SEMANTIC ANALYSIS OF GERMAN IDIOMS THAT USE THE WORD HAND

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Abstract

Idioms are expressions that have a nonlexical meaning and cannot be interpreted word by word. Therefore, idioms need to be interpreted with semantic analysis in order to know their idiomatic meaning. In Indonesian, idioms have several sources of formation, one of which is the element of limbs. In German, idioms are part of Somatismen, which is an expression unit characterized by the presence of one of the forming components in the form of limb elements. Hand is one of the body parts that is a frequently used idiom forming element in German. Thus, this study focuses on analyzing German idioms containing the word Hand. The objectives of this study are as follows: 1) to find out German idioms that use the word Hand, 2) to analyze and categorize German idioms that use the word Hand based on the classification of idiom types according to Talasova, and 3) to analyze the meaning contained in German idioms that use the word Hand. This research was conducted using qualitative research method with descriptive analysis. The results prove that there are 111 idioms using the word Hand found in the data source. The lexical and idiomatic meanings in each idiom have different relationships according to the type category. Based on the analysis, there are 71 idioms that belong to the type of idiomatic phraseologism (idiomatische Phraseologismen), 40 idioms belong to the type of partially idiomatic phraseologism (teil-idiomatische Phraseologismen), and no idioms are found that belong to the type of nonidiomatic (nicht-idiomatisch).

Keywords: semantics, idioms, Hand

1. INTRODUCTION

In language learning, there are four skills that must be mastered by learners. They are listening skills (*Hörfertigkeit*), speaking skills (*Sprechfertigkeit*), reading skills (*Lesefertigkeit*),

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and writing skills (*Schreibfertigkeit*). In addition, learners also need to master the vocabulary and cultural knowledge of the language. In German, learners will find various vocabularies that have their own characteristics. One of them is idiomatic expressions or idioms or in German it is also called *Redewendung*.

Redewendung or idiom in German is an expression that has a nonlexical meaning and cannot be interpreted word by word. It is not uncommon for German learners to encounter idioms in their learning process, either in language texts or in conversations. To be able to understand German idioms, a thorough analysis of word equivalents and the context in which they are used is needed. Thus, German learners need to understand these idioms so that in the learning process there is no misunderstanding in understanding the true meaning of idioms.

Idioms have several sources, one of which is body parts. Of the many idioms that exist, both in Indonesian and German, idioms that use body part vocabulary are often found. For example, in Indonesian there is the expression 'open hand' (*tangan terbuka*) which means happy or willing. Similar to Indonesian, in German there are also idioms that use the word Hand. In Indonesian, Hand means '*tangan*'. However, Hand in German idioms does not necessarily have the lexical meaning of 'hand' as one of the body parts.

An example of a German idiom that uses the word Hand is "*beide Hände voll zu tunen*", the idiom can be interpreted lexically as "having both hands full". However, this meaning is unacceptable because it cannot be interpreted using the lexical meaning. The word Hand or *Hände* in the idiom is not a word that has a true meaning, but has a distorted meaning. If interpreted idiomatically, the idiom means "*sehr viel Arbeit haben*". This idiom can be expressed by someone who has a lot of work to do.

From the example above, it can be concluded that idioms cannot be interpreted lexically, because idioms have their own idiomatic meaning. In addition, it can also be proven that the word Hand contained in the idiom above is not a word that has an actual meaning, but is a word that has a non-actual or idiomatic meaning.

The problem limitation in this study will focus on semantic analysis and grouping idioms into three types of idioms. This discussion refers to Talasova's theory (2010) which divides idioms according to their idiomatic level. The three types of idioms are idiomatic phraseologisms (*idiomatische Phareologismen*), partially idiomatic phraseologisms (*teil-idiomatische Phraseologismen*), and nonidiomatic (*nicht-idiomatisch*).

2. LITERATURE REVIEW

Chaer (2009, p. 2) reveals that "Semantics is a field of study in linguistics that studies meaning or meaning in language". Furthermore, Chaer explains that the scope of semantics is only meaning or meaning with regard to language as a means of verbal communication, in contrast to other terms such as semiotics, semiology, semasiology, sememic, and semic which are fields of study of meaning in a broader and more general scope, including traffic signs, morse code, signs in mathematics, and also meanings such as flower language, color language, and stamp language.

In line with Chaer, Löbner (2003, p. 3) also states that semantics "...*beschäftigt sich ausschließlich mit der Bedeutung von sprachlichen Gebilden wie Wörtern, Phrasen, grammatischen Formen und Sätzen, nicht aber mit der Bedeutung von Handlungen und Phänomenen allgemein*". The above statement explains that semantics is specifically only

concerned with the meaning of linguistic structures such as words, phrases, grammatical sentences, and not with the meaning of an action or phenomenon in general. Löbner's opinion strengthens Chaer's definition of semantics which emphasizes that the scope of semantics is related to the language used in verbal communication.

Essentially, when talking about meaning, it can be concluded that semantics is a part of linguistics that studies meaning. Semantics is closely related to structure and function, because there is no structure without meaning and there can be no meaning without structure. The scope of semantics is not wider than other sciences of meaning in linguistics, because semantics only covers meaning and meaning related to lingual communication.

In his work titled *A Short Introduction to Semantics,* Bagha (2011) says that meaning is expressed using language in order to be understood by others. But meaning resides in our minds and we need to convey it in written or spoken form. If the sound patterns of language are studied at the level of phonology and grammar is studied in morphology and syntax, then in semantics language is organized in such a way that we can convey meaningful messages.

Furthermore, Bagha says that semantics is the most abstract level of linguistic analysis because meaning cannot be observed like observing and recording sound. Another reason is because meaning is closely related to the human ability to understand and think logically. When we try to analyze meaning, we are actually analyzing our capacity and ability to understand and create meaning.

There are three important components formulated by Bagha (2011, p. 1414) to understand semantic meaning: "...the context in which a sentence is used, the meanings of the words in the sentence, and its morphological and syntactic structure". According to him, the three components are the context in which a sentence is used, the meanings of the words that make up the sentence, and its morphological and syntactic structure. From this statement, it can be understood that the meaning of a word cannot only be analyzed from its lexical aspect, but it requires aspects of the context in the sentence, the meaning of the whole sentence, and its morphological and syntactic structure.

Based on various expert opinions above, it can be concluded that semantics is part of a branch of linguistics that focuses on the study of meaning in language by involving various components that bind it, such as sentence context, morphological structure, and syntactic structure.

From various sources, we will find various terms to name types or types of meaning. There are different terms to name the same or almost the same type, but there are also the same terms to name different types. The grouping of meanings according to Chaer (2009, p. 59) is based on criteria and points of view, namely based on the semantic type, based on the presence or absence of referents in a word, based on the presence or absence of flavor value in a word, based on the accuracy of meaning, and based on other points of view. The following is an explanation of the types of meaning according to Chaer:

a. Lexical Meaning and Grammatical Meaning

Lexical meaning can be interpreted as meaning that is in line with its referent or also called lexeme meaning. On the other hand, grammatical meaning is the meaning that arises after grammatical processes such as affixation, reduplication, and composition processes.

b. Referential Meaning and Nonreferential Meaning.

The difference between referential meaning and non-referential meaning can be seen from the presence or absence of the referent of a word. The words pen and pencil are words that have

referential meaning because they refer to a type of writing instrument called 'pen' and 'pencil'. In contrast, non-referential meaning relates to words that have no referent, such as words that include prepositions and conjugations, as well as other task words.

    c.   Connotative Meaning and Denotative Meaning.

The difference between connotative meaning and denotative meaning lies in the presence or absence of "sense value". All words, especially so-called full words, have denotative meaning, but not all words have connotative meaning. Denotative meaning is also called conceptual meaning. In contrast, connotative meaning is an additional meaning that can be negative, positive, or neutral. Connotative meaning does not mean figurative meaning, but only emphasizes the value of the taste contained in the word. For example, the words laborer, employee, and workforce have the same denotative meaning. However, the word labor has a negative connotation, while the words employee and workforce have a neutral connotation.

    d.   Word Meanings and Term Meanings

The difference between the meaning of words and the meaning of terms lies in the accuracy of the meaning of words in general or specific use. Synchronistically, the meaning of words does not change, but due to various factors, the nature of the meaning can become general. The meaning of a word only becomes clear when it is used in a sentence and not separated from the context. For example, the word detainee can be interpreted as 'a person who is detained' or 'the result of detention', or there may be other meanings. Meanwhile, the meaning of a term has a fixed and definite meaning, which does not change without the context of the sentence. This fixity is because the term is only used in certain fields or sciences. For example, the word detainee has a general meaning, but the meaning of the term detainee in the field of law is 'a person detained as a result of a case'.

    e.   Conceptual Meaning and Associative Meaning

The distinction between conceptual meaning and associative meaning is based on whether or not there is a relationship between the meaning of a word and the meaning of another word. Conceptual meaning is the meaning that corresponds to its referent and is free from any association or relationship. Meanwhile, associative meaning is the meaning of a word with regard to the relationship between the word and the situation outside the language. In addition, this associative meaning is equated with the symbol used by a language community to express another concept. For example, the word jasmine is associated with and symbolizes 'purity', or the word red symbolizes 'courage'.

    f.   Idiomatic Meaning and Proverbial Meaning

The idiomatic meaning derived from the word idiom is the meaning of a unit (word, phrase, or sentence) of language that "deviates" from the lexical meaning and grammatical meaning of its constituent elements. For example, the phrase 'thick-faced' (*tebal muka*) may be lexically incomprehensible, but idiomatically it means 'shameless'. Meanwhile, the meaning of proverbs can still be predicted because of the association between the lexical and grammatical meanings of the elements forming the proverbs with other meanings that are the links. For example, two people who always 'fight' can be said in proverbs to be like cats and dogs.

This research focuses on the types of idiomatic and lexical meanings in analyzing the meaning of German idioms. Lexical and idiomatic meanings are used in examining the nature of idioms which in understanding them requires semantic analysis and understanding the context of their use so that idioms are not interpreted only based on their constituent elements. In his work

entitled *General Linguistics*, Chaer (2014, p. 296) argues that "Idioms are units of speech whose meaning cannot be predicted from the meaning of the elements, either lexically or grammatically". An example of an idiom described by Chaer is the idiom 'selling teeth'. Grammatically, the idiom does not mean 'those who sell receive money and those who buy receive teeth'. However, the idiom has the idiomatic meaning of 'laughing out loud'.

In line with Chaer, Alwasilah (2011, p. 172) explains that "Idioms cannot be translated literally into a foreign language. Idioms are a matter of language use by native speakers". This opinion explains that idioms are units of speech that have their own uniqueness. In addition, idioms have an inherent meaning and cannot be translated into a foreign language because idioms are closely related to the culture and values contained in a group of language communities.

Just like Indonesian, in German there are also expressions called idioms or *Redewendung*. However, idioms in German are part of the study of *Phraseologie*. Talasova (2010, p. 2) argues that "*Die Phraseologie stellt eine junge Disziplin der Sprachwissenschaft des Sprachsystems dar. Sie befasst sich mit Phraseologismen (Phrasemen) und Idiomen*". Talasova's opinion can be understood that *Phraseologie* is a discipline of linguistics that focuses on Phraseologisms (phrases) and idioms.

Furthermore, Talasova (2010, p. 2) defines *Phraseologismen* as "*...idiomatische Wendungen oder Redewendungen, Redensarten, oder lexikalische Einheiten, die mehreren Wörtern (Elementen, Teilen) bestehen, definiert*". According to him, *Phraseologismen* are idiomatic phrases or idioms, expressions, or lexical units consisting of several words (elements or parts). Furthermore, he also explains that *Phraseologismen* have several characteristics, namely *Idiomatizität*, *Festigkeit*, and *Polylexikalität*. Talasova states that "There are *unterschiedliche Beziehungen zwischen den idiomatischen Bedeutungen und der lexikalischen Bedeutungen der Komponenten oder der ganzen Wortgruppe*". The characteristic *Idiomatizität* means the degree of idiomaticity of a Phraseologism which is characterized by the existence of a distinct relationship between the idiomatic meaning and the lexical meaning of the component units of the phrase. Meanwhile, the *Festigkeit* characteristic is interpreted as a differentiator between one *Phraseologismen* and another. This means that Phraseologisms have a fixed order and component units. "*Die Festigkeit hebt die Phraseologismen von anderen Wortverbindungen ab. Sie bestimmt die Ordnung der Bestandteile einer phraseologischen Wortverbindung*" (Talasova, 2010, p. 6). Then Talasova explains that the characteristic of *Polylexikalität* is "*...ein Phraseologismus mindestens zwei lexikalische Einheiten umfasst*". The opinion can be interpreted that *Phraseologismen* consists of at least two words.

Of the various *Phraseologismen* units, idioms are the ones that fulfill the three characteristics above. Günther (in Donalies, 1994, p. 339) defines idiom as "*...das Vorhandensein einer ganzheitlichen, aus den Einzelbedeutung der Komponenten der Formativkette nicht erschließbaren Bedeutung*". From this opinion, it can be interpreted that an idiom is a sentence unit that cannot be interpreted word by word because it has a unity of meaning.

Based on the theories of the linguists above, it can be concluded that an idiom is an utterance or a collection of words that cannot be interpreted lexically because idioms have a unified meaning and cannot be interpreted literally. In German, idioms are one part of *Phraseologie*, which specifically studies figurative expressions. Idioms in German consist of at least two words. The meaning of idioms cannot be understood literally because there is no connection between the idiomatic meaning and the lexical meaning of the idiom expression unit.

Previously, it was discussed *Phraseologie* as a linguistic study that specifically discusses figurative expressions in German or also called *Phraseologismen*. Krohn (in Kirsi, 2008, p. 7) states that *Phraseologismen* has a smaller part, namely *Somatismen*. According to him, *Somatismen* are "*...eine Subclasse von Phraseologismen, die semantisch dadurch charakterisiert sind, dass sie mindestens eine Komponente haben, die eine Körperteil oder ein Körperorgan (z.B. Arm, Bein, Hand, Fuß, Leber, Blut)*". From Krohn's statement, it can be concluded that *Somatismen* is a subclass of *Phraseologismen* which is semantically characterized by the presence of one of the forming components in the form of elements of limbs or organs, such as arms, legs, hands, liver blood, etc. Then, Földes (in Kahl, 2013, p. 94) reinforces the previous opinion by explaining the term *Somatismen* which is "*Redensarten mit einem Kennwort, das menschliche (oder tierische) Körperteile bezeichnet*". The statement can be interpreted that the definition of *Somatismen* is an expression that has a keyword in the form of human or animal body parts.

Kahl (2013) in his research suggested that of the six body parts most often found in German *Somatismen*, the Hand body part ranks first. Meanwhile, regarding the function of *Somatismen*, Földes (in Sadikaj, 2010, p. 22) stated that *Somatismen* is usually used to express emotional expressions, mental characteristics, and various human behaviors. In addition, *Somatismen* reflects a person's relationship with the environment and shows traditional symbols of body language, such as local traditions and local beliefs.

This opinion shows that *Somatismen* is closely related to behavior, mental, and emotional expressions, as well as beliefs and values that are shared in a place. One example is the idiom *die Hände regen*, which has the idiomatic meaning *fleißig arbeiten*. Hand or *Hände* means 'hand' and *regen* means 'rain'. If interpreted lexically, the idiom cannot be understood. Idiomatically, the idiom means 'to work diligently' which also describes one of the human behaviors.

In Indonesian, Sudaryat (2009, p. 81) classifies idioms into six groups based on the source of their formation, namely idioms with the names of body parts, idioms with the names of colors, idioms with the names of natural objects, idioms with the names of animals, idioms with the names of plant parts, and idioms with number words. An example of an idiom with the name of a body part is light hands (*ringan tangan*). The idiom is lexically unacceptable because of its incomprehensible meaning. When interpreted idomatically, the idiom has two different meanings, namely 'helpful' or 'like to hit'.

Based on the theory of *Somatismen* that has been presented, it can be concluded that *Somatismen* is an expression that contains elements of human or animal limbs and is usually used in expressing an emotion, human behavior, or beliefs and values. Meanwhile, Indonesian idioms that contain elements of limbs do not have a specific name. Idioms are only categorized based on the source of their formation like the theory proposed by Sudaryat.

Chaer (2014, p. 296) in *General Linguistics* divides idioms into two forms of idioms, namely full idioms and partial idioms. He argues that "...a full idiom is an idiom in which all the elements have merged into a single unit, so that the meaning is derived from the whole unit. Forms such as slam, sell your teeth. and green table are examples of full idioms". The statement gives an example that each word in a full idiom has a change and the meanings of both are equally distorted. Meanwhile, partial idioms according to Chaer are "...idioms in which one of the elements still has its own lexical meaning. For example, a white book means a book that contains official information about a case". From this statement, it can be understood that white book is included in a partial idiom because the word 'book' has a real meaning and does not refer to referents other than books,

while the word 'white' has changed meaning so that if the white book is interpreted as a whole, it will bring up a new meaning.

In German, the grouping of idioms as well as in Indonesian was also proposed by Fleischer (in Talasova, 2010, p. 11). The grouping is based on semantic aspects so that idioms are divided into three types, namely *vollidiomatische Phraseologismen*, *teilidiomatishe Phraseologismen*, and *nichtidiomatische Phraseologismen*. Referring to Fleischer's classification of idioms, Talasova then explains the three types of idioms in more detail. She explains that "*Die Prototypischen Phraseologismen werden den höchsten Grad der Idiomatizität aufweisen*. This is because *die Idiomatizität verschiedene Ebenen erweist*" (Talasova, 2010, p. 5). The statement can be understood that the characteristics of *Idiomatizität* can show the level of idiomaticity of an idiom. The following is an explanation of the three types of idioms according to Talasova:

a. *Idiomatische Phraseologismen* (Idiomatic Phraseologisms)

"*Idiomatische Phraseologismen bezeichnen wir solche Ausdrücke, die eine Andersartigkeit zwischen der phraseologischen Bedeutung und der wörtlichen Bedeutung der ganzen Wortverbindung aufweisen*" (Talasova, 2010, p. 5). The statement explains that *idiomatische Phraseologismen* consist of word combinations that show the difference between the idiomatic meaning and the literal or lexical meaning as a whole. An example of an idiom from *idiomatische Phraseologismen* is "*sich in den Haaren liegen*" or if interpreted from the whole word is "*sich heftig streiten*". In Indonesian, the idiom has a lexical meaning of 'lying in the hair', while if the idiom is interpreted idiomatically then the expression means 'arguing loudly'. From this explanation, it can be concluded that all the components that make up the idiom have deviant meanings so that the idiom "*sich in den Haaren liegen*" is included in *idiomatische Phraseologismen*.

b. *Teil-idiomatische Phraseologismen* (Partially Idiomatic Phraseologisms)

"*Teil-idiomatische Phraseologismen umfassen nur eine Komponente phraseologische gebunden, die anderen halten ihre wörtliche Bedeutung bei*" (Talasova, 2010, p. 5). The explanation can be interpreted that *teil-idiomatische Phraseologismen* have only one idiomatically bound component of the whole phrase, while the other word components retain their lexical meaning. An example of an idiom of *teil-idiomatische Phraseologismen* is "*ein blinder Passagier*" or if interpreted from the whole word the idiom has the idiomatic meaning "*ein Passagier, der ohne zu bezahlen im Versteck mitfährt*". The word *ein Passagier* in the idiom refers to the actual referent, which is 'a passenger'. However, when interpreted as a whole, the idiom does not mean 'a blind passenger', but rather 'a passenger who boarded at a hiding place without paying'.

c. *Nicht-idiomatisch* (Nonidomatic)

Burger (in Talasova, 2010, p. 5) said that the term *nicht-idiomatisch* is characterized by "*...keine oder minimale semantische Differenz zwischen phraseologischer und wörtlicher Bedeutung charakterisiert sind*". The statement can be interpreted that the expression *nicht-idiomatisch* indicates a word relationship in which there is no or only a slight semantic difference between the idiomatic meaning and the lexical meaning or the actual meaning of the word. One example of this type of idiom is "*dem Gebot der Stunde folgen*" or 'following the needs of the moment'. From this example, it can be interpreted that this type of idiom has no difference in meaning between its idiomatic meaning and its lexical meaning.

3. METHODOLOGY

The method used in this research is a qualitative research method with descriptive analysis. In this research method, statistical procedures or other forms of calculation are not used, but the data and analysis results are presented descriptively. The data is collected, analyzed, classified, interpreted, and concluded regarding the results of the analysis of the meaning of idioms and their grouping based on the level of idiomaticity of idioms.

The research object used in this study is German idioms that use the word Hand in the dictionary *Moderne Deutsche Idiomatik* (1976) by Wolf Friederich. The instrument used in this research is a human instrument or the researcher oneself. In addition, other instruments used in this research are tables containing German idioms that use the word Hand, analysis of their lexical and idiomatic meanings, and their classification according to their types based on Talasova's theory (2010).

4. RESULTS AND DISCUSSION

In the dictionary *Moderne Deutsche Idiomatik* (1976) by Wolf Friederich, there are 111 German idioms that use the word Hand. Of all the data found, the word Hand contained in each idiom has a variety of meanings. Overall, the idioms contained in the corpus are divided into three types of idiom categories. Based on the results of data analysis, there are 71 idioms that fall into the category of *idiomatische Phraseologismen* or idiomatic phraseology, 40 idioms that fall into the category of *teil-idiomatische Phraseologismen* or partially idiomatic phraseology, and no idioms are found that fall into the category of *nicht-idiomatisch* or nonidiomatic.

The Hand word contained in each idiom has a variety of meanings because each idiom has a different relationship between the words forming the idiom and the overall meaning of the idiom. This change in meaning occurs because in interpreting idioms, context of use and knowledge related to the culture of the community are needed. For example, the idiom *die Hände in den Schoß legen* idiomatically means '*nicht tun*, *faulenzen*' or in Indonesian it means 'doing nothing, being lazy'. This expression can be used to describe someone who does nothing or is lazy to do something. However, lexically the idiom means 'to put one's hands on one's lap'. The phrase 'hands on laps' is a metaphor for someone who is lazing around with their hands in their laps. Thus, the idiom *die Hände in den Schoß legen* belongs to the type of *idiomatische Phraseologismen* or idiomatic phraseology.

Another example of an idiom is *die schöne Hand* which has the idiomatic meaning *'die rechte Hand*'. If translated into Indonesian by referring to the Langenscheidt Dictionary, the meaning of the idiom is 'right hand'. This expression is usually said to children when shaking hands with someone. Lexically, this idiom means 'good hand'. The word Hand here still has the meaning of 'hand' as part of the body and does not refer to other referents. Thus, the idiom *die schöne Hand* belongs to the type of *teil-idiomatische Phraseologismen* or partially idiomatic phraseology.

The last type is *nicht-idiomatisch* or idioms where there is no difference between the lexical and idiomatic meanings. This idiom is literal so that its meaning can be understood easily. In this study, it was found that there were no idioms with the word Hand that belonged to the *nicht-idiomatisch* type. This proves that idioms with the word Hand have a high level of idiomaticity. However, the results of this study do not rule out the possibility of idioms with other elements that are nonidiomatic although the number is not large.

According to the results of the analysis, the type of idiom with the highest level of idiomaticity or idiomatic phraseology (*idiomatische Phraseologismen*) ranks first with the highest number of idioms. This proves that idioms are expressions that have a unity of meaning and cannot be translated word by word. Furthermore, the second place is followed by idioms with the type of partially idiomatic phraseology or *teil-idiomatische Phraseologismen*. This proves that there are also idioms with forming elements that have a fixed meaning. Finally, none idiom was found with the nonidiomatic or *nicht-idiomatisch* type. With this small number of types, it can prove that most idioms have deviant meanings and cannot be predicted from their lexical meaning alone.

5. CONCLUSION

Based on the results of the analysis, it can be concluded that there are 111 idioms that use the word Hand in the dictionary *Moderne Deutsche Idiomatik* (1976) by Wolf Friederich. After analyzing all the data, 71 idioms are included in idiomatic phraseology (*idiomatische Phraseologismen*), 40 idioms are included in partially idiomatic phraseology (*teil-idiomatische Phraseologismen*), and no idioms are included in nonidiomatic phraseology (*nicht-idiomatisch*).

The results of this idiom classification show that idioms are speech units that have different relationships between lexical meanings. In addition, it can also be proven that out of 111 idioms, there are no idioms that fall into the category of nonidiomatic phraseologism (*nicht-idiomatisch*). This proves that all idioms have meanings that cannot be predicted from their lexical meanings. The word Hand contained in each idiom has a variety of meanings because each idiom has a different relationship between the word forming the idiom and the overall meaning of the idiom. This change in meaning occurs because in interpreting idioms, context of use and knowledge related to community culture are needed. In addition, there are also idioms that are used as a personification or parable. The results of this idiom analysis also prove Földes' theory that *Somatismen* or expressions containing elements of limbs are usually used to express emotional expressions, mental characteristics, and various human behaviors.

This research provides implications in the form of benefits and contributions to increase knowledge about idioms both in German and in Indonesian, test the researcher's German language skills in the field of linguistics, especially in the semantic domain, and add to the treasury of research in related fields.

Based on the results of the analysis and conclusions, there are several recommendations related to future idiom analysis research. It is recommended for future researchers to find and read writings from various sources related to the research problem in order to better understand the field discussed and not experience significant obstacles in the research process. Furthermore, for researchers who will analyze idioms, it is recommended not to look for data sources only from dictionaries and books on idioms, but from other sources, such as novels, magazines, movies, newspapers, and so on in order to better understand the context of idiom use and can be a new source of learning to understand idioms.

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