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# AN ANALYSIS OF THE CONCEPTS OF CONFLICT AND CONFLICT RESOLUTION IN MALAY

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## 0.0 Introductory Remarks

This analysis makes use of the field theory, viz. a theory that treats a related set of words belonging to a domain. (Adrienne Lehrer, 1974:3). The domains that are of interest here are the domains of conflict and conflict resolution.

The field theory of approach then presupposes that lexical items that belong to one field or bear the same concept share certain semantic components which represent the primitives or the basic concepts. Hence, terms of conflict are expected to have the primitives *interpersonal*, *incompatibility*, and *opposition*. However, at the same time, a particular term in the same field may differ from that of another because it bears certain semantic components which are not present or contradictory to those present in the other terms. Such components then distinguish one term from the other, and henceforth they will be referred to by their generally known nomenclature, distinguishers.

In analysing the terms for conflict and conflict resolution, the focus will be on the distinguishers more than the shared primitives. The recognition of the distinguishers, therefore, will enable us to divide each field accordingly into subfields. It will be seen that while division into subfields is possible, at times the dividing line may not be clearcut as one would see in a tree diagram. Overlapping is then more common than a clear outline of subfields.

A note on the morphology of the words denoting conflict and conflict resolution is also useful at this juncture. This is due to the fact that certain semantic components of such lexical items are also conveyed by various affixes.

Malay is an agglutinative language. Most of the affixes (prefixes, suffixes, discontinuous affixes) have a derivative function, viz. they contribute to the lexical meaning of the word in which they function. The verbal prefix *ber-* has a number of semantic functions, and one of them is reciprocity. If a verb denoting conflict has this prefix, it can be accurately predicted that reciprocity is one of its semantic components.

Reciprocity is enhanced when the verb concerned also takes the suffix *-an*. Examples:-

- (1) (i) *berbalah, berbalahan* "argue heatedly with one another"  
 (ii) *bertikai, bertikaian* "be in disagreement with one another"

Verbs of conflict with *ber-* and *ber-an* have corresponding nominal forms. These nouns can easily be identified by the split suffix *per-an*. Examples:-

- (2) (i) *perbalahan* "heated argument"  
 (ii) *pertikaian* "disagreement"

In contrast with *ber-* and *ber-an* is the verbal prefix *me-* which does not bear the meaning reciprocity. As the concept of conflict is borne by the root word, a verb comprising the root word and *me-* denotes only the direction from which conflict originates. If there is reciprocity it can be derived from the context in which the verb occurs. Examples:-

- (3) (i) *membangkang* "oppose"  
 (ii) *mententang* "oppose, fight against"

The corresponding nominal forms for the *me-* verbs are nouns with the suffix *-an*. Examples:-

- (4) (i) *bangkangan* "opposition"  
 (ii) *tentangan* "opposition"

As the case is with the verbs with *me-*, the nouns with *-an* do not indicate the presence of the semantic component +reciprocity.

In applying the field approach, words which bear the concepts of conflict and conflict resolution are listed out. The *Kamus Dewan* (an authoritative dictionary of modern day Malay produced by the Dewan Bahasa dan Pustaka) was used for the purpose of picking our lexical items bearing such concepts.

Each lexical item is then examined for its semantic components. After this is done each domain or semantic field undergoes a subclassification based on certain distinguishers.

As will be seen in the following sections, the distinguishers are treated in terms of the presence or otherwise of a semantic component.

This paper consists of two parts: Part I is an analysis of the terms for conflict, while Part II that of the terms for conflict resolution.

## Part I: Conflict

### 1.0 Concepts of Conflict

One very interesting finding that arises from this study is that there is no superordinate term for conflict in Malay. Hence, it is not surprising that the word "conflict" from English has been taken into Malay in the form of *konflik* as a superordinate to refer to the words bearing various types of conflict.

The terms for conflict in Malay all have the primitives *interparty*, *incompatibility*, *opposition*. As mentioned earlier, these terms occur in the nominal and verbal forms. Also as implied earlier, these common primitives in the terms for conflict will no longer be discussed in the analysis that follows.

### 1.1 Conflict of Human Subjects and Conflict of Ideas

An examination of the terms for conflict can first be divided into two main subdomains, viz. conflict of human subjects and conflict of ideas. This subdivision is based on the distinguisher +human subjects on the one hand, and +ideas on the other.

In actual fact, this division at first seems somewhat tricky. The subdomain with the distinguisher +human subjects cannot be said to be devoid of the semantic component +ideas, because when human beings are in conflict with one another they may also have a conflict of ideas. At the same time, a conflict of ideas presupposes the existence of human beings, the bearer of those ideas.

However, the division as given here has taken into consideration the use of the words concerned in context. The words with human subjects usually indicate in an overt manner the human subjects who are participants in a conflict situation. There are more words belonging to this subdomain compared to those representing conflict of ideas. These words will be discussed as further subdivision is administered.

As for the subdomain referring to the conflict of ideas, it is made up of the following words: *percanggahan*, *perselisihan*. However, each of them shows a usage where it is followed by abstract words such as *pendapat* "opinion", *fikiran* "thought", *pendirian* "stand, opinion"

- (5) (i) *percanggahan pendapat*  
"conflict of opinion"  
(ii) *perselisihan fikiran*  
"conflict of ideas, mind, thought"  
(iii) *perbezaan fikiran*  
"difference/conflict of opinion"

### 1.2 Human Subjects With and Without Specific Target and Cause

Terms of conflict with human subjects may be further divided based on the distinguishers *target* and *cause*. This means that there is a type of conflict where there is a specific target one without these features. The latter category is represented by *amukan*. However, in Malay the verb *amuk*, *mengamuk*, is more frequently used than the noun *amukan*.

In *amuk*, there is usually a single participant but there have been cases where there is more than one participant, for example, two, three or four. An *amuk* situation shows an individual or individuals in physical conflict with the rest of society in an open arena. At the time of the *amuk*, the cause is unknown. It is only after the participant is subdued that the cause is gleaned out from him.

An *amuk* situation usually results in injury and bloodshed caused by one or two individuals on people around them who are taken unawares. These are the onlookers. The actual target is usually a personality or personalities between whom and the *amuk* participant there is a big social gap. As such, the *amuk* participant next to impossible, and even if he manages to be in a face-to-face situation with this personality he may not be able to get the attention of the superior person concerned. So the only way for him to release his frustration is by running amuck. In this way, attention will be drawn to problem.

The active verb form for *amuk* is *mengamuk*. As explained in 1.0, with *me-*, reciprocity is not explicit. Nevertheless, reciprocity does occur in an amuck situation, but its occurrence is not simultaneous with the break-out of the *amuk*. It is delayed. *Amuk* can then be said to have the components *-known cause*, *-specific target* which are present in the other conflict.

### 1.3 Direction of Target

Words of conflict with specific targets consists of those which may or may not be marked by reciprocity. Examples (1) and (2) are those which show reciprocity. With the usage of such lexical items, one can interpret that each party involved in the conflict is the target of the other. Hence, the target is bidirectional. Terms for the conflict of ideas can be said to be bidirectional in target.

On the other hand, with lexical items which are not marked by reciprocity, the target is unidirectional. Such words are those given in examples (3) and (4).

### 1.4 Mode of Transmission

What is meant by mode of transmission here is the way in which the conflict is transmitted from the originator to the target or onlookers. In general, transmission of conflict as reflected in the lexical items concerned can be divided into two types: with or without the use of language.

The latter type, viz. without the use of language, is exemplified by *amuk*. In this case, the *amuk* participant may go on a rampage for hours without uttering a single word. A native speaker of Malay perceives an *amuk* occurrence as one which is manifested in physical action.

The type of conflict which is transmitted through language is represented by many more lexical items than those without the use of language.

The use of language can be further subcategorised into verbalisation in a face-to-face situation or in written form. The items *berkelahi*, *bertengkar*, *bergaduh*, *berbalah*, *bersengketa*, *berbabil*, and *membangkang* indicate that the conflict is manifested in a face-to-face situation. This means that people do not *berkelahi*, *bertengkar*, *bergaduh*, *berbalah*, *bersengketa*, *berbabil* and *membangkang* through letters and notes.

On the other hand, *menbantah*, *berhujah* and *bertikai* can be manifested in two ways: in a face-to-face communication or through written form. So also are the terms for the conflict of ideas.

Hence, transmission of conflict in Malay may either be unimodal (only actual verbalisation) or bimodal (actual verbalisation and written form).

(6) *Unimodal*

(i)	<i>berkelahi</i>	"quarrel"
(ii)	<i>bertengkar</i>	"quarrel"
(iii)	<i>bergaduh</i>	"quarrel"
(iv)	<i>berbabil</i>	"argue vehemently"
(v)	<i>berbalah</i>	"argue vehemently"
(iv)	<i>bersengketa</i>	"argue"
(viii)	<i>bergeser</i>	"having differences with"
(viii)	<i>membangkang</i>	"oppose"
(ix)	<i>melawan, berlawan</i>	"oppose, fight against"

(7) *Bidomal*

(i)	<i>berhujah</i>	"argue"
(ii)	<i>bertikai</i>	"argue"
(iii)	<i>membantah</i>	"oppose"
(iv)	<i>menentang</i>	"oppose"

It is interesting to note here that the group of words reflecting conflict unimodally consists of native items, with the exception *bersengketa*. However, *bersengketa*, a loan from Sanskrit is only used in the sophisticated, high variety of Malay as opposed to those in the same field which are more common in everyday usage. Of those which are used bimodally, only *berhujah* is a loan from Arabic.

1.5 *Style of Transmission*

By style of transmission is meant the manner in which conflict is transmitted, with or without sophistication. If transmission is +sophistication, then there is no personal abuse or remarks that are derogatory or pejorative to the target as an individual. However, the obverse is true if the semantic feature is -sophistication.

All the lexical items which have the feature +bimodal also have the feature +sophistication. As for those with the feature +unimodal, it is only *membangkang* that is marked with +sophistication. All the others are marked by -sophistication.

1.6 *Intensity*

Intensity refers to the loudness or otherwise of the transmission of conflict.

From the analysis, it is evident that there is no conflict that is exclusively not loud. Certain types of conflict are loud or otherwise based on the situation, viz. the participants and the surrounding environment.

In general, it can be said that those conflicts which are bimodal in transmission can be +loud or -loud whereas those which are unimodal are all +loud. The absence of loudness in the bimodal conflict is not confined to the written mode as it may also be a marker of the spoken mode. For example, a conflict of the *bantahan*, *berhujah* or *pertikaian* type may be transmitted with sophistication as has already been said. In this style, arguments or discussions are done without loudness. However, to be precise, what is not loud in such a situation is still louder than if it were realised in the written mode.

The lexical items belonging to the conflict of ideas are always - loud.

### 1.7 Duration

Looking at the various items denoting conflict in their usages, it can be said that there are items indicating long drawn-out conflicts as opposed to those indicating momentary ones.

Actual occurrences of *amuk* show that this phenomenon usually does not last for more than a couple of hours. For example, the most recent and well-known case of *amuk* (being tried at the law court at the moment - that of Private Adam which occurred in October 1987) only lasted for about an hour. The short duration of an *amuk* situation is brought about by the *amuk* participant being overpowered by a larger group of people, the onlookers, as well as by sheer physical exhaustion of the former.

As for the other conflicts, the unimodal ones can be said to have a shorter duration than the bimodal ones. When a conflict is verbalised in a face-to-face situation, physical exhaustion may be a factor which forces it to come to an end. However, it may be continued on another day, perhaps in another setting.

### 1.8 Setting

By setting is meant the locus of the conflict, whether it is in a confined place, such as a room, a hall or a house etc. or in public, that is in an open space or over the media (radio, television, and newspapers).

An *amuk* takes place in the open, not in a confined place. On the other hand, all the other terms denoting conflict including the conflict of ideas, indicate that conflicts may occur both in public and in confined places.

### 1.9 *Intellectuality*

Terms referring to conflict of ideas are marked by intellectuality. So are *berhujah* and *membangkang*. These two words are normally used in meetings and discussions, whether in a confined setting or in public. All other terms of conflict are marked with -intellectuality. In several cases, it can be said that sophistication goes hand in hand with intellectuality.

### 1.10 *Possible Results*

"Possible results" here refer to what the conflict may lead to. For the purpose of this study, the possible results are defined as ones with or without physical fighting.

*Amuk* which clearly reflects physical activity with the intention to cause injury or destruction obviously has the marker +physical fighting. At the other extreme are terms for the conflict of ideas which are not marked by physical fighting. So are those terms which denote conflict marked by sophistication and intellectuality.

Terms other than the ones mentioned above may or may not lead to physical fighting. For example, a heated argument as indicated in *bergaduh* has a likelihood of leading to the participants punching one another. However, *bertengkar* and *berbabil* may just have a verbal wrap-up.

*Sengketa*, *bersengketa* and *persengketaan* may also lead to physical fighting. For example *sengketa-Iran-Iraq* "Iran-Iraq conflict" definitely indicates that the result was a war between the two countries. So is *sengketa India-Pakistan* over Kashmir.

### 1.11 *Conclusion to Part I*

As said in 1.0 although the terms for conflict belong to a single field or domain, when it comes to examining the semantic features of the lexical items it is not possible to have well-defined subfields, where each subfield has a list of terms different from that of the other. This is due to the fact that a lexical item shares certain features with another lexical item under a certain distinguisher, but not so when another distinguisher is in operation. For example *membangkang* shares the component +bimodal with *melawan*, but not so when the style of transmission is considered.

Nevertheless, an attempt can still be made. From the analysis above, two subfields can be set up as presented below:-

(8)

Conflict	
Conflict ideas of ideas	Conflict of Human Subjects

Conflict of human subjects may be divided into two subfields, one consisting of *amuk* which comprises a subfield by itself, and the other consisting of other terms of conflict with human subjects.

(9)

Conflict of Human Subjects	
Amuk	all other terms

However, we can still make certain generalisations by looking at certain combinations of features, for example, the combination of sophistication, intellectuality and absence of loudness. The terms which can be placed in the same field based on these features are:-

- (10) *bertujuh*  
*berselisih (faham)*  
*berbeza (pendapat)*  
*bercanggah (pendapat)*

The absence of the features sophistication and intellectuality combined with the presence of loudness will produce the following list-

- (11) *bertengkar*  
*bertabil*  
*berbalah*  
*bersengketa*  
*bertilai*

Hence, the creation of subfields is arbitrary, viz. it all depends on the combination of the features chosen at a particular time.

## Part II: Conflict Resolution

### 2.0 Concepts of Conflict Resolution

Just as there is no superordinate term for conflict, so there is no such term for conflict resolution.

The various terms denoting conflict resolution can be divided into two main fields: resolution parts themselves.

### 2.1 Resolution by Mediation

The mediator in Malay is known as *orang tengah*, which literally means "middle man". There are four terms of conflict resolution which reflect mediation. These are:-

(12)	(i)	<i>mendamaikan</i> rootword. <i>damai</i>	"bring (parties) to peace" "peace"
	(ii)	<i>menenteramkan</i> rootword. <i>tenteram</i>	"pacify" "peaceful"
	(iii)	<i>menyelesaikan</i> rootword. <i>selesai</i>	"bring to an end" "finished, completed"
	(iv)	<i>memujuk</i> rootword.	"persuade" <i>pujuk</i> "persuade"
	(v)	<i>bercakap</i> rootword. <i>cakap</i>	"talk" "conversation"

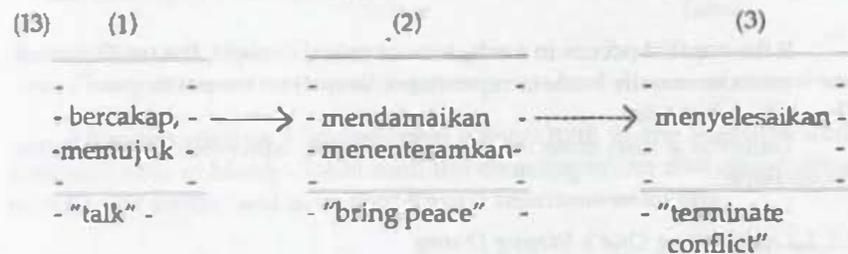
The list of words above can be divided into three subfields. The first subfield bears the primitive +make peace, as represented by *mendamaikan* and *menenteramkan* mediator in bringing the two conflicting parties together

The second subfield is represented by *menyelesaikan*. Here mediation is supposed to end the conflict.

How does the mediator do the thing he does as represented by the two subfields above? The vocabulary of Malay provides two lexical items, *memujuk* and *bercakap*. Both these terms have the primitive +talk. This means that he talks to each party and brings them into making peace with each other, and this ends the conflict.

In everyday life among the Malays, whenever there is a conflict between two parties, it is usual for one party to look for a mediator to talk (*bercakap*) to the other party in the hope of resolving the conflict concerned. The term *pujuk*, *memujuk*, however, is more frequently used in resolving a conflict in an intimate situation, for example in a family setting.

The subfields so far identified are in fact nodes in a chain of process, in this case the process of mediation. The first node is occupied by the subfield marked by the primitive +talk, followed by the node with primitive +bring peace, and finally the node +terminate conflict.



## 2.2 Resolution by Participants

Resolution by the participants themselves can be divided into two subfields based on the direction from which the initiative to resolve the conflict originates. Hence, this type of resolution can be unidirectional as well as bidirectional.

### 2.2.1 Unidirectional Resolution

The unidirectional type indicates initiative from one party either going to the direction of the other party or to the initiator himself. In the former process, the action affects the other party, viz. it has an external effect. In the latter case, it is self-imposed or it may be it has an internal effect.

The uni- and bidirectional types of resolution are again divided into various subfields based on various distinguishers. It will be seen that the distinguishers refer mainly to the manner in which the resolution is manifested, for example, realising one's own mistake, admitting one's wrong doing, and so on. The first five unidirectional subfields that will be discussed below are marked by +internal effect, while the last three are marked by +external effect.

#### 2.2.1.1 Realising One's Own Mistake

Realising one's own mistake is an initial step towards resolving a conflict. There are two items denoting this concept, both being loans from Arabic. They are *sedar* and *insaf*. Both the items occur in the verbal as well as nominal forms.

- |      |     |                  |                                |
|------|-----|------------------|--------------------------------|
| (14) | (i) | <i>insaf</i>     | "realises one's mistake"       |
|      |     | <i>keinsafan</i> | "realisation of one's mistake" |
| (ii) |     | <i>sedar</i>     | "realises one's mistake"       |
|      |     | <i>kesedaran</i> | "realisation of one's mistake" |

It the conflict occurs in a religious or moral context, the realisation of one's mistake usually leads to repentance (*taubat*) on the participant's part. The verb is *bertaubat*.

*Taubat* is a loan from Arabic. There is no equivalent in the native vocabulary

### 2.2.1.2 Admitting One's Wrong Doing

Admitting one's fault may result from one's realisation of one's mistake. Such an admission is realised in two ways. One is to give a verbal admission (*mengaku*), and the other is to bear the burden of having realised one's wrong doing (*tanggung, menanggung*). Hence, *tanggung, menanggung* is consequential to *mengaku*.

These two items have both the verbal and nominal forms.

- |      |     |                             |                                  |
|------|-----|-----------------------------|----------------------------------|
| (15) | (i) | <i>mengaku</i>              | "admit one's wrong doing"        |
|      |     | <i>pengakuan</i>            | "admission of one's wrong doing" |
| (ii) |     | <i>tanggung, menanggung</i> | "bear (a mental burden)"         |
|      |     | <i>penanggungan</i>         | "mental burden"                  |

### 2.2.1.3 Being Patient, Self-Controlled, Tolerant

Patience and self-control are two qualities required of a good Muslim. These two semantic components are present in the lexical item *sabar* which is a loanword from Arabic.

In the indigenous vocabulary, there is no item which is equivalent to *sabar*, in the sense that it has both the components +patience and +self-control. On the other hand, there is the word *tahan* which is a near equivalent to *sabar* as it shares the component +self-control. However, instead of the component +self-control the item *tahan* has the components +tolerance.

The following diagram shows the relationship between *sabar* and *tahan*.

(16)	-	Patience	-	Self-Control	-	Tolerance	-
	-		-		-		-
	-		-		-		-
	-		-	Sabar	-	Tahan	-
	-		-		-		-

Although *sabar* is a loanword, it occurs both in the adjective and nominal forms in Malay. *Tahan* with the meaning under discussion does not take any prefix, and in its root-form it functions as a verb.

(17)	(i)	<i>sabar</i>	"patient, self-controlled"
		<i>kesabaran</i>	"patience, self-control"
	(ii)	<i>tahan</i>	"tolerant, self-controlled"

#### 2.2. 1.4 Accepting or Conceding to the Situation

When a participant in a conflict concedes to the conflict situation, he is giving in defeat: *beralah, mengalah*. These two words are used in free variation with one another. The root-word is *alah*, meaning "vanquished, defeated"

He may also be said to accept or resign himself to the situation. One of the words denoting this is *terima* which means "accept, receive". The other is *rela* which is a loan from Arabic *redha*, after having undergone the phonological shift *dh* → *l*. In conflict resolution, *terima* means "accept (what is offered by the opponent)" and *rela* means "resign oneself (to what is offered by the opponent)."

Conceding to or accepting what is offered by the opponent is also conveyed by *ikut* and *turut*. Both the words mean "follow, obey"

While *beralah, mengalah, ikut* and *turut* (all native words) do not have corresponding nominal forms, the other two items occur in both verbal and nominal forms.

(18)	(i)	<i>terima, menerima</i>	"accept"
		<i>penerimaan</i>	"acceptance"
	(ii)	<i>rela</i>	"resign oneself"
		<i>kerelaan</i>	"resignation of oneself"

### 2.2.1.5 Assenting

Assenting is represented by the following items:-

- |      |       |                    |                      |
|------|-------|--------------------|----------------------|
| (19) | (i)   | <i>setuju</i>      | "agree"              |
|      | (ii)  | <i>sepakat</i>     | "having a pact with" |
|      | (iii) | <i>seia-sekata</i> | "having one voice"   |

The items above all have the prefix *se-* which means "one". Hence, the lexical items under consideration are marked by the feature *+oneness*.

Their corresponding nominal forms do not exhibit a uniformity in the choice of morphemes for nominalisation. In fact, *sepakat* has two ways of expressing the concept in the nominal category, as shown below:-

- |      |       |                     |               |
|------|-------|---------------------|---------------|
| (20) | (i)   | <i>persetujuan</i>  | "agreement"   |
|      | (ii)  | <i>kesepakatan</i>  | "pact"        |
|      | (iii) | <i>kata sepakat</i> | "verbal pact" |

The idiom *seia sekata* does not have a nominal paradigm. However, there is a verb *mengiaikan* which literally means saying "yes". It is derived from the affixation of *meng-* (an allomorfof *me-*) and *ia* which in this context is an orthographic variation of *ya* "yes".

### 2.2.1.6 Persuading

To persuade someone to do something is to impose on him rather gently to do that thing. In mediation, it has been shown that imposition comes from the direction of the mediator to the party or parties concerned.

Persuasion also occurs at the participant level in a unidirectional manner. In persuasion the effect is external in nature. This means that one party, the initiator, persuades (*memujuk*) the other to resolve the conflict they are in.

### 2.2.1.7 Forgiving

In Malay, there are two lexical items which bear the meaning "forgive". They are:-

- |      |      |  |                                     |
|------|------|--|-------------------------------------|
| (21) | (i)  | <i>memafkan</i><br>rootword <i>maaf</i>      | "forgive"<br>"forgiveness, apology" |
|      | (ii) | <i>mengampunkan</i><br>rootword <i>ampun</i> | "forgive"<br>"forgive, forgiveness" |

There is a slight difference in the usage of these two items. Item (i) is more general in usage and implies a broader social context compared to item (ii). This means that *mem maafkan* can be used laterally (viz. when individuals are on the same social level or in the same age group) as well as vertically (viz. when individuals concerned are on different social levels and belong to different age groups), but only showing a downward movement. *Mengampunkan* is only used in a vertical, downward movement.

In royal language, the ruler only *mengampunkan* (not *mem maafkan*) his subjects. This indicates that *ampun* has a greater degree of gravity than *maaf*.

In the vertical context, only the downward movement is possible for forgiving. The upward movement is only possible in supplication. (2.2.1.8).

Both *mem maafkan* and *mengampunkan* are marked +external effect. It is useful at this stage to look closely at the distinguishing features of *mem maafkan* and *mengampun*, as given in (22).

(22)	(i)	<i>mem maafkan</i> :	+ lateral
	(ii)	<i>mengampunkan</i> :	+ downward

#### 2.2.1.8 Asking for Forgiveness

Asking for forgiveness is possible both laterally and vertically. In the vertical context, it can be realised in both the upward and the downward movements.

The concept "asking for forgiveness" is borne by phrases rather than by single words. All the phrases contain words which are marked by the semantic feature +ask for, or +beg, as reflected in the words *minta* in ordinary language usage and *mohon* in refined language usage. The phrases are as follows -

(23)	(i)	<i>minta maaf</i>	"ask for forgiveness"
	(ii)	<i>mohon maaf</i>	"beg for forgiveness"
	(iii)	<i>minta ampun</i>	"beg for forgiveness"
	(iv)	<i>mohon ampun</i>	"beg for forgiveness"

The items with *maaf*, viz. items (i) and (ii) above, indicate a four-way direction: laterally (forward and backward) and vertically (up and down). However, the items with *ampun*, viz. item (iii) and (iv) above, indicates only the upward movement. This, as we can see, is the obverse of *mengampunkan*. (See 2.2.1.7).

The distinguishing features are shown below:-

- (24) (i) *meminta maaf, memohon maaf*: + lateral, + downward, + upward  
 (ii) *meminta ampun, memohon ampun*: + upward

As has been said in 2.2.1.7, forgiving has the feature +external effect. However, asking for forgiveness not only imposes an external effect, but also expects a favourable response. Hence, the similarity and the difference between the items denoting forgiving and those denoting asking for forgiveness can be summarised as follows:-

- (25) (i) Forgiving: + external effect, - beg, - response expectation.  
 (ii) Asking for Forgiveness: + external effect, + beg, + response expectation.

### 2.2.2 Bidirectional Resolution

Bidirectional resolution refers to the simultaneity shown by both parties when resolving a conflict. On close examination, this may be consequential to the unidirectional resolution, or to mediation by a third party. Lexical items which belong to this field are *berdamai* and *berbaik-baik*, both meaning "making peace with each other."

The rootword of *berdamai* means "peace" or "peaceful". That of *berbaik-baik* means "good". Literally, *berbaik-baik* means "be good to one another."

When a conflict involves a large group of people, there is a need to sit down together and talk. So what the parties do is *bermesyuarah*, which means "discussing and arriving at a consensus".

The rootword *mesyuarah* comes from Arabic and in that language it is a doublet of *mesyuarat*, where the final *h* and *t* reflect the phonological rule which prefers the former before silence and the latter in all other phonological environments. This means that in the source language the original *musyawarah* and *musyawarat* belong to one and the same lexical item. In the adopted language, the Malayised *mesyuarah* and *mesyuarat* have diverged slightly from each other in their semantic components.

*Mesyuarah*, as said earlier, implies discussion which leads to a consensus. Here, there is no formality, in the sense that there is no formal calling of a meeting, no agenda and not even notes or minutes of meeting. On the other hand, *mesyuarat* refers to the formal meetings which are part of the formal administration of an office or department.

Both *mesyuarah* and *mesyuarat* have the function of resolving conflicts. However, in community life it is *mesyuarah* that prevails.

Given the fact that the vocabulary of a language to a certain extent reflects the psycho-cultural life of the speakers of that language, one may ask whether the *mesyuarah* way of resolving conflicts never existed in Malay life before the advent of Islam which brought together with it the Arabic language. The Malay native vocabulary shows the existence of *bincang* and *runding* which mean "discuss." These two items could have borne the meaning "discuss to arrive at a consensus" However, with the entry of *mesyuarah* into Malay lexicon, it got erased. Furthermore, *bincang* and *runding* have now become part of the language register used in formal meetings, viz. *mesyuarat*.

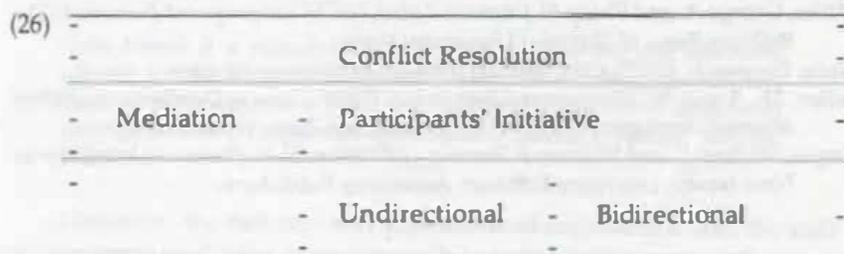
The follow-up making peace is to forgive and forget. The lexical item concerned is *bermaaf-maafkan*, which is derived by reduplicating the root *maaf* "forgive" and affixing *ber-an*. Both the reduplication and the split morpheme *ber-an* emphasise reciprocity

In a face-to-face situation, simultaneous with forgiving and forgetting is the physical action of shaking hands (using both hands). The word representing this gesture is *bersalam* or its emphatic form *bersalaman* or *bersalam-salaman*.

*Alam* is a loanword from Arabic, meaning "peace" However, in Malay it has undergone a shift in meaning to "shaking hands" according to the Malay or Muslim way

### 2.3 Conclusion to Part II

The diagram below sums up the main subfields of conflict resolution.



It can be seen from the above analysis that there are more items in the field indicating participants' initiative than in the field indicating mediation.

This analysis also makes it possible for us to draw certain inferences on Malay preferences in resolving conflicts. It appears that while a media-

tor is considered useful and is made use of, primacy is placed on the effort of the participants themselves. With self-imposition or +internal effect having a longer list than the field with external effect, it is obvious that the Malays place a heavy requirement on the individual to take it upon himself to resolve a conflict. In Malay perception, the one who takes the initiative in conflict resolution is usually considered as one with a "clean heart" (*hati yang bersih*). In other words, this gesture on his part shows that he is a person of great virtue.

It is also obvious from this analysis that "taking" as it were, has a big role in resolving conflict, be it talking on a one-to-one basis or in a group situation.

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