

**UNDERSTANDING THE LINGUAL FORM OF ANGER EXPRESSION
USED BY CHINESE ETHNIC IN PADANG AS THE EFFORT TO BUILD
MUTUAL UNDERSTANDING TO PREVENT NATION DISINTEGRATION**

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Abstract

This study is aimed to reveal the lingual forms of anger expression used by Chinese ethnic in Padang. The research is a qualitative study to examine the problems of humanity. This study uses descriptive linguistic research and synchronic linguistics. The research findings indicate that the form of angry expressions used by speakers of Chinese ethnic in Padang toward the partner are used lingual forms of (1) nouns, (2) verbs, (3) adjectives, and (4) the word archaic. In the Chinese ethnic community, the various forms of the word/phrase in the form of anger expression noun/noun to express the emotion of anger are as follows: (1) noun/noun of spirits; (2) noun/noun of animal; (3) noun/noun of part of the body; (4) noun/noun of negative behavior; (5) noun/noun of another. The form of the word/phrase in the form of anger expression verbs/verb used by the speakers of Chinese ethnic in Padang to express the emotion of anger toward the partners can be divided into (1) action verbs, (1) verbs of action, and (3) the verb (phrase) circumstances. The angry form of lingual adjective form used by the speakers of Chinese ethnic in Padang toward the partners can be divided into three subtypes word adjective as following: (1) Chinese ethnic's form of angry in the form of subtype word adjective/adjective pemei nature (negative); (2) Chinese ethnic's form of angry in the form of subtype adjective/word mental attitude (negative); (3) Chinese ethnic form of praise in the form of the subtype adjective/adjective perception (negative).

Keywords: anger expression, Chinese, mutual understanding,

A. INTRODUCTION

Language is an integral part of the culture of a group, because the cultural elements such as rules, customs, and the groups' way of life can be expressed through language (general said, 2006: 263). Communication between the largely ethnic is mostly delivered orally so that the idea of a more immediate and tangible, and consequently the cooperation among participants become more tangible, interaction directly, reciprocal, and the communication occur to be more varied, particularly those who related to the principles of cooperation, politeness, solidarity, and negotiation of meaning (Suyitno, 2006: 263).

The concept of a pluralistic society or plural society is often discussed together with the concept of a multicultural society, because they both describe the social and cultural diversity (Syaifuddin, 2006: 4). Furthermore Syaifuddin (2006: 4) describes that pluralism means understanding or perspective that emphasizes on the diversity of community one to another and less attention to their interactions, while multiculturalism is and understanding and perspective that emphasizes on the interaction with the attention on the existence of any culture as an entity that has the equal rights. From the concept of multiculturalism appear normative ideas about harmony, tolerance, mutual respect for differences and cultural rights of each constituents of a nation (Syaifuddin, 2006:4).

Syaifuddin (2006: 8) states that the ideology of multiculturalism is a way out of the problem of pullback force integration and nationalism consciousness of a nation as a result of changes at the global level. Lately interethnic conflicts both in urban as well as in common areas and it is a proof to the decline in awareness of the nationalism. It is also a symptom of the disintegration of Indonesia has started to prove. Another fact is that the more often and the increasing desire of some regions to secede from the Republic of Indonesia. Nevertheless, the government still can prevent the conflicts so that national unity can be maintained.

In addition, Harahap (2006: 32) explains the term "multiculturalism" is insufficient to be understood literally as "understand many cultures" and includes ideas, perspectives, policy, attitude and action, by the people of a country, ethnicity complexes, culture, religion, and so on, but aspires to develop the same national spirit and pride to maintain the plurality.

Further Harahap (2006: 32) argues that the principles of multiculturalism that is (1) divides into two cultural movements: first, a public space that is open to all ethnicities to express themselves in a cultural order, and second, private space used by each ethnic freely to express their culture; (2) to develop the pride as a nation and a state; (3) appreciate and respect the civil rights, including the rights of minorities.

Related to the prevention of the national disintegration, Syaifuddin (2006: 8) states that this case motivates some experts to think about the best alternative of solution to avoid of being trapped into divisions,

namely multiculturalism ways with several models: (1) a model that emphasizes on citizenship (nationality) as a new figure that was built together without regarded to the diversity of ethnicity, religion, and language, and nationality that works as an adhesive integration; (2) model of ethnic nationality-based strong ethnic collective consciousness that is the foundation of blood relationship and kinship with the founders and the model that is regarded as a closed model as an outsider who does not have a bearing on blood relationship with the founder of the nation's ethnic outsiders will be eliminated and treated as a stranger; (3) model of multicultural-ethnic acknowledge the existence and rights of citizens so that the diversity becoming a reality that must be recognized and accommodated by the state, and the identity and origin of citizens have to be considered.

As described previously, one of the causes of ethnic conflict and the disintegration of the nation is the presence of a variety of social barriers, linguistic barriers, and psychological barriers like interethnic. Linguistic barriers are related to the characteristics of the speech act (communication) between ethnics. Lubis (2012: 25) promoted by looking to the general comments of the informants, can be said that an acceptable thing that discriminatory behavior, stereotypes, prejudice and social distance is a reflection of the lack of harmony in intercultural communication between Chinese ethnic and Natives in Medan up to now. Hence, also according to Lubis (2012: 25), the intensity of intercultural communication needs to be done chronologically to cultivated a harmonious relationship. In addition, Lubis research finding (2012: 26) states by increasing the frequency of intercultural communication will enhance the understanding of cultural values among Chinese ethnic and Natives in Medan thus the world view of each ethnic is expanded and this can be seen from the view attitude or behavior as perceived by the informants of the study.

According to Goodenough (1964: 37) language of the people is an aspect of culture. But according to him, the relation of language to culture is a part for the whole. Theory and application of the method to the one (language or culture) should have implications for the other (language or culture). In connection with the relationship between culture and language Goodenough stated, the following remarks were Silzer. Silzer (1990) says that language and culture are the two phenomena that are tied like two conjoined twins or a coin that on one side of the language system and on the other systems as cultural systems. That is, something that appeared in the culture will be reflected in the language and in the language of something that seems to be reflected also in culture.

Step forward from that case, in the life of the multi-ethnic society, language (communication) is also a very important aspect in the unity of the nation. Nevertheless, in a language misunderstanding (miscommunication) often also being aspects that lead into inter-ethnic conflict and the disintegration of the nation. This is due to the lack of understanding the speech acts (communication) ethnic and cultural coexistence. The problem of this research is multi-ethnic Indonesian society and coexistence both in urban and regional and ethnic conflicts often desintegrate nation. One reason is the presence variety of social barriers, linguistic barriers, and psychological barriers like interethnic. Linguistic barriers are related to the characteristics of the speech act (communication) between ethnics. In connection to this, the research problem is formulated as follows: "how do the use of reveler lingual form of emotional angry of Chinese ethnic in Padang?"

B. RESEARCH METHODS

This type of research is qualitative research. Subroto (1992: 5) states qualitative methods are widely used to examine issues including Humanities sciences or humanities; the science of Linguistics or languages belong to the humanities. This type of qualitative research is considered appropriate in reviewing the lingual forms disclosing problems of expressing the emotion of anger in Padang. This research uses descriptive linguistic research and synchronic linguistics (Subroto, 1992: 23-24).

Object of this study is characteristic of speech acts (communication) reveler of emotions, especially anger Chinese ethnic community in Padang. The data of this study is the sentence (speech) in which there is the form of ethnic anger. The data source of this research is the source of the verbal utterances/sentences spoken by informants from the ethnic community leaders. Methods and techniques of data collection is the method refers to the basic techniques and follow-up techniques and methods proficient with basic techniques and follow-up techniques (Sudaryanto, 1993: 131-137). This refer method means that the ways used to get the data by listening to the use of conversation method means methods used to get data to make conversation (question and answer) to get the use of language.

Valid data is the important thing for activity analysis. Valid data (valid) is the data contained in the speech and commonly used. For the data of doubtful or questionable in speech, conducted the validation (valid) data with source triangulation and triangulation other speakers. Thus, the data obtained from various sources and the methods/techniques that will be used together, complementary, and mutually control. The analysis technique used is a qualitative research analysis technique with the following stages: (1) identification of data, (2) classification of data, (3) interpretation of the data, (4) inference.

C. DISCUSSION

Communication in the association community, Chinese ethnic in Padang has many forms lingual to reveal an angry expression. If viewed from the perspective of the type of word, angry expressions used by speakers of Chinese ethnic in Padang toward the partner is lingual form was derived from (1) nouns, (2) verbs, (3) adjectives, and (4) the word archaic. These four types of words used to express the speaker's expression of anger against the Chinese ethnic toward the partner in Padang are explained one by one below.

1. Angry in the form of nouns

One of the forms of expression of anger against the disclosure of toward the partner, also many Chinese ethnic speakers use the word/phrase in the form of angry nouns/noun as used by the Minangkabau ethnic communities. For the Chinese ethnic community, the word/phrase in the form of angry noun/noun can also express the emotion of anger speakers toward the partner. Therefore, it can be believed that the Chinese ethnic community (speaker and hearer) in the context of anger substitutions will be able to understand a word/phrase that are used to vent the anger emotion.

In the Chinese ethnic community, the various forms of the word/phrase in the form of anger expression noun/noun to express the emotion of anger toward the partner is as follows. The form of angry Chinese ethnic form of the noun/noun spirits.

1. Form of angry Chinese ethnic form of the noun/noun spirits.
2. Forms of angry Chinese ethnic in the form of noun/noun animals.
3. Form of angry Chinese ethnic who form the noun/noun part of the body.
4. Forms of angry Chinese ethnic form of the noun/noun negative behavior.
5. Form angry Chinese ethnic in the form of noun/noun another.

In contrast to the form of the word/phrase in the form of anger expression noun/noun in Minangkabau ethnic society, in the Chinese ethnic community was not found the form words/expressions of anger expression in the form of noun/noun plants. The following fifth subnomina/noun for revealer of angry expressions are explained as follows.

First, to express the emotion of anger, Chinese ethnic community in Padang is also frequently used noun/noun associated with spirits. The use of lingual forms noun/noun spirits it can be interpreted that the speaker considers the properties/hearer attitudes were scolded that is identical or similar to the traits/attitudes of the spirits. The form of the word/phrase of angry that is commonly used by Chinese ethnic speakers to express the emotion of anger is a noun/noun spirits such as *tung uk* 'setan', *setan* 'setan, iblis', *kui* 'setan', dan *kui wo* 'anak setan'.

Similarly, to the confidence of ethnic Minangkabau society, in Chinese ethnic community, the use of noun/noun spirits such as *tung uk* 'setan', *setan* 'setan, iblis', *kui* 'setan', dan *kui wo* 'anak setan' to express the emotion of anger toward the partner is caused by the belief of the Chinese ethnic community that these spirits have a good behavior and always considered disturbing human. This means that the Chinese ethnic community also always put spirits as opposed to and deserves being scolded by the community. In the context of these angry emotions in the Chinese ethnic community, said partners who haven't good behavior or behave the same with spirits referred very worth scolded.

Secondly, the Chinese ethnic community in Padang besides using the noun/noun associated with spirits to express the emotion of anger, the Chinese ethnic community is also often used noun/noun associated with the names of the animals to express the emotion of anger. It also is similar to Minangkabau ethnic communities who also use the names of the animals to express the emotion of anger. This means that the use of the noun form of the lingual/noun the animal for the Chinese ethnic community is to declare the hearer that scolded is identified or equated with animals. Thus the forms of expression are expressed satisfaction to vent the anger emotion.

Therefore, in the context of expressing emotions such anger, it's mean that the Chinese ethnic community assumed that the hearer who scolded has had the same behavior with the behavior of animals that expressed it. In the Chinese ethnic community in Padang, the form of the word/phrase of angry which is often used to express emotions such anger is the noun/noun animals such as *coa* 'ular', *monyet* 'monyet', *babi* 'babi', *anjing* 'anjing', *cu* 'babi', *caw* 'anjing', *how* 'monyet', *bau tokok* (*otak babi*) 'otak babi', *monyet* 'monyet', *cha sio* 'sejenis babi', *hisit* 's irip ikan hiu', *she* 'u lar/he wan', *hen haugong* 'seperti anjing', *asuh* 'anjing', *cha sio* 'seperti babi', *ni kou* 'anjing (kau anjing!)', *chu kaeu* 'babi', *khin chiu* 'binatang', *gou* 'anjing', *biao zi* 'bangsat', *cangying youchong* 'belatung', *houzi* 'monyet', *tha shi ni* 'anjing mati', *ni zhu* 'babi', *ni sangshu* 'bajing', *ni ye gou* 'anjing', *ni houzi* 'monyet', dan *ni shanyang* 'kambing'.

Similar to Minangkabau ethnic community, for the community of Chinese ethnic in Padang, the use of noun/noun animals as above is used to express the emotion of anger toward the partner is caused by Chinese ethnic community confidence that the animal has not a good behavior and always considered disruptive and the

damage the joints of human life. It is also believed by the Chinese ethnic community that as opposed to and deserve to be scolded because it has behavior which is generally destructive or disruptive humans.

Third, the form of expression of angry Chinese ethnic community in Padang is the use of the noun/noun related to body parts. In fact the phrase upset the ethnic Chinese community also has much in common with angry expression Minangkabau ethnic community in Padang. Apart from the noun phrase angry spirits and animal nouns, the Chinese ethnic community also expressed anger emotion by using a noun/noun related to body parts such as *pantek* 'vagina', *tamatek* 'vagina', *lancoa/pantek* 'vagina', *ciang ek* 'cirik/taik', *cibai* 'kelamin wanita', *lanciau* 'kelamin laki-laki', *cau cibai* 'kelamin wanita busuk (kata-kata kotor)', *siau pien ni* 'kencing kamu', *taou ni* 'kepala kamu', *ni zuiba hai* 'mulutmu', *tai ci kou!* 'mulut kotor!'.

For the Chinese ethnic community in Padang, basically use the form lingual noun/noun part of the body in communication such as pronunciation *pantek* 'vagina', *tamatek* 'vagina', *lancoa/pantek* 'vagina', *cibai* 'female genital', *lanciau* 'female genital -laki', *cau cibai* 'female genital foul (foul language) is taboo. In a normal and civilized communication, the lingual form noun/noun an unusual body part is spoken by Chinese ethnic speakers. It is also the same as the Minangkabau society considers taboo lingual pronunciation noun form/noun part of the body. Since childhood, Chinese ethnic speakers also banned for saying things that are taboo. The use of the noun/noun part of the body in the Chinese ethnic community communication is also regarded as a messy pronunciation prohibited.

Similarly, the Minangkabau ethnic community, if the Chinese ethnic community using the noun/noun part of the body as explanation above, it means that the speakers of the Chinese people are expressing emotion anger. Thus, if the Chinese ethnic communication uses the noun/noun part of the body such as *pantek* 'vagina', *tamatek* 'vagina', *lancoa/pantek* 'vagina', *cibai* 'female genital', *lanciau* 'male', *cau cibai* 'female genital foul (foul language) means the speaker is expressing angry to her/his partner. Lingual form of noun/noun body parts were never spoken even banned uttered by speakers. That is, the Chinese ethnic community, forms the lingual noun/noun part of the body just spoken to express emotion of anger.

Fourth, the form of expression of angry Chinese ethnic community in Padang is using of the noun/noun associated with negative behavior. Speakers of Chinese ethnic in Padang also use noun/noun associated with negative behavior as an expression of emotion to express anger against the hearer. The reality in the Chinese ethnic community, noun/noun associated with negative behavior is also used to express the emotion of anger against the partners said. Lingual form of noun/noun associated with such negative behavior is like *lonte* 'pelacur', *Siau nang* 'orang gila', *hen haugong* 'seperti anjing', *cha sio* 'seperti babi', *Siau nang* 'orang gila', *khiau nang* 'orang miskin', *cap tong chi* 'anak berengsek' and *cie lien* 'bencong'.

This is similar with society's view of Minangkabau, the Chinese ethnic community also view that the negative behavior like *lonte* 'pelacur', *Siau nang* 'orang gila', *hen haugong* 'seperti anjing', *cha sio* 'seperti babi', *Siau nang* 'orang gila', *khiau nang* 'orang miskin', *cap tong chi* 'anak berengsek' and *cie lien* 'bencong' is something that is hated and disliked by the public. Therefore, the use of the noun form of the lingual/noun the negative behavior use to state that the hearer was scolded identified or equated with the negative people behaviour.

Fifth, the form of expression of angry Chinese ethnic community in Padang is the use of the noun/noun related to another noun. This is different from the Minangkabau ethnic society, the Chinese ethnic community also uses the noun form of the lingual/li Sentiong nouns like 'kuburan untukmu' to express angry emotion to the hearer. In the context of the disclosure of emotional upset in the Chinese ethnic community in Padang, means the speaker said that scolded considered partners will be given as a grave threat to the hearer who scolded.

2. Anger in The Form of Verb

In communication lives of the Chinese ethnic community in Padang, in addition to using the noun/noun, the Chinese ethnic community was also expression of anger against the partner he said by using the word/phrase in the form of the verb/verb. Some verbs/verb particular used by the Chinese to be angry because he said the partners can vent emotions upset the Chinese ethnic speakers to partners he said.

In the life of the Chinese ethnic community in Padang, the words/expressions of anger in the form of the verb/verb used to express emotions angry he said partners can be divided into (1) action verbs, (1) verbs of action, and (3) verb (phrase) state. Those three things will be explained in the following row.

First, the form of the word/phrase in the verb form/action verbs to express of anger. In the life of the Chinese ethnic community in Padang, used form of the word/phrase in the form of the verb/action verbs to express the emotion of anger against the partners said. Some form of the word/phrase in the form of the verb/verb act in the Chinese ethnic community used to express emotions such as anger that is *chi* 'pergi', *cau* 'pergi/mengusir', *ni na bian qi* 'pergi sana', and *ni na gai bian* 'pergi sana'. The expression of angry phrase is spoken in the form of a command verb to her/his partners.

Secondly, the form of the word/phrase in the verb form/action verbs to express the emotion of anger. In communication lives of the Chinese ethnic community in Padang, in addition to using forms of the

word/phrase in the form of the verb form/action verbs to express the emotion of anger against his/her partner, Chinese ethnic speakers also use forms of the word/phrase in the verb form/action verb (transitive) to express upset emotional. Some form of action verbs (transitive) used to express the emotion of anger by the Chinese ethnic community is at 'pukul', ta 'pukul', and tih 'tendang'.

Third, the form of the word/phrase in the verb form/verb to express the emotional state of anger. Speakers of Chinese ethnic in the Padang also use forms of the word/phrase in the verb form/verb to express emotions of angry. The expression of the verb form/verb these circumstances commonly used to express the emotion of anger against the partners said. Some forms of expression such as state verbs in Chinese language used to express the emotion of anger is as thin sia lay 'diam', bugong 'kurang ajar', tamade 'sia kan', wu nao 'tak punya otak', Siak tau wo ya 'kurang ajar'.

3. Anger in The Form of Adjective

As in the association and communication Minangkabau ethnic communities, in the association and communication of emotion upset the Chinese ethnic community also can also be expressed by using the adjective/adjective. The form of angry in the lingual angry adjective/adjective used by speakers of Chinese ethnic in the Padang can be divided into three subtypes word adjective/adjective following.

1. Form of angry Chinese ethnic who form the subtype adjective/adjective pemei properties (negative).
2. Forms of angry ethnic Chinese form of subtype adjective/word mental attitude (negative).
3. The form of praise in the form of subtype ethnic Chinese word adjective/adjective perception (negative).

All three forms of anger are used by Chinese ethnic speakers to his/her partners in Padang is described by one by one of the following.

First, the form of angry of Tinghoa ethnic form of subtype word adjective/adjective trait negative pemei. One form of anger which is used by speakers of Chinese ethnic in Padang to her/his partner is derived from subtype word adjective/adjective trait negative pemei. In the semantics explained that subtype word adjective/adjective pemei these properties are adjectives/adjective explain or describe the properties that describe a noun like man.

In the previous section has explained that both the Minangkabau ethnic communities and the Chinese ethnic community that to praise someone, speakers use the prevalent subtype word adjective/adjective pemei positive nature. In contrast to it, to express emotion of angry by Chinese ethnic speakers use the word subtype adjective/adjective trait negative pemei. In terms of semantics, this suggests that the speaker uses to praise the adjective form of the word/adjective pemei positive nature and to scold speakers use the adjective form of the word/adjective trait negative pemei.

The form of subtype lingual adjective/negative characteristic of adjective of pemei that is often used by Chinese ethnic speakers to scold their partners, such as *puk hao!* not good 'evil', *bandel* 'naughty', *gila* 'crazy', *sak wa* 'stupid', *sak wa* 'stupid', *fak yang* 'coquettish', *sen cin* 'crazy', *ling sik* 'stingy', *wan pia* 'stubborn', *wan pia* 'stubborn', *ni shi sha liao* 'you're crazy', *buren dao* 'biadap', *gou xiong* 'coward', *jingxingxing* 'munafik', *chixian* 'crazy', *xie ni e* 'bad (you are bad)', *ni lou mien* 'brash', *lu bego* 'you are stupid', *ni hang* 'you're crazy'. Based on the above, it can be said that the form of anger which is often used Chinese ethnic speakers are subtype of adjective/negative characteristic of adjective of pemei. That is, to express the emotion of anger to the hearer or partners, the speaker will use the adjective/negative characteristic of adjective of pemei to express negative things/both speakers and partners.

Second, the form of anger emotion Chinese ethnic is subtype adjective/adjective a negative mental attitude. In communication of the ethnic Chinese community in the city of Padang, speakers also express their anger emotions towards hearer using the word/expression which is subtype adjective/adjective a negative mental attitude. Thus, in linguistic adjectives/adjective negative mental attitude/adjective such as mental expression or a mental act or mental reaction toward something outside of themselves (human).

Some of subtypes lingual adjective form/adjective negative mental attitude that commonly used Chinese ethnic speakers to express the emotion of anger toward the partner such as shen ai 'angry', hen shen ai 'very angry', Henhen 'hate', tamade 'fuckin', dui di is like', wo senc i I am angry', hen o, wo tau yen', bad, I hate 'and tau yen' fed up'.

Third, form of anger in subtype adjective Chinese ethnic/adjective negative perception. Besides, the Chinese ethnic community also uses the word/expression of anger such as subtype adjective/adjective negative perception. Adjective/perception adjectives are adjectives that describe a noun based on the perception of the human senses. In the previous section has explained that the subtype adjective/adjective perception is divided into (1) a positive perception of the human senses to a noun like a nice, clean, delicious, smooth, cool, and so on, and (2) a negative perception of the human senses to a noun such as ugly, dirty, rough, hot, and so on.

In communication of the Chinese ethnic community in the city of Padang, to express the emotion of anger, they can use a word or expression of anger emotion like subtype anger adjective/adjective negative

perception. Some of subtype lingual adjective/adjective negative perception that commonly used Chinese ethnic speakers to scold partners is *bociak* 'it is bad'.

4. The form of anger emotion such Archaic

In communication of the Chinese ethnic community in the city of Padang, to express the emotion of anger is also often used in the form of archaic lingual T'inghoa Malay. To express the anger emotion, Chinese ethnic speakers use archaic lingual form in vocabulary of Chinese Malay vocabulary which is long and no longer know the reference. The use of lingual archaic forms in the Chinese Malay speakers can express anger emotions freely. Similarly, the Minangkabau community, if speakers of Chinese have been using the lingual archaic form in the context of anger emotion like *aish*, *pukimak orlu pukimak*, it means that the speaker is expressing anger emotions. If speakers of Chinese have been using the archaic form of the lingual in the context of the anger emotion, it means that the hearer is required to alert and should be understand with the anger emotion of the speakers.

D. CONCLUSION AND SUGGESTIONS

Communication in the association community, Chinese ethnic in the city of Padang has many forms lingual to reveal an anger expression. Based on the perspective of the type of word view, angry expressions used by speakers of Chinese ethnic in the city of Padang to partner is lingual form which is derived from (1) nouns, (2) verbs, (3) adjectives, and (4) the archaic.

In the Chinese ethnic community, the various forms of the word /expression of anger emotion which is noun/noun to express the emotion of anger to partners such as: (1) the form of angry Chinese ethnic in the form of noun/noun spirits; (2) the form of angry Chinese ethnic in the form of noun/noun an animal; (3) the form of angry Chinese ethnic in the form of noun/noun part of the body; (4) the form of angry Chinese ethnic in the form of noun/noun negative behavior; (5) the form of angry Chinese ethnic in the form of noun/noun another. In contrast to the form of the word/expression of anger emotion in the form of noun/noun in Minangkabau ethnic society, the Chinese ethnic community was not found to form words/expressions of anger emotion in the form of noun/noun plants.

The form of the word/expression of anger emotion in the form of verbs/verb used speakers of Chinese ethnic in the city of Padang to express anger emotion to partners can be divided into (1) verbs of behaviors, (2) verbs of action, and (3) the verb of circumstances. The form of the lingual anger adjective form/adjective used by speakers of Chinese ethnic in the city of Padang to partners can be divided into three subtypes adjective. They are: (1) the form of anger Chinese ethnic in the form of adjective/adjective *pemer* which is negative; (2) the form of anger Chinese ethnic in the form of subtype adjective/word mental attitude (negative); (3) the form of praise Chinese ethnic in the form of the subtype adjective/adjective perception (negative).

In communication of the Chinese ethnic community in the city of Padang, to express the emotion of anger is also often used in the form of archaic lingual Chinese Malay. To express the anger emotion, Chinese ethnic speakers use archaic forms lingual in Chinese Malay vocabulary which is long and no longer know the reference. The use of lingual archaic forms in the Chinese Malay speakers can express anger emotions freely.

Based on the explanation above, the citizens who will interact or coexist with the Chinese ethnic in the city of Padang should understand the form of anger which is used by the Chinese people. The comprehension of the forms used by anger ethnic required to be able to quickly determine the expression of emotional and needed to avoid conflicts. Thus, mutual respect and mutual openness ethnic interethnic can be improved in an effort to create unity and prevention of conflict and the disintegration of the nation for the longer term..

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