *kemudian* or *nanti* may be used to give the same meaning. *Nanti*, however, may only refer to future time, while *kemudian* may refer to either the past or the future. Both *kemudian* and *nanti* translate into English as "then". The following are examples.

- |  |  |
|--|--|
| <p>1. <i>Semalam saya mula-mula baca surat khabar dan <b>kemudian</b> majalah berita mingguan.</i></p> <p>Yesterday I first read the newspaper, and <b>afterwards/ then</b> the weekly news magazine.</p>                  | <p>1. <i>Kemarin saya mula-mula baca surat kabar dan <b>kemudian</b> majalah berita mingguan.</i></p> <p>Yesterday I first read the newspaper, and <b>afterwards/ then</b> the weekly news magazine.</p>                   |
| <p>2. <i>Ramli datang dulu, dan keluarga dia ikut <b>kemudian</b>.</i></p> <p>Ramli arrived first, and <b>afterwards/ then</b> his family. (OR) Ramli will arrive first, and his family will arrive afterwards/ later.</p> | <p>2. <i>Ramli datang dulu, dan keluarga dia ikut <b>kemudian</b>.</i></p> <p>Ramli arrived first, and <b>afterwards/ then</b> his family. (OR) Ramli will arrive first, and his family will arrive afterwards/ later.</p> |
| <p>3. <i>Ramli datang dulu, dan keluarga dia ikut <b>nanti</b>.</i></p> <p>Ramli will arrive first, and his family will arrive <b>later</b>. (OR) Ramli will arrive first, and <b>then</b> his family will arrive.</p>     | <p>3. <i>Ramli datang dulu, dan keluarga dia ikut <b>nanti</b>.</i></p> <p>Ramli will arrive first, and his family will arrive <b>later</b>. (OR) Ramli will arrive first, and <b>then</b> his family will arrive.</p>     |
| <p>While <i>kemudian</i> translates as "later" in English in the contexts where it also means "afterwards", such as in utterance 2, only <i>nanti</i> means "later" where no meaning of "afterwards" is intended.</p>      |  |
| <p>4. <i>Kita berjumpa di kedai mahasiswa <b>nanti</b> petang.</i></p> <p>We'll meet in the student store <b>later</b> this afternoon.</p>   | <p>4. <i>Kita bertemu di bursa mahasiswa <b>nanti</b> sore.</i></p> <p>We'll meet in the student store <b>later</b> this afternoon.</p>  |
| <p>5. <i>Jangan tutup kedai sekarang. <b>Nanti</b> tentu ada orang datang mahu beli barang.</i></p> <p>Don't close the shop. <b>Later</b> there will certainly be people coming to buy things.</p>                         | <p>5. <i>Jangan tutup toko sekarang. <b>Nanti</b> tentu ada orang datang mau beli barang.</i></p> <p>Don't close the shop. <b>Later</b> there will certainly be people coming to buy things.</p>                           |

**12.19 *Kemudian, Lalu, Selepas and Setelah***

*Kemudian* basically means "afterwards" (see Section 12.18).

- |   |  |
|---|--|
| <p>1. <i>Ikut Jalan Selatan sampai ke hujung, dan <b>kemudian</b> belok kiri.</i></p> <p>Follow South Street to the end and <b>afterwards/ then</b> turn left.</p>                      | <p>1. <i>Ikuti Jalan Selatan sampai ke ujung, dan <b>kemudian</b> belok kiri.</i></p> <p>Follow South Street to the end and <b>afterwards/ then</b> turn left.</p>             |
| <p>2. <i>Kakak saya mula-mula melanggar teksi, dan <b>kemudian</b> dia langgar kereta polis.</i></p> <p>My older sister first hit a taxi, and <b>afterwards/ then</b> a police car.</p> | <p>2. <i>Kakak saya mula-mula menabrak taksi, dan kemudian dia tabrak mobil polisi.</i></p> <p>My older sister first hit a taxi, and <b>afterwards/ then</b> a police car.</p> |

There are a number of expressions which mean "after that". These are equivalent to *kemudian* and may replace it in the preceding utterances with no change in meaning. In Malaysia the most common of these expressions is *selepas itu* which is not used in Indonesia. In Indonesia, the two most common choices are *sesudah itu* and *setelah itu*. A third possibility is *sehabis itu*. All of these may be used in Malaysia, although they are far less common than *selepas itu*. *Setelah itu* is more literary in Malaysia, although not necessarily so in Indonesia.

- |  |  |
|--|--|
| <p>3. <i>Ikut Jalan Selatan sampai ke hujung, dan <b>selepas itu</b>, belok kiri.</i></p> <p>Follow South Street to the end, and <b>then</b> turn left.</p>                    | <p>3. <i>Ikuti Jalan Selatan sampai ke ujung, dan <b>setelah itu</b>, belok kiri.</i></p> <p>Follow South Street to the end, and <b>then</b> turn left.</p>                  |
| <p>4. <i>Kakak saya mula-mula melanggar teksi, dan <b>selepas itu</b> dia langgar kereta polis.</i></p> <p>My older sister first hit a taxi, and <b>then</b> a police car.</p> | <p>4. <i>Kakak saya mula-mula menabrak taksi, dan <b>sesudah itu</b> dia tabrak mobil polisi.</i></p> <p>My older sister first hit a taxi, and <b>then</b> a police car.</p> |

*Lalu*, which basically means "to pass by", may also mean "then" in the preceding contexts.

- |  |  |
|--|--|
| <p>5. <i>Ikut Jalan Selatan sampai ke hujung, <b>lalu</b> belok kiri.</i></p> <p>Follow South Street to the end, then turn left.</p> | <p>5. <i>Ikuti Jalan Selatan sampai ke ujung, <b>lalu</b> belok kiri.</i></p> <p>Follow South Street to the end, then turn left.</p> |
|--|--|

*Selepas*, *setelah*, *sesudah* and *sehabis*, however, are used quite differently from *kemudian*, *lalu* and *selepas itu* or any of its alternatives. For *selepas*, *setelah*, etc. to

be properly used, there must be a chronological sequence of clauses, one which is subordinate to the other.

- |   |   |
|---|---|
| 6. <i><b>Selepas</b> ikut Jalan Selatan sampai ke hujung, belok kiri.</i> | 6. <i><b>Sesudah</b> ikuti Jalan Selatan sampai ke ujung, belok kiri.</i> |
|---|---|

**After** following South Street to the end, turn left.

**After** following South Street to the end, turn left.

- |  |  |
|--|--|
| 7. <i><b>Selepas</b> kakak saya melanggar teksi, dia langgar kereta polis.</i> | 7. <i><b>Setelah</b> kakak saya menabrak taksi, dia tabrak mobil polisi.</i> |
|--|--|

**After** my older sister hit a taxi, she hit a police car.

**After** my older sister hit a taxi, she hit a police car.

Compare utterances 6-7 to utterances 1-4 where there is a sequence of independent clauses joined by the conjunction *dan* [and]. For example, in utterance 2, each clause is independent and can stand as a separate utterance. This is shown in utterance 8.

- |  |  |
|--|--|
| 8. <i>Kakak saya <b>mula-mula</b> melanggar teksi. <b>Kemudian</b> dia langgar kereta polis.</i> | 8. <i>Kakak saya <b>mula-mula</b> menabrak taksi. <b>Kemudian</b> dia tabrak mobil polisi.</i> |
|--|--|

**First** my older sister hit a taxi. **Then** she hit a police car.

**First** my older sister hit a taxi. **Then** she hit a police car.

With utterance 7, however, this is not the case. Only one part of the utterance is an independent clause and can stand as a separate utterance. The clause introduced by *selepas* or one of its alternatives is subordinate to this and cannot stand independently. This is shown in utterance 9.

- |   |   |
|---|---|
| 9. <i>*<b>Selepas</b> kakak saya melanggar teksi.</i> | 9. <i>*<b>Setelah</b> kakak saya menabrak taksi</i> |
|---|---|

\***After** my older sister hit a taxi.

\***After** my older sister hit a taxi.

*Dia langgar kereta polis.*  
She hit a police car.

*Dia tabrak mobil polisi.*  
She hit a police car.

## 12.20 **Jadi**

### (i) **Introduction**

The basic meaning of *jadi* is "to happen", "occur" or "take place". It, however, also has other common meanings which translate into English as the verbs "to become" or "to be", and the conjunctions "thus", "so" and "consequently". All of these meanings are discussed in the following sections.

**12.20 Jadi****(ii) Indicating occurrence: terjadi**

One of the least complex uses of *jadi* is to show the occurrence of a particular event. For this meaning it is usually, but not always, prefixed with *ter-* (see Section 5.5.2(ii)) and appears as *terjadi*.

- |  |   |
|--|---|
| <p>1. <i>Kemalangan yang teruk itu <b>terjadi</b> di simpang Jalan Utara dan Jalan Barat.</i></p> <p>That terrible accident <b>happened</b> at the intersection of North Street and West Street.</p> | <p>1. <i>Kemalangan yang berat itu <b>terjadi</b> di perempatan Jalan Utara dan Jalan Barat.</i></p> <p>That terrible accident <b>happened</b> at the intersection of North Street and West Street.</p> |
| <p>2. <i>Kerusuhan tidak <b>terjadi</b> kalau tidak ada sebab-sebab tertentu.</i></p> <p>Disturbances do not <b>take place</b> if there are no definite reasons.</p>                                 | <p>2. <i>Kekacauan tidak <b>terjadi</b> kalau tidak ada penyebab tertentu.</i></p> <p>Disturbances do not <b>take place</b> if there are no definite reasons.</p>                                       |

**12.20 Jadi****(iii) Indicating accomplishment**

*Jadi* may also be used with other verbs to indicate the accomplishment of particular actions. This usage is not common, but it is heard in conversation. In utterances such as the following, *jadi* does not imply the ability to carry out an action, and so is different from *dapat*, *boleh* and *bisa* (see Section 12.4). It simply makes a statement that some action either has been accomplished or will be accomplished. The English translations try to capture this facet of meaning.

- |  |   |
|--|---|
| <p>3. <i>Rohana <b>jadi</b> pergi ke Raub..</i><br/>Rohana <b>finally</b> went to Raub.</p>                                      | <p>3. <i>Rohana <b>jadi</b> pergi ke Medan.</i><br/>Rohana <b>finally</b> went to Medan.</p>  |
| <p>4. <i>Malam tadi kita <b>jadi</b> tengok filem Melayu.</i></p> <p>Last night we <b>finally</b> saw a Malay film.</p>          | <p>4. <i>Tadi malam kita <b>jadi</b> nonton film Indonesia.</i></p> <p>Last night we <b>finally</b> saw a Indonesian film.</p>        |
| <p>5. <i>Hari ini saya <b>tak jadi</b> belajar. Tak ada masa.</i></p> <p>Today I <b>won't be</b> studying. There is no time.</p> | <p>5. <i>Hari ini saya <b>tidak jadi</b> belajar. Tidak ada waktu.</i></p> <p>Today I <b>won't be</b> studying. There is no time.</p> |

Compare utterances 3-5 with utterances 6-8 which have *dapat* or *bisa*.

- |   |   |
|---|---|
| <p>6. Rohana <b>dapat</b> pergi ke Raub.<br/>Rohana <b>managed to</b> go to Raub.</p>   | <p>6. Rohana <b>dapat</b> pergi ke Medan.<br/>Rohana <b>managed to</b> go to Medan.</p>   |
| <p>7. Malam tadi kita <b>dapat</b> tengok filem Melayu.<br/><br/>Last night we <b>were able to</b> see a Malay film.</p>          | <p>7. Tadi malam kita <b>bisa</b> nonton film Indonesia.<br/><br/>Last night we <b>were able to</b> see a Indonesian film.</p>        |
| <p>8. Hari ini saya <b>tak dapat</b> belajar. Tak ada masa.<br/><br/>Today I <b>won't be able to</b> study. There is no time.</p> | <p>8. Hari ini saya <b>tidak bisa</b> belajar. Tidak ada waktu.<br/><br/>Today I <b>won't be able to</b> study. There is no time.</p> |

Both utterances 3-5 and 6-8 are different from simple statements which indicate that actions have taken place or will take place. Utterances 9-11 exemplify these basic statements.

- |   |  |
|---|--|
| <p>9. Rohana pergi ke Raub.<br/>Rohana went to Raub.</p>  | <p>9. Rohana pergi ke Medan.<br/>Rohana went to Medan.</p>   |
| <p>10. Malam tadi kita tengok filem Melayu.<br/><br/>Last night we saw a Malay film.</p>                      | <p>10. Tadi malam kita nonton film Indonesia.<br/><br/>Last night we saw an Indonesian film.</p>                   |
| <p>11. Hari ini saya tak belajar. Tak ada masa.<br/><br/>Today I am not going to study. There is no time.</p> | <p>11. Hari ini saya tidak belajar. Tidak ada waktu.<br/><br/>Today I am not going to study. There is no time.</p> |

## 12.20 **Jadi**

### (iv) **Indicating fulfilment or success**

*Jadi* also indicates that something has turned out well or succeeded. This is related to the meanings which are discussed next, "to become" or "to be" (see Section 12.20(v)). The following are examples.

- |   |   |
|---|---|
| <p>12. Anak makcik <b>tak jadi</b>. Sekolah menengah pun belum habis.<br/><br/>Aunty's children <b>didn't succeed</b> (turn out well). They didn't even finish high school.</p> | <p>12. Anak bibi <b>tidak ada yang jadi</b>. Bahkan sekolah menengah pun tidak tamat.<br/><br/>Aunty's children <b>didn't succeed</b> (turn out well). They didn't even finish high school.</p> |
|---|---|

## CHAPTER 12

13. *Gambar itu **tak akan jadi** kalau tak pakai flash. Gelaplah.*      13. *Foto itu **tidak akan jadi** kalau tidak pakai blitz. Gelap.*

That photograph **won't turn out** if (you) don't use a flash. It's dark.

That photograph **won't turn out** if (you) don't use a flash. It's dark.

In a similar sense, *jadi* may also be used to indicate that something will do, especially where one has little or no choice in the matter. This usage is more common in Indonesia. In Malaysia, *boleh* would be the first choice of most speakers.

14. *Kalau kamus Bahasa Indonesia tak ada, kamus Bahasa Malaysia pun **boleh**.*      14. *Kalau kamus Bahasa Indonesia tidak ada, kamus Bahasa Malaysia pun **jadi**.*

If there is no Indonesian dictionary, a Malay dictionary **will (have to) do**.

If there is no Indonesian dictionary, a Malay dictionary **will (have to) do**.

### 12.20 *Jadi*

#### (v) **Indicating "to become" or "to be"**

For the meanings "to become" or "to be", *jadi* may occur in its root form, or be prefixed with *meng-*, as *menjadi*.

In English the concepts implied in verbs like "become" and "be" are quite different, the former showing a process and the latter showing a state. In Malay and Indonesian, however, these two concepts are expressed by *menjadi* and the distinction between the two meanings depends upon context and intention. The translations for the utterances which follow give both possible interpretations although in an actual conversational context one meaning or the other would be preferred. The verb "to be" is expressed in English in the present tense as *am*, *is* and *are*, in the past tense as *was* and *were*, and in the perfective aspect by *been*.

15. *Saya **menjadi** letih.*      15. *Saya **menjadi** letih.*  
I've **become** tired. (OR) I **am** tired.      I've **become** tired. (OR) I **am** tired.
16. *Santi belajar untuk **menjadi** doktor.*      16. *Santi belajar untuk **menjadi** dokter.*  
Santi is studying **to become/ to be** a doctor.      Santi is studying **to become/ to be** a doctor.
17. *Asmah **menjadi** calon ketua Persatuan Pelajar.*      17. *Asmah **menjadi** calon kepala Dewan Mahasiswa.*  
Asmah **became/ was** the nominee for head of the Student Association.      Asmah **became/ was** the nominee for head of the Student Association.

In conversational Malay and Indonesian, *menjadi* is used far less frequently than the verb "to become" is in English. Utterance 15 would be far more commonly expressed as utterance 18.

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 18. <i>Saya letih.</i><br>I am tired. | 18. <i>Saya letih.</i><br>I am tired. |
|---------------------------------------|---------------------------------------|

Utterance 16 may be expressed without *menjadi* but only if *doktor*<sup>M</sup> / *dokter*<sup>I</sup> is derived as the abstract noun *kedokteran*<sup>M</sup> / *kedokteran*<sup>I</sup> [medicine].

- |  |  |
|--|--|
| 19. <i>Santi belajar bidang kedokteran.</i><br>Santi is studying medicine. | 19. <i>Santi belajar bidang kedokteran.</i><br>Santi is studying medicine. |
|--|--|

In general when someone "wants to be something", "studies to be something" or "strives to be something", *menjadi* is used in the utterance to achieve the intended meaning. The following are further examples.

- |  |   |
|--|---|
| 20. <i>Mustafa kerja bersungguh-sungguh untuk <b>menjadi</b> guru.</i> | 20. <i>Mustafa sungguh-sungguh bekerja untuk <b>menjadi</b> guru.</i> |
|--|---|

Mustafa is really working hard **to become/ to be** a teacher.

Mustafa is really working hard **to become/ to be** a teacher.

- |   |   |
|---|---|
| 21. <i>Harun gagal <b>menjadi</b> jurutera.</i><br>Harun failed <b>to become</b> an engineer. | 21. <i>Harun gagal <b>menjadi</b> insinyur.</i><br>Harun failed <b>to become</b> an engineer. |
|---|---|

Utterance 17 is quite acceptable without *menjadi*, but what is lost is any concept of process. Compare utterance 17 with utterance 22.

- |   |  |
|---|--|
| 22. <i>Asmah calon ketua Persatuan Pelajar.</i><br>Asmah <b>is/was</b> the nominee for head of the Student Association. | 22. <i>Asmah calon kepala Dewan Mahasiswa.</i><br>Asmah <b>is/was</b> the nominee for head of the Student Association. |
|---|--|

In more formal contexts, such as writing, *menjadi* is used far more commonly than in conversation. Potential interpretations as process or state, that is "to become" or "to be", are both possible as can be seen in the translations given for the following utterances.

- |  |   |
|--|---|
| 23. <i>Rumah <b>menjadi</b> sepi selepas pemergian anak-anak yang jarang sekali melawat.</i> | 23. <i>Rumah <b>menjadi</b> sepi setelah kepergian anak-anak yang jarang sekali berkunjung.</i> |
|--|---|

The house **became/ was** quiet after the departure of the children who very rarely visit.

The house **became/ was** quiet after the departure of the children who very rarely visit.

## CHAPTER 12

- |  |  |
|--|--|
| <p>24. <i>Menamatkan perang saudara <b>menjadi</b> tujuan utama kerajaan pusat.</i></p> <p>Ending the civil war <b>became/ was</b> the primary aim of the central government.</p>  | <p>24. <i>Mengakhiri perang saudara <b>menjadi</b> tujuan utama pemerintah pusat.</i></p> <p>Ending the civil war <b>became/ was</b> the primary aim of the central government.</p>  |
| <p>25. <i>Pelajar-pelajar di sekolah-sekolah Cina dapat belajar Kuo-Yi yang <b>menjadi</b> bahasa pengantar.</i></p> <p>Students in Chinese schools could study Kyo-Yi which <b>was/ had become</b> the language of instruction.</p> | <p>25. <i>Pelajar-pelajar di sekolah-sekolah internasional bisa belajar bahasa Inggris karena <b>menjadi</b> bahasa pengantar di sekolah-sekolah itu.</i></p> <p>Students in international schools could study English because it <b>was/ had become</b> the language of instruction in those schools.</p> |

*Merupakan*, which means literally "to form" or "to be in the form of", can also express the concept of "to be" in English. It does not, however, readily convey the meaning of "to become". The following are examples.

- |   |  |
|---|--|
| <p>26. <i>Dahlan <b>merupakan</b> pemain uta-ma kepada pasukan kebangsaan.</i></p> <p>Dahlan <b>was</b> the main player on the national team.</p>   | <p>26. <i>Dahlan <b>merupakan</b> pemain utama dalam tim nasional.</i></p> <p>Dahlan <b>was</b> the main player on the national team.</p>  |
| <p>27. <i>Ang pau <b>merupakan</b> sampul surat kecil dibuat daripada kertas merah dan berisi wang.</i></p> <p>An ang pau <b>is</b> a small envelope made from red paper and filled with money.</p> | <p>27. <i>Angpau <b>merupakan</b> amplop kecil dibuat dari kertas merah dan berisi uang.</i></p> <p>An ang pau <b>is</b> a small envelope made from red paper and filled with money.</p> |

### 12.20 *Jadi*

#### (vi) **Indicating cause or consequence**

*Jadi* is also used as a conjunction showing cause or consequence. It translates variously into English as "so", "thus", "therefore" and "consequently". The following are examples.

- |  |  |
|--|--|
| <p>28. <i>Hujan sudah mula, <b>jadi</b> kita tak boleh berkelah hari ini.</i></p> <p>The rain has begun, <b>so</b>, we can't picnic today.</p> | <p>28. <i>Hujan sudah mulai, <b>jadi</b> kita tidak bisa piknik hari ini.</i></p> <p>The rain has begun, <b>so</b>, we can't picnic today.</p> |
|--|--|

- |  |  |
|--|--|
| <p>29. <i>Mariam sekali lagi gagal ujian akhir, jadi dia tak boleh lagi belajar di universiti ini.</i></p> <p>Mariam has failed the final exam again, <b>consequently</b>, she can no longer study at this university.</p> | <p>29. <i>Mariam sekali lagi gagal ujian akhir, jadi dia tidak bisa lagi belajar di universitas ini.</i></p> <p>Mariam has failed the final exam again, <b>consequently</b>, she can no longer study at this university.</p> |
| <p>30. <i>Pensyarah kita sakit, jadi kuliah ilmu hisab dibatalkan.</i></p> <p>Our lecturer was ill, <b>therefore</b>, the mathematics lecture was cancelled.</p>   | <p>30. <i>Dosen kita sakit, jadi kuliah matematika dibatalkan.</i></p> <p>Our lecturer was ill, <b>therefore</b>, the mathematics lecture was cancelled.</p>   |

In addition to *jadi*, there are two other conjunctions which also show causation or consequence. These are *begitu* and *makanya*. *Begitu* is much more a feature of conversational Indonesian than conversational Malay, although there are regions in Malaysia where it is more commonly used. *Makanya* is not a conversational form in Malaysia. *Maka*, however, will be found in literature and formal writing. The following Indonesian utterances show the use of *begitu* and *makanya*. The Malay utterance uses *jadi*.

- |  |  |
|--|--|
| <p>31. <i>Semua orang sudah setuju ada miting pada permulaan setiap bulan, jadi lebih baik kita tidak batalkan miting bulan September walaupun ramai orang sudah kata tidak akan hadir.</i></p> <p>Everyone agreed that there would be a meeting at the beginning of every month, <b>so</b> it's best that we don't cancel the September meeting even though many people have said that they won't be attending.</p> | <p>31. <i>Semua orang sudah setuju ada rapat pada setiap permulaan bulan, begitu sebaiknya kita tidak batalkan rapat bulan September walaupun banyak orang sudah bilang tidak akan hadir.</i></p> <p>Everyone agreed that there would be a meeting at the beginning of every month, <b>so</b> it's best that we don't cancel the September meeting even though many people have said that they won't be attending.</p> |
| <p>32. <i>Pada musim ini, hampir setiap sore selalu hujan. Makanya, lain kali kalau ke mana-mana, lebih baik kita bawa payung<sup>1</sup>.</i></p> <p>During this season, it rains almost every afternoon. <b>So</b>, next time we go anywhere, we should bring an umbrella.</p>   |  |

## 12.20 *Jadi* (vii) *Jadi and Kemudian*

Students sometimes confuse *jadi* and *kemudian* (see Sections 12.18, 12.19). It should be remembered that *jadi* always shows consequence, and *kemudian* simply shows sequence. Compare the following utterances.

## CHAPTER 12

- |  |  |
|--|--|
| <p>33. <i>Kakak saya sudah lima kali melanggar kereta lain, jadi lesen dia ditarik balik.</i></p> <p>My older sister has crashed into other cars five times, <b>so</b>, her license was revoked.</p> | <p>33. <i>Kakak saya sudah lima kali menabrak mobil lain, jadi SIM dia ditarik kembali.</i></p> <p>My older sister has crashed into other cars five times, <b>so</b>, her license was revoked.</p> |
| <p>34. <i>Kakak saya mula-mula melanggar teksi, dan kemudian langgar kereta polis.</i></p> <p>My older sister first hit a taxi, and <b>then</b> hit a police car.</p>                                | <p>34. <i>Kakak saya mula-mula menabrak taksi, dan kemudian menabrak mobil polisi.</i></p> <p>My older sister first hit a taxi, and <b>then</b> hit a police car.</p>                              |

### 12.21 *Seorang, Sendiri and Sendirian*

Both *sendiri* and *seorang* translate into English as "alone". In Malaysia *seorang* simply makes a statement that whatever is done is done by "one person", its literal meaning. It has no greater implication than this. *Sendiri* shares this meaning with *seorang*, but in addition may imply that the person referred to has the capabilities of doing something without help from someone else. *Sendiri* means literally "oneself".

In Indonesia this distinction between *seorang* and *sendiri* is not made. The distinction in Indonesia is between *sendiri* [on one's own] and *sendirian* [alone]. In conversation, however, this distinction is sometimes lost with *sendiri* serving both functions.

The prefix *sen-* is an alternative form of *se-* occurring before roots beginning with *d* (see Section 7.1(iv)). The change is due to a process called assimilation, the adjustment of one sound to another. Compare the following sets of utterances.

- |   |  |
|---|--|
| <p>1. <i>Hamzah pergi seorang. Tak ada orang lain mahu ikut.</i></p> <p>Hamzah went <b>alone</b>. There was no one else who wanted to go along.</p> | <p>1. <i>Hamzah pergi sendirian. Tidak ada orang lain mau ikut.</i></p> <p>Hamzah went <b>alone</b>. There was no one else who wanted to go along.</p> |
| <p>2. <i>Hamzah pergi sendiri. Sekarang dia sudah tahu jalannya.</i></p> <p>Hamzah went <b>on his own</b>. Now he knows the way.</p>                | <p>2. <i>Hamzah sendiri pergi. Sekarang dia sudah tahu jalannya.</i></p> <p>Hamzah went <b>on his own</b>. Now he knows the way.</p>                   |
| <p>3. <i>Rafidah tinggal seorang di flat dekat kampus. Dia kata kadang-kadang sunyi, tetapi tak ada gangguan orang lain.</i></p>                    | <p>3. <i>Rafidah tinggal sendirian di flat dekat kampus. Katanya kadang-kadang sunyi, tetapi tidak ada gangguan orang lain.</i></p>                    |

Rafidah lives **alone** in a flat near campus. She says that sometimes it is lonely (quiet), but there are no disturbances from other people.

Rafidah lives **alone** in a flat near campus. She says that sometimes it is lonely (quiet), but there are no disturbances from other people.

4. *Rafidah tinggal **sendiri** di flat dekat kampus. Masak, cuci rumah, beli barang, bawa kereta, semuanya dia boleh buat sekarang.*

4. *Rafidah **sendiri** tinggal di flat dekat kampus. Masak, membersihkan rumah, berbelanja, mengemudi, dia bisa melakukan semuanya sekarang.*

Rafidah lives **on her own** in a flat near campus. Cooking, cleaning the house, shopping, driving, all of this she can now do.

Rafidah lives **on her own** in a flat near campus. Cooking, cleaning the house, shopping, driving, all of this she can now do.

*Seorang* is used in Indonesia as it is in Malaysia for the meaning "the only one". Examine the following utterances.

5. *Hamzah **seorang** yang pergi.*  
Hamzah was **the only one** who went.

5. *Hamzah **seorang** yang pergi.*  
Hamzah was **the only one** who went.

6. *Rafidah **seorang** yang tertinggal di flat. Yang lain sudah pergi.*

6. *Rafidah tertinggal **seorang** di flat. Yang lain sudah pergi.*

Rafidah was **the only one** left in the flat. The others had already gone.

Rafidah was **the only one** left in the flat. The others had already gone.

*Diri*, the root form of *sendiri*, literally means "self". *Sendiri*, as mentioned, means "oneself". Both of these terms are used in different contexts and have different meanings. When *diri* is used something is performed "to oneself". When *sendiri* is used, something is performed "by oneself". In Indonesia, *diri* is commonly suffixed with one of the alternative pronouns (see Section 4.1.8) and so the reference becomes explicit, whereas in Malaysia the reference most commonly is implied. These pronouns are *-ku* [my], *-mu* [your] and *-nya* [him/her]. Compare the following sets of utterances.

7. *Sudah gelap. Kalau jalan-jalan di luar, jaga **diri** baik-baik.*

7. *Sudah gelap. Kalau jalan-jalan di luar, jaga **dirimu** baik-baik.*

It's already dark. If you walk around outside, watch out for **yourself**.

It's already dark. If you walk around outside, watch out for **yourself**.

8. ***Saya sendiri** menjaga rumah malam tadi kerana orang lain tak datang.*

8. ***Saya sendiri** menjaga rumah tadi malam kerana orang lain tidak datang.*

I watched the house **on my own** last night because the others didn't come.

I watched the house **on my own** last night because the others didn't come.

## CHAPTER 12

Both *diri* and *sendiri* may be used together for extra emphasis. The meaning in these utterances is always "to oneself" and never "by oneself". The set of alternative pronouns may be used to make this distinction explicit.

9. *Semasa memotong daging, Rafidah luka **dirinya** sendiri.*      9. *Sewaktu memotong daging, Rafidah melukai **dirinya** sendiri.*

While cutting meat, Rafidah cut (wounded) **herself**.

While cutting meat, Rafidah cut (wounded) **herself**.

10. *Rafidah **sendiri** melukakan anaknya kerana tak perasan anak itu ada di belakang semasa dia memotong daging.*      10. *Rafidah **sendiri** melukai anaknya karena tidak menyadari anak itu ada di belakang ketika dia memotong daging.*

Rafidah cut her child **herself** because she didn't realise the child was behind while she was cutting meat.

Rafidah cut her child **herself** because she didn't realise the child was behind while she was cutting meat.

### 12.22 *Selama and Sepanjang*

Both *lama* and *panjang* translate into English as "long". *Lama*, however, refers to temporal length, that is, a length of time, and *panjang* refers to physical length. The following examples should make this distinction explicit.

1. *Saya **sudah lama** tak balik kampung.*      1. *Saya **sudah lama** tidak pulang kampung.*

I haven't been home **for a long time**.

I haven't been home **for a long time**.

2. *Sudah **berapa lama** tinggal di sini? - Dua bulan.*      2. ***Berapa lama** sudah tinggal di sini? - Dua bulan.*

**How long** have you stayed here? - Two months.

**How long** have you stayed here? - Two months.

3. *Balai itu sempit dan **panjang**. Kalau kita kena duduk di belakang, tak boleh nampak apa-apa di depan.*      3. *Balai pertemuan itu sempit dan **panjang**. Kalau kita harus duduk di belakang, tidak bisa melihat apa-apa di depan.*

That hall is narrow and **long**. If we have to sit in the back (we) won't be able to see anything in the front.

That hall is narrow and **long**. If we have to sit in the back (we) won't be able to see anything in the front.

- |  |  |
|--|--|
| <p>4. Kayu itu berapa <b>panjang</b>? - Dua meter.</p> <p>How <b>long</b> is that piece of wood? - Two metres.</p> | <p>4. Kayu itu berapa <b>panjang</b>? - Dua meter.</p> <p>How <b>long</b> is that piece of wood? - Two metres.</p> |
|--|--|

When prefixed with *se-* (see Section 7.1(ii)) *selama* and *sepanjang* refer respectively to units of length. Where *panjang*, however, can only refer to physical length, *sepanjang* can refer to units of both physical and temporal length. The problem is how to distinguish between *selama* and *sepanjang*.

In the first example, *sepanjang* refers to a unit of physical length. In addition to a translation such as "the length of", translations such as "along" or "alongside" are also possible.

- |   |   |
|---|---|
| <p>5. <b>Di sepanjang</b> sungai terdapat hutan tebal.</p> <p><b>Along</b> (For the length of) the river there is thick jungle.</p> | <p>5. <b>Di sepanjang</b> sungai terdapat hutan lebat.</p> <p><b>Along</b> (For the length of) the river there is thick jungle.</p> |
|---|---|

When referring to units of time such as years, months or weeks, for example, *selama* must precede a specific number of years, months, etc., while *sepanjang* directly precedes the time unit without an intervening number. The use of *sepanjang* preceding a number, and the use of *selama* when it does not precede a number is wrong. Compare the following.

- |  |  |
|--|--|
| <p>6. Subri sakit <b>selama</b> sebulan.<br/>Subri was sick <b>for</b> a month.</p> <p>7. Subri sakit <b>sepanjang</b> bulan.<br/>Subri was sick <b>throughout</b> the month. (OR) Subri was sick for the whole month.</p> | <p>6. Subri sakit <b>selama</b> sebulan.<br/>Subri was sick <b>for</b> a month.</p> <p>7. Subri sakit <b>sepanjang</b> bulan.<br/>Subri was sick <b>throughout</b> the month. (OR) Subri was sick for the whole month.</p> |
|--|--|

*Selama* may also directly precede a clause. *Sepanjang*, however, must precede a noun phrase. Compare the following sets of utterances.

- |   |   |
|---|---|
| <p>8. <b>Selama</b> saya mengajar, saya tak pernah jumpa murid yang begitu nakal dan kurang ajar.</p> <p><b>For as long as</b> I've been teaching, I have never met students so mischievous and rude.</p> | <p>8. <b>Selama</b> saya mengajar, saya tidak pernah menemui murid yang begitu nakal dan kurang ajar.</p> <p><b>For as long as</b> I've been teaching, I have never met students so mischievous and rude.</p> |
|---|---|

## CHAPTER 12

9. ***Sepanjang masa*** saya mengajar, saya tak pernah jumpa pelajar macam ini.  
**Throughout the time** I've been teaching, I have never met students such as these.
10. ***Selama*** kita berjalan, kita tidak pernah merindukan kampung.  
**For the time** we have been travelling, we have never been homesick.
11. ***Sepanjang*** perjalanan kita, kita tidak pernah merindukan apa-apa.  
**Throughout** our trip we have never missed anything.
9. ***Sepanjang waktu*** saya mengajar, saya tidak pernah menemui pelajar seperti ini.  
**Throughout the time** I've been teaching, I have never met students such as these.
10. ***Selama*** kita berjalan, kita tidak pernah merindukan kampung.  
**For the time** we have been travelling, we have never been homesick.
11. ***Sepanjang*** perjalanan kita, kita tidak pernah merindukan apa-apa.  
**Throughout** our trip we have never missed anything.
- It is also possible for the head of the clause following *selama* to be implied. This is particularly true for Indonesian.
12. ***Selama*** mandi (*Selama saya mandi*) saya melihat-lihat tulisan di dinding<sup>1</sup>.  
**While** bathing, I glanced at the writing on the walls.

### 12.23 *Sejak*

The translation of *sejak* into English is often a problem for students, and for this reason a number of examples is presented here. In general utterances with *sejak* in Malay and Indonesian require the use of the perfective aspect when they are translated into English, that is, a verb in the past tense preceded by "has been" or "have been". This shows the present perfect aspect. The basic meaning of *sejak* is "since".

1. ***Sejak*** zaman silam lagi, bahasa Melayu terdedah kepada pengaruh asing.  
**Since** early times, Malay has been exposed to foreign influences.
2. ***Sejak*** tahun 1963, Kuala Lumpur menjadi ibu negara Malaysia.  
**Since** 1963, Kuala Lumpur has been the capital of Malaysia.
1. ***Sejak*** zaman dulu, bahasa Melayu terbuka terhadap pengaruh asing.  
**Since** early times, Malay has been exposed to foreign influences.
2. ***Sejak*** tahun 1945, Jakarta menjadi ibu kota Indonesia.  
**Since** 1945, Jakarta has been the capital of Indonesia.

- |   |  |
|---|--|
| <p>3. <i>Di Indonesia, bahasa Melayu diberi nama Bahasa Indonesia <b>sejak</b> tahun 1928.</i></p> <p>In Indonesia, Malay, has been called Bahasa Indonesia <b>since</b> 1928.</p> <p>The sequence <i>sejak itu</i>, which literally means "since that", translates as "since then" in English.</p> | <p>3. <i>Di Indonesia, bahasa Melayu diberi nama Bahasa Indonesia <b>sejak</b> tahun 1928.</i></p> <p>In Indonesia, Malay, has been called Bahasa Indonesia <b>since</b> 1928.</p>                                   |
| <p>4. <i><b>Sejak itu</b>, Kuala Lumpur terus dimajukan.</i></p> <p><b>Since then</b>, Kuala Lumpur has continued to be developed.</p>  | <p>4. <i><b>Sejak itu</b>, Jakarta terus dibangun.</i></p> <p><b>Since then</b>, Jakarta has continued to be developed.</p>  |
| <p>5. <i><b>Sejak itu</b>, ramai lagi orang Melayu memeluk agama Islam.</i></p> <p><b>Since then</b>, many (more) Malays have embraced Islam.</p> <p><i>Sejak</i> may also translate as "from" in English.</p>  | <p>5. <i><b>Sejak itu</b>, banyak orang Minangkabau memeluk agama Islam.</i></p> <p><b>Since then</b>, many (more) Minangkabau have embraced Islam.</p>  |
| <p>6. <i><b>Sejak</b> tahun 1875, Inggeris mulai memerintah negeri Selangor.</i></p> <p><b>From</b> 1875, the English began to rule the state of Selangor.</p> <p><i>Sejak</i> in specific contexts may also translate as "for", and as "once". Examples of each of these follow.</p>               | <p>6. <i><b>Sejak</b> tahun 1837, Belanda mulai memerintah daerah Minangkabau.</i></p> <p><b>From</b> 1837 the Dutch began to rule the Minangkabau region.</p>   |
| <p>7. <i><b>Sejak</b> dulu, bahasa Melayu adalah bahasa yang terpenting di kawasan Asia Tenggara.</i></p> <p><b>For</b> a long time, Malay has been the most important language in the region of Southeast Asia.</p>  | <p>7. <i><b>Sejak</b> dulu, bahasa Melayu adalah bahasa yang terpenting di kawasan Asia Tenggara.</i></p> <p><b>For</b> a long time, Malay has been the most important language in the region of Southeast Asia.</p> |
| <p>8. <i>Kalung ini tidak boleh ditanggalkan <b>sejak</b> ia dipakai.</i></p> <p>The necklace should not be removed <b>once</b> it has been worn.</p>   | <p>8. <i>Kalung ini tidak boleh ditanggalkan <b>sejak</b> ia dipakai.</i></p> <p>The necklace should not be removed <b>once</b> it has been worn.</p>  |

## 12.24 *Demikian*

*Demikian* has a variety of meanings depending upon how it is used in the utterance. It is basically a statement indicating similarity and translates into English variously as "such as this", "like that", "it is the same with", "similarly" and "in a similar way".

1. *Raja atau sultan dan para pembesar istana menguasai sumber ekonomi seperti tanah, tenaga buruh dan perdagangan. **Golongan yang demikian** merupakan kelas atasan dan menengah yang menjadi pedagang, ahli pelayaran dan mengusahakan lombong-lombong bijih.*

The kings or sultans and the palace royalty controlled economic resources such as land, labour and trade. **A group such as this** formed the upper and middle classes and were the traders, navigators and owners of the tin mines.
2. *Kaum Cina melarang seorang lelaki mengahwini perempuan dari suku keluarga yang sama. Jadi, seorang lelaki bernama Lim Kim Leng tidak boleh kahwin dengan perempuan bernama Lim Sui Lan atau perempuan lain yang mempunyai nama pangkal **demikian**.*

The Chinese forbid a boy from marrying a girl from the same family clan. Consequently, a boy named Lim Kim Leng cannot marry a girl with the name Lim Sui Lan or another girl with **a similar** family name.
3. *Untuk upacara bersanding dalam adat perkahwinan orang Melayu, pengantin lelaki biasanya berpakaian Melayu yang lengkap daripada kain songket. **Demikian juga** dalam majlis jamuan resmi, pakaian Melayu dibuat daripada kain songket lebih banyak dipakai orang.*

1. *Dalam kepercayaan lama orang Minahasa, seorang medium dimasuki oleh roh sehingga dapat langsung bercakap-cakap dengan kaum kerabatnya. **Roh yang demikian itu** dianggap tidak membahayakan, sebaliknya dapat menolong kaum kerabatnya.*

As part of the old Minahasan belief system, a medium was entered by a spirit so that it could speak directly to its family. **A spirit such as this** was not considered dangerous. On the contrary, it could help its family.
2. *Pada masyarakat Minangkabau dulu, ada adat bahwa orang sedapat mungkin kawin dengan anak perempuan saudara laki-laki ibunya, atau gadis-gadis yang dapat digolongkan **demikian**.*

In early Minangkabau society, it was customary that a boy would, as far as possible, marry the daughter of his mother's brother, or a girl that could be considered **in a similar way**.
3. *Orang yang membaca dan menyanyi duduk di tikar di bawah. **Demikian pula** yang mendengarkannya.*

For the "bersanding" ritual in the Malay marriage ceremony, the bridegroom usually wears Malay dress made completely from "kain songket". **It is the same as well** during the official reception with the majority of the people wearing formal Malay clothes made from the same material.

The people who narrate or sing sit on mats. **It is the same with** those who listen.

While the underlying meaning of *demikian* either alone or with *dengan* as *dengan demikian* or *oleh* as *oleh yang demikian* is "as such", translations into English may vary. Some translation possibilities are "consequently", "as a result" and "and so".

4. *Di antara orang Arab dan orang India Islam yang datang ke Melaka banyak juga yang berkahwin dengan orang Melayu. Keturunannya hidup menurut cara dan adat kebiasaan kaum Melayu. Demikianlah mereka dengan mudah dapat diterima sebagai kaum Melayu juga.*

Among the Arabs and Indian Muslims who came to Malacca there were many who married Malays. Their descendants lived according to the ways and traditions of the Malays. **As a result of this** they could also easily be accepted as Malays.

5. *Di bawah sistem Residen, negeri-negeri yang mempunyai Residen membuat banyak kemajuan. Tetapi Residen di tiap-tiap negeri itu menjalankan tugas-tugasnya bersendirian. Demikian tiap-tiap negeri mempunyai undang-undang dan cara memungut cukai yang berlainan.*

Under the Resident System, the states which had a resident achieved a great deal of progress. But the resident in each state worked individually. **Consequently** each state had laws and methods of collecting taxes which were different.

4. *Kebanyakan dari perantau Hokkien adalah laki-laki dan karena hanya ada sedikit wanita Tionghoa waktu itu, maka perkawinan campuran dengan wanita-wanita Indonesia sering terjadi. Demikianlah terdapat di Jawa Timur dan Tengah sekarang ini orang-orang "Tionghoa Peranakan".*

Most of the Hokkien immigrants were men, and because there were only a few Chinese women at that time, mixed marriages with Indonesian women frequently occurred. **As a result of this**, in East and Central Java we now find a mixed group of Chinese-Indonesians.

5. *Dalam abad ke-16 ada suatu rangkaian peperangan antara kerajaan-kerajaan di Sulawesi Selatan yang disambung dengan peperangan-peperangan melawan Belanda dalam abad ke-19. Demikian telah ada suatu keadaan tak aman sejak lebih dari tiga abad lamanya.*

In the 16th century there was a series of wars between the kingdoms of South Sulawesi which was followed by wars against the Dutch in the 19th century. **Consequently** there was a state of turmoil for more than three centuries.

6. Kapal perdagangan di kawasan Sabah selalu diserang oleh kumpulan yang berasal dari jajahan-jajahan Brunei. Ini memberi kesan yang buruk kepada perdagangan di Singapura. **Oleh yang demikian**, kapal perang dihantar untuk menghapuskan apa yang dianggap oleh British sebagai lanun.

Trading ships in the area of Sabah were always being attacked by groups that originated from areas under the control of Brunei. This had a detrimental effect on the trade in Singapore. **As a result**, war ships were sent to destroy what the British considered to be pirates.

When *demikian* combines with *walaupun* as *walaupun demikian* we get meanings such as "nevertheless", "however", "be that as it may" and "even though this might be the case".

7. Orang Senoi bukanlah dari jenis nomad dan kebanyakannya menjadi peladang. **Walaupun demikian**, seperti orang-orang asli Malaysia yang lain, mereka juga memungut buah-buahan hutan dan akar-akar kayu untuk dimakan.

The Senoi are not a nomadic people and most of them have become farmers. **Nevertheless**, like other Malaysian aboriginals they also collect forest fruits and tubers to eat.

8. Abu Bakar membina jalan kereta api di Johor lama sebelum orang Inggeris membina jalan kereta api mereka di Negeri-negeri Melayu Bersekutu. **Walaupun demikian** beberapa tahun kemudian jalan kereta api ini tidak boleh digunakan lagi. Kayu landasan yang digunakan kurang baik dan telah dimusnahkan oleh anai-anai.

6. Orang Jawa menyesuaikan bahasa Jawa ngoko dan krama dengan keadaan perbedaan usia, derajat sosial dan sebagainya. **Dengan demikian** ada misalnya bahasa Jawa madya yang terdiri dari tiga macam bahasa, yaitu madya ngoko, madya antara dan madya krama.

The Javanese adjust their use of the "ngoko" and "krama" levels of speech to the variables of age, social status and the like. **As a result** of this there is, for example, another level called "madya" which itself comprises three types of language, "madya ngoko", "madya antara" and "madya krama".

7. Pada sistem bercocok tanam di ladang, huta yang memegang hak ulayat tanah. **Walaupun demikian**, tanah yang dimiliki oleh individu juga ada.

In the system of upland cultivation, it is the familial unit called "huta" that holds the rights to the land. **Nevertheless** land owned by individuals also exists.

8. Orang Kanton jauh lebih tersebar merata di seluruh kepulauan Indonesia, kalau dibandingkan dengan orang Hokkien, Teo-Chiu, atau Hakka. **Walaupun demikian**, tidak banyak dari mereka tersebar di Jawa Tengah dan Timur.

Abu Bakar built a railroad in Johor long before the British built their railroad in the Federated Malay States. **However**, several years later the railroad could no longer be used. The sleepers used were of poor quality and were destroyed by termites.

The Cantonese are spread more widely throughout the Indonesian Archipelago compared to the Hokkien, Teo-Chiu and Hakka. **However**, not many of them are found in Central and East Java.

9. *Kebanyakan orang Malaysia menganut agama Islam. **Walaupun demikian** terdapat juga golongan yang menganut agama Buddha, Kung Fu Tze, Kristian dan Hindu.*

9. *Sebagian besar dari orang Bali menganut agama Hindu-Bali. **Walaupun demikian** ada pula suatu golongan kecil orang-orang Bali yang menganut agama Islam, Kristen dan Katolik.*

A majority of Malaysians are followers of Islam. **Be that as it may**, there are also groups who are Buddhist, Confucian, Christian and Hindu.

A majority of the Balinese are Hindu. **Be that as it may**, there is also a small group of Balinese who are Moslem, Protestant and Catholic.

When *demikian* precedes an adjective it carries the meaning "so ... that" or "such a ... that". One example follows.

10. *Ada empat bahasa Cina di Malaysia, iaitu bahasa Hokkien, Teocu, Hakka dan Kanton yang **demikian besar perbedaannya sehingga** penutur dari bahasa yang satu tak dapat mengerti penutur dari yang lain.*

10. *Ada empat bahasa Cina di Indonesia, yaitu bahasa Hokkien, Teo-Chiu, Hakka dan Kanton yang **demikian besar perbedaannya sehingga** pembicara dari bahasa yang satu tak dapat mengerti pembicara dari yang lain.*

There are four Chinese languages in Malaysia, namely Hokkien, Teocu, Hakka and Cantonese **showing such great differences that** the speakers of one language can't understand the speakers of the others.

There are four Chinese languages in Indonesia, namely Hokkien, Teo-Chiu, Hakka and Cantonese **showing such great differences that** the speakers of one language can't understand the speakers of the others.

## 12.25 *Lho, Sih, Sok, Deh and Yuk*

### (i) Introduction

The expressions *lho, sih, sok, deh* and *yuk* are commonly used in Indonesia, in particular Jakarta. They are not used in Malaysia. A brief explanation of each of these follows with example utterances.

### 12.25 *Lho, Sih, Sok, Deh and Yuk*

#### (ii) *Lho*

*Lho* occurring at the beginning of an utterance generally indicates a degree of surprise at what one sees or has discovered.

1. *Lho wajahmu kok jadi muram*<sup>1</sup> ?  
**Oh**, why is it you look so depressed?
2. *Lho tempat ini kan, tempat uang saya dirampas*<sup>1</sup> !  
**God**, this place, you know, this is the place my money was stolen!

*Lho* may show mild disapproval, indicating that someone should be aware of something, but does not seem to be.

3. *Harus antre, lho*<sup>1</sup> .  
You have to queue, **you know**.
4. *Lho kok, kamu yang pesan duluan*<sup>1</sup> .  
You weren't the first one to place an order, **you know**.

### 12.25 *Lho, Sih, Sok, Deh and Yuk*

#### (iii) *Sih*

One of the main functions of *sih* is to make questions and requests more polite. It is also used when one gives a response contrary to that expected.

5. *Ke mana sih perginya*<sup>1</sup> ?  
Where has he gone to?
6. *Ada apa sih*<sup>1</sup> ?  
Are you all right? (OR) Is there something wrong?
7. *Jika begitu, harganya tentu mahal. - Nggak juga sih*<sup>1</sup> .

If that's the case, the price must be expensive. - Not really, it's still cheap.

*Sih* may also be used to add emphasis to a particular constituent in the utterance.

8. *Mahal sih tinggal di hotel ini*<sup>1</sup> .  
It's really expensive staying in this hotel.

### 12.25 *Lho, Sih, Sok, Deh and Yuk*

#### (iv) *Sok*

*Sok* is used when someone is putting on a front, or pretending they know something.

9. *Jangan sok tahu. Orang nggak begitu gampang tertipu*<sup>1</sup> .  
Don't pretend you know. People aren't so easily fooled.

### 12.25 *Lho, Sih, Sok, Deh and Yuk*

#### (v) *Deh*

*Deh*, an expression associated particularly with Jakarta, functions mainly to take the edge off a command, or to weaken any phrase that might cause offence. It may also show half hearted acceptance as in utterance 10.

10. *Bisa jaga anak saya sebentar? - Oh, boleh deh!*  
Can you watch my child for a moment? - Oh, **all right**.
11. *Kalau saya bawa mobil kamu besok, gimana? - Jangan deh!*  
How about me using your car tomorrow? - **Better if you didn't**.
12. *Siapa sih cowok yang pergi ama lu kemarin? - Ada deh!*

Who was the man that went with you yesterday? - That's not your concern. (There was someone, but I'm not saying who.)

### 12.25 *Lho, Sih, Sok, Deh and Yuk*

#### (vi) *Yuk*

*Yuk* is a variant form of *ayo* [come on], sometimes pronounced *ayuk*. More formally the expression is *mari kita*.

13. *Yuk, kita pergi!*  
**Come on**, let's go.
14. *Kita pulang aja, yuk!*  
**Come on**, let's just go home.

