

Semantic Analysis in Lexicon *Membawa* in Bimanese

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ABSTRACT

The current study attempts to describe the differences meaning of lexicon *membawa* in Bimanese. The research applied a descriptive qualitative method. The data analyzed by implemented of Leech theory meaning. It divided into seven types of meaning: conceptual, connotative, social, affective, reflective, collocative, and thematic. Based on the data analysis by using collocative meaning show that fourteen lexicons *membawa* are used by Mbojo ethnic group in daily communication in different context. The lexicons of *membawa* include tewe [tewe], su'u [su'u], ce'i [ce'i], lemba [lemba], tundu [tundu], geo [geo], pompo [pompo], semba [semba], kapi [kapi], gendo [gendo], peso [peso], congge [congge], ngganta [ngganta], and kalei [kalei].

Key words: Semantics analysis, collocative meaning, lexicon *membawa*.

I. INTRODUCTION

The language is a system of arbitrary vocal symbols, which permit all people in a given culture, or other people who have learned the system of that culture, communication or to interact (Bashir, Azeem, & Dogar, 2011). A human being is a social being that needs to do socialization to others in their life. One of the ways for socialization is by doing communication. People will use language as a medium to talk to each other. People use language as a means of communication.

The language is vitally in human's life. It is in line with Sari (2018, p. 34) that language is an essential part of human life. It means human being cannot interact with each other during their life, so it makes language cannot separate from human life. It supported by Ramelan (2003) states that language is used by humans to convey messages, wishes, or ideas to other people. There will be challenging to communicate with each other without language. It means human beings need communication when they want to say something and transmit information.

According to Bashir, Azeem, & Dogar, (2011), language is a formal system of signs governed by grammatical rules of combination to communicate meaning. It supported by Sudipa & Kusuma (2019, p. 1) state that speakers of each language, everyday producing words, then shaping them into sentences that have meaning so that communication runs smoothly. It means, in communicating, people must understand related to the rule and meaning each word of the language used. It makes

it challenging in communicating, if someone unfamiliar with the meaning of the words each language. Each language has its own rule and meaning; even each word has various meanings. It is in line with Umar (2020, p. 72), state the various meanings shared by a language or a lexicon affected by culture and the environment make it challenging to understand the inherent meaning.

According to Shafaat Husain (2015, p. 39), state knowing a language means knowing how to produce and understand sentences with particular meanings. Furthermore, he argues that semantics is the study of how languages organize and express meanings. It supported by Susini, (2017), states that language in its function used to express ideational meaning, interpersonal meaning, and textual meaning. Besides, Bagha (2011, p. 1411), state semantics is the study of meaning in language. The sound patterns of language studied at the level of phonology, and the organization of words and sentences studied at the level of morphology and syntax. In turn, these organized in such a way that we can convey meaningful messages or receive and understand messages.

Language is one of the cultural heritage that must preserve. Local languages are languages that are used by residents in some geographical regions that limited within the territory of a country. It is in line with Umar (2018, p. 755), the local language is an identity and wealth of a community group that serves as a tool to communicate with a group of speech communities. Bimanes is one of the local language that used by Bima ethnic in daily interaction. Similarly, with Umar (2019, p. 116), state Bimanes language is a local language that is used daily in Bima and Dompu districts.

Each language has its own structure and has several words that contain more than one meaning, such as the word *see* in English has the similarity of meaning to *look*. In Indonesian, the word *melihat* has the similarity of meaning by *melirik*. According to Hasibuan (2016, p. 365), state that meaning plays a vital role in understanding what communicated. The Bima language also shares the diversity of meanings. Bima language has several vocabularies that contain more than one meaning, such as the adjective of sick, the verb of eat, and the verb of carry.

Based on the background above, the issues can be formulated as follows: How do the differences of meaning of lexicons “*membawa*” used by Mbojo ethnic group in daily communication? The study aims to describe the differences of meaning of lexicon “*membawa*” used by the Mbojo ethnic group in daily communication.

II. METHODS

A. Research Method

The present study used a qualitative descriptive method. According to Santosa (2017), qualitative research is shown by its characteristic to understand some aspects of social life; its methods generate words rather than several data analyses.

The using of this method to describe in detail and clearly about the differences meaning of word *membawa* used by Mbojo ethnic group in daily communication. It used because the objectives of this study are interviewing and finding the information as many as possible of the meaning of the differences of lexicon *membawa* used by Mbojo ethnic group in daily communication.

According to Graham Hitchcock (1995, p. 296), the ideas of descriptive qualitative which strength the approach are:

1. Qualitative research concern with the description and explanation of phenomena as they occur in the routine, ordinary natural environment.
2. The researcher approaches the data in different frames and mind.
3. It emphasized in a richly descriptive and subjective character of data produced by using qualitative techniques.

B. Technique of data collection

1) Source of Data

The source of data was the subject where the data can gain in detail; those data were the field data; they are questionnaires from the informant, interviews to informant, and documentation of Bimanness.

2) Data Collection Method

a) Questionnaire

It is a written or printed list of questions to be answered by several people. In this research, the questionnaire used to collect data about the different meanings of lexicon *membawa* in Bimanness.

b) Interview

According to Moh Nazir (1999, p. 193), state that the interview is the process to get an explanation by asking questions face to face between researcher and respondent using an interview guide. Interview conducted across all the disciplines of the sciences. Furthermore, Graham Hitchcock (1995, p. 153), state the differences refer to matters such as the nature of the questions asked, the degree of control over by the interviewer, the numbers of people involved, and the overall position of the interview in the research design itself. The present study used the interview as one of technique of data collection. The researcher interview some of the informants who use Bimanness as daily communication during their life.

c) Documentation

Documentation method is a technique of data collection by gathering and analyzing documents, whether written documents, drawings, and electronic (Arikunto, 2006, p. 223). It is in line with Graham Hitchcock (1995, p. 212), stating that documents are mainly writing texts related to some aspects of

the social world. Such writing texts or documents range from official documents to private and personal records, such as diaries, letters, and photographs, which may be intense for the public gaze. Documentation of this study deals with the literature concerning the theories found in web browsing, some books, thesis, dictionary.

4. Technique of data analysis

According to Moh Nazir (1999, p. 234), state that data analysis is an effort that is done by the researcher to embrace the data accurately. After collecting the data, the researcher analyzed the data. It can define as the process of analyzing data required from the result of the research—qualitative data gained from field notes, interviews, and questionnaires.

The analysis data follows the theory of the meaning of Leech. According to Leech (1974, p. 21), state that there are seven types of division of meaning, they are conceptual meaning, thematic meaning, and associative meaning; connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning.

Based on the data gathering above, it used collocative meaning as a data analysis. Leech (2003, p. 30) states that collocative meaning consists of the associations a word acquires on account of the meanings of words which tend to occur in its environment.

III. FINDINGS & DISCUSSION

A. Findings

Based on the data collecting above that there are fourteen meanings refers to the word *membawa*, as follows:

- 1) tewe [tewe]
- 2) su'u [su'u]
- 3) ce'i [ce'i]
- 4) lemba [lemba]
- 5) tundu [tundu]
- 6) geo [geo]
- 7) pompo [pompo]
- 8) semba [semba]
- 9) kapi [kapi]
- 10) gendo [gendo]
- 11) peso [peso]
- 12) ngganta [ngganta]
- 13) congge [congge]
- 14) kalei [kalei]

All of these words above have same meaning in Bimanes, but it used in different contexts.

B. Discussion

Based on the data finding above that the semantics analysis of lexicon *membawa*, as follows:

No	Words	Meaning	Context of collocative meaning
1.	Tewe [tewe]	Carry	<i>Tewe</i> is a way for someone to bring things by using his/her hands down or parallel to his/her chest while holding something. It can use one hand or both of his/her hand. For example: <i>Sia wa'a sabua boto aka uma na.</i> (He/she carries a bottle to his/her house).
2.	Su'u [su'u]	Carry	<i>Su'u</i> is a way for someone to bring things by using her head. She puts something on her head. In general, this activity did by man. For example: <i>Sia wa'a oi sa embe aka uma lenga na.</i> (She carries a pail of water to her friend's house).
3.	Ce'i [ce'i]	Carry	<i>Ce'i</i> is a way for someone to bring his/her baby. He/she puts his/her baby may left side or right side of his/her body. This way, special to bring a baby. Example: <i>Sia wunga ce'i na ana mone na.</i> (He/she is carrying his/her son).
4.	Lemba [lemba]	Carry	<i>Lemba</i> is a way for someone to bring things by using his shoulder. There are two things in the same weight and use stick between both things. The stick put on the shoulder by balance. In general, this activity did by man.

			<p>Example: <i>Sia wunga lemba na oi nono.</i> (He is carrying drinking water).</p>
5.	Tundu [tundu]	Carry	<p><i>Tundu</i> is a way for someone to bring things by using his shoulder. There is difference <i>tundu</i> and <i>lemba</i>, that is <i>lemba</i> must be two things and use a stick but <i>tundu</i> only one thing and puts direct on the shoulder. In general, this activity did by man.</p> <p>Example: <i>Ama nahu wunga tunduna ari nahu.</i> (My father is carrying my young brother).</p>
6.	Geo [geo]	Carry	<p><i>Geo</i> is a way for someone to bring something by using his/her back. This way, special to bring a baby. The baby puts directly on his/her back.</p> <p>Example: <i>Nahu ra geo ba ama ku awi na.</i> (I was carried by my father yesterday).</p>
7.	Pompo [pompo]	Carry	<p><i>Pompo</i> is a way for someone to bring or to move something by using his/her hand. This way, uses in immediately help something/someone find a problem. For example: Baby cries cause of afraid from animal.</p> <p>Example: <i>Sia oci pompo ba ama na aka temba aka sidi na.</i> (He carries by his father immediately at well in the morning).</p>
8.	Semba [semba]	Carry	<p><i>Semba</i> is a way of someone to bring or to move something by using</p>

			<p>his/her back. Something puts in sarong or bag.</p> <p>For example: <i>Sia semba na ta di kontun.</i> (He/she puts his/her bag on his/her back).</p>
9.	Kapi [kapi]	Carry	<p><i>Kapi</i> is a way of someone to bring or to move something by using his/her arm. It may use the left side or right side of the body.</p> <p>For example: <i>Sia kapi na sesuatu di salirina.</i> (He/she carries something in his/her armpit).</p>
10.	Gendo [gendo]	Carry	<p><i>Gendo</i> is a way of someone to bring or to move something by using his/her arm. It may use the left side or right side of the body.</p> <p>For example: <i>Sia wa 'a na uta mbeca dari nggaro na.</i> (He/she carries vegetables from his garden).</p>
11.	Peso [kapi]	Carry	<p><i>Peso</i> is a way of someone to bring or to move something to another place.</p> <p>For example: <i>Sia wa 'a peso na aka meja ma ka lai.</i> (He/she moves his/her book to the other table).</p>
12.	Ngganta [ngganta]	Carry	<p><i>Ngganta</i> is a way of someone to bring something by using his/her hand without purpose. He/she never stops to take it.</p> <p>For example: <i>Sia wa 'a rero na aunacau kombi tabe be.</i> (He/she brings something always everywhere).</p>

13.	Congge [congge]	Carry	<p><i>Congge</i> is a way of someone to bring or to move something by skid something between on his/her waist and trouser.</p> <p>In general, this activity did in war situations or wedding ceremony.</p> <p>For example: <i>Sia congge na keris na ketika ne'e lao aka doro.</i> (He/she skids his kris or knife when he wants to go to mountain).</p>
14	Kalei [kalei]	Carry	<p><i>Kalei</i> is a way of people to bring or to move something to the other place with a group. It did by more than one person cause the thing is very heavy or big.</p> <p>For example: <i>Sia doho wa'a pinda na uma aka tando ncai na'e.</i> (They carry the house in front of the main road).</p>

Based on the data analysis above, the discussion focuses on the meaning of fourteen words are refer to meaning carry. The fourteen different words above have the same meaning, but it used in different context.

IV. CONCLUSION

This study primarily studied the meaning analysis in the language of Bima. The analysis is related to the semantic perspectives of the meaning of the differences of the lexicon *membawa* in Bima language. Based on the data analysis by using collocative meaning show that fourteen lexicons *membawa* are used by Mbojo ethnic group in daily communication in different contexts. The lexicons of *membawa* include tewe [tewe], su'u [su'u], ce'i [ce'i], lembe [lembe], tundu [tundu], geo [geo], pompo [pompo], semba [semba], kapi [kapi], gendo [gendo], peso [peso], congge [congge], ngganta [ngganta], and kalei [kalei].

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