

# Semantic Meaning in Attitudinal Lexemes in the Domain of *Kesenangan* (Joy) in Indonesian: *An Analysis of Meaning Components and Lexical Relation*

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## Abstract

The attitudinal lexeme on the domain of *kesenangan* in Indonesia language has not shown such clear meaning relationship, for both the common and diagnostic meaning of the lexemes. Those lexemes have such circular definitions, confusing upon their use. This study is conducted using a qualitative research approach employing content analysis technique. The aim of this study is to find out lexical relation and semantic meaning in attitudinal lexeme in the domain of *kesenangan* (joy) in Indonesian language. Data is collected from seven Indonesian dictionaries, two magazines, five newspapers, and six literary works. All data is analyzed using a component analysis in the semantic theory. The research findings show that fourteen (14) lexemes (*senang, nikmat, enak, puas, asyik, sukacita, ria, bangga, lega, bahagia, gembira, girang, riang, and ceria*) of attitudinal lexemes are related with the domain of *kesenangan*. The result shows that hyponymy and synonymy lexical relations occur in the domain of *kesenangan*. Synonymy relation consists of near-synonymy and propositional synonymy. In this case, absolute synonymy is not found.

**Keywords:** *kesenangan* (joy), lexical relation, semantic meaning, content analysis

## 1. Introduction

Semantic meanings of lexemes in a dictionary determine the definitions of those lexemes. If lexemes defined fall within the same domain, the meaning components defining those particular lexemes will possess both the common components and the diagnostic ones. As a vocabulary recorder, a dictionary should reflect the comprehensiveness and systemic relationship of meanings between its lexemes (Jackson, 2002). The dictionary whose formulation is neither comprehensive nor systemic will confuse the meaning of hierarchical relationships (hyponymy), symmetrical relationships (synonymy), and relationship between lexemes that refer to part and whole entity (meronymy).

The definitions of the attitudinal lexemes in the domain of *kesenangan* in the dictionary of Indonesian language are not based on their semantic meaning, making it difficult to find the distinguishing characteristics or the diagnostic meanings—thus, readers are faced with such a circular definition. For example, the lexeme of *gembira* mean '*suka; bahagia; bangga; senang*'; the lexeme of *bangga* whose meaning is equivalent to proud means '*besar hati; merasa gagah (karena mempunyai keunggulan)*'; and the lexeme of *senang* means '*puas dan lega, tanpa rasa susah dan kecewa, dsb.; berbahagia; suka; gembira; sayang*'. The three definitions are taken from *Kamus Besar Bahasa Indonesia* (2003); and they have not been systematic and comprehensive making it difficult to find a distinct meaning from each of the lexeme. In other words, the three definitions are still highly circular and have not shown either lexical relations or clear configuration that a complete explanation cannot be achieved.

If this continues, it will affect learning process, especially in language learning, because the dictionary is the main medium in finding and understanding the meaning of a lexicon. This study will reveal the lexical relations and configuration of attitudinal lexeme of domain *kesenangan*. Based on the disclosure, language users are expected to distinguish the use of attitudinal lexemes whose meanings are similar.

To the present time, interest and studies of lexicographical aspects, especially attitudinal lexemes in the Indonesian language are still lacking. This has become the background of the study, which aims to find a model for defining the attitudinal lexemes in the domain of *kesenangan* through the analysis of the meaning components and the lexical relations of lexemes. The definitions are expected to help readers to distinguish the uses of the attitudinal lexemes in the domain of *kesenangan* in everyday life.

## 2. Theoretical Review

Lexical relations juxtaposed by Jaszczolt with sense relations are semantic relationship between a unit of meaning of a word or lexeme with another unit, for example dog '*anjing*' with animal '*binatang*'; banana '*pisang*' with fruit '*buah*' (Cruse, 2004). The lexical relations are like a network (web) in which each strand relates one another and the node in the network is a different lexeme (Lyons, 1995). Semantic relations that exist between one language unit to another language unit are considered as lexical relations as well. Language units here can be words, phrases, or sentences. Lexical relations can be expressed in hyponymy, homonymy, polysemy, synonymy, antonymy, and metonymy.

Cruse (1986) divides lexical relations into two types, namely paradigmatic and syntagmatic relations. In connection with that, Cruse classifies lexical relations into four main relations collectively referred to as congruence relations, i.e. (1) identity, (2) inclusion, (3) overlap, and (4) disjunction. Furthermore, Cruse (2004) divides paradigmatic lexical relations into two groups, i.e. (1) identity and (2) reporting. Both groups include (a) hyponymy, (b) meronymy, and (c) synonymy.

Meanwhile, Palmer (1981) groups lexical relations into (1) hyponymy, (2) synonymy, (3) antonymy, (4) relational opposition, (5) polysemy, and (6) homonymy. Based on Palmer's view, Jaszczolt (2000) groups paradigmatic lexical relations into three, i.e. (1) sameness, (2) opposition, and (3) inclusion. The inclusion relation includes entailment, hyponymy, and meronymy.

According to Frijda (1996), *mood* (*suasana hati*) is a condition that lasts and not so intensive and intrusive as well as emotions. Mood can last for hours, days, or weeks. Based on this view, Markam (1991) concludes that the term 'mood' is used to complete the sentence "Today I feel ....". *Mood* can take quite a long time, namely today, and need not be caused by external events. For example, there are *gembira*, *cemas*. *Mood* can turn into emotion, depending on the situation at that time. For example, if one is *cemas*, and one should go to a doctor for an examination, this causes the emotion of *takut*.

## 3. Research Method

### 3.1 Data and the Source of Data

Data consisted of 14 lexemes that of the domain of *kesenangan*, i.e. *senang*, *nikmat*, *enak*, *puas*, *asyik*, *sukacita*, *ria*, *bangga*, *lega*, *bahagia*, *gembira*, *girang*, *riang*, and *ceria*. There were seven seven dictionaries as the sources of data, namely (1) Kitab Arti Logat Melajoe (1942) compiled by E. St. Harahap, (2) Kamus Umum Bahasa Indonesia (1954) compiled by W. J. S. Poerwadarminta, (3) Kamus Modern Bahasa Indonesia (1960), (4) Kamus Besar Bahasa Indonesia (1988) prepared by Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, (5) Kamus Bahasa Indonesia Komtemporer (1991) prepared by Peter and Yenny Salim Salim, (6) Kamus Umum Bahasa Indonesia (1994) written by J. S. Badudu and Sutan Muhammad Zein, and (7) Kamus Besar Bahasa Indonesia (2003), which is written by Tim Penyusun Kamus Pusat Bahasa. In addition to dictionaries, data also comes from several sources, i.e. two tabloids (*Amanah* and *Ayah Bunda*), one literary work entitled *Azab dan Sengsara*, and a magazine (*Kartini*).

### 3.2 Research Method

The method used in this study was a qualitative method of content analysis technique. The material were the various forms of communication, such as written material, pictures, interview transcripts, videotapes, and documents. According to Krippendorff (1994), content analysis is a research technique to make inferences from valid data within certain context. In this case, the method refers to an integrative method and more conceptually to locate, identify, process, and analyze the documents in order to understand the meaning, significance, and relevance.

Meanwhile, Mayring (2000) asserts that content analysis can be a valid method and can be replicated to make a specific conclusion of a text. Qualitative content analysis is controlled methodologically and empirically by following the rules of the content analysis gradually without premature quantifying. Qualitative research requires accurate analysis, objectivity, as well as systematic and systemic analysis to obtain accuracy in interpreting the data (Margono., 2004:36). Thus, the complete research findings will be described and explained based on objects and empirical data found.

## 4. Research Findings

Based on the analysis of components of meaning and lexical configuration of the lexemes of *senang*, *nikmat*, *enak*, *puas*, *asyik*, *sukacita*, *ria*, *bangga*, *lega*, *bahagia*, *gembira*, *girang*, *riang*, and *ceria*, it can be concluded that the lexical relations happen are hyponymy and synonymy. Hyponymy occur between the lexeme of *senang* and the lexemes of *nikmat*, *enak*, *puas*, *asyik*, *senang1*, *sukacita*, *ria*, *bangga*, and *lega* because the meaning of the lexeme of *senang* (as hypernym) is included in the other eighth lexemes as its hyponym. The lexeme of *bahagia* and *gembira* is the hyponym of the lexeme of *senang1*, while *girang*, *riang*, and *ceria* is the hyponym of the lexeme of *gembira*.

Meanwhile, synonymy relations occur between the lexemes of *puas*, *nikmat*, *enak*; *girang*, *riang*, *ceria*; *bangga*, *ria*; *asyik*, *sukacita*. The lexemes of synonymy relation do not have common component. This indicates that the relation of absolute synonymy does not occur among these lexemes. Nonetheless, these lexemes appear to have a close meaning to be grouped.

## 5. Discussion

### 5.1 Meaning Components and Lexical Relation

Based on the definitions in sources of data, the following is a presentation of meaning within each lexeme in the domain of *kesenangan*.

Table 1. The Definition of Attitudinal Lexeme in the Domain of *Kesenangan*

Lexeme	Meaning
<b>Puas</b>	Cukup, senang (KALM); 1 merasa senang (lega, gembira karena sudah terpenuhi hasrat hati) (KBBI-88); 1 perasaan senang, lga, gembira krn sudah terpuhi hasrta hati (KBIK); 2 lebih dari cukup; merasa senang (lega, gembira, kenyang, dsb) karena sudah terpenuhi hasrat hatinya); 2 lebih dari cukup; jemu (KBBI)
<b>Enak</b>	a 1 sedap, lezat (tt rasa); 2 sehat atau segar (tt kondisi badan); 3 nikmat atau menyenangkan (tt perasaan, suasana, dsb) (KBBI)
<b>Asyik</b>	a 1. dl keadaan sibuk (melakukan sesuatu dg gamarnya); 2. Sangat terikat hatinya; penuh perhatian; 3 senang; 4. Berahi; cinta kasih; sangat suka (gemar) (KBBI:74)
<b>Sukacita</b>	a suka hati; girang hati; kegirangan (KBBI)
<b>Senang</b>	Perasaan yg sedap, mudah, tiada bersungut-sungut (KALM); merasa puas (suka, lega, tidak susah, tidak kecewa) (KUBI); 1 rasa puas dan lega, tanpa rasa susah; 2 betah; 3. Berbahagia (tidak ada sesuatu yt menyusahkan, tidak kurang suatu apa pun) (KMBI); 1 puas, lega; 2 betah, 3 bahagia, 4 gembira, 5 suka, 6 baik (kesehatan, kenyamanan (KBIK); a 1 puas dan lega, tanpa rasa susah dan kecewa, dsb; 2 betah; 3 berbahagia (tidak ada sesuatu yang menyusahkan, tidak kurang sesuatu apa di dalam hidupnya); 4 suka, gembira; 5 sayang; 6 dalam keadaan baik (tentang kesehatan, kenyamanan, dsb); 7 mudah, serba mudah, praktis (KBBI)
<b>Nikmat</b>	1 a enak; lezat; 2 a merasa puas; senang; 3 pemberian atau karunia (dr Allah) (KBBI)
<b>Bahagia</b>	Beruntung, selamat dan mujur (KALM); keadaan peristiwa yg mujur (selamat, senang, dan aman) (KUBI); Skrt: untung, kemujuran, tuah berkat Allah (KMBI); beruntung, keadaan atau perasaan senang (bebas dari hal yg menyusahkan) (KBBI-88); 1 mujur, beruntung; 2 senang (KBIK); ...1 keadaan atau perasaan senang dan tentram (bebas dari segala yang menyusahkan); 2 a beruntung; berbahagia (KBBI)
<b>Gembira</b>	Berani, menyala di dalam, bersemangat, suka perang (KALM); bergembira (suak ria, berbesar hati, merasa bangga dan berani (KUBI); sangat suka, tergila-gila, sangat asyik (KMBI); suka, bahagia, senang, bangga (KBBI-88); bahagia, bangga, ceria, girang, senang (KBIK);...a suka; bahagia; bangga; senang (KBBI)
<b>Girang</b>	Girang hati, suka hati, sangat gembira (KUBI); Jw riang, sukacita (KMBI); riang, gembira (KMBI); riang, gembira (KBIK); a riang; gembira (KBBI)
<b>Riang</b>	Suka hati (KALM); girang hati ((KUBI); riang: girang, ria; pusing, takut, ngeri, perasaan jika orang melihat (KMBI); suka hati, girang hati (KBBI-88); senang: merasa puas, merasa enak, tidak susah, tidak kekurangan, sehat, mudah: Sesudah Indonesia merdeka, saya merasa – (merasa puas) (KBBI)
<b>Ceria</b>	Bersih, tertib (KALM); Bahagia (Skrt): untung, kemujuran, tuah berkat (Allah): Anak yang – (Anak yang bertuah, yang diberkati Tuhan) (KUBI); perkataan tertentu; berseri-seri (KBBI-88); 1 bersih, suci, murni; 2 air muka berseri-seri (KBIK); 1 bersih; suci; 2 berseri-seri (tentang air muka, wajah); 2 bersinar; cerah (KBBI)
<b>Ria</b>	Suka ria (KALM); riang, gembira, suka cita ((KUBI); Besar hati, rasa gagah (cara mempunyai keunggulan, dsb, megah) (KUBI); riang, gembira, suka cita; ramai (KBBI-88); (Ar) pura-pura saja, pada lahirnya saja, tidak masuk hati, tidak sesungguhnya (KMBI); 1 riang, gembira, suka cita; 2 ramai oleh suara orang; sombong, congkak, bangga (KBIK); riang, girang, suka (KBBI)
<b>Bangga</b>	(Jw): megah, keras kepala (memegahkan diri tentang kepandaian) (KMBI); besar hati; merasa gagah (karena mempunyai keunggulan) (KBBI)
<b>Lega</b>	(Jw) lapang, senang hati, hilang kecemasan, lapang hati (KMBI); 1. Lapang, tidak kosong; tidak picik, kosong; 2 lapang dada, lapang hati, berasa senang, tidak gelisah/khawatir (KUBI); lapang, luas, tidak sempit, berasa senang (tentram; tidak gelisah; senggang (KBBI-88).. tidak1 lapang; luas; tidak sempit; 2 tidak sesak; kosong; 3 berasa senang (tentram); tidak gelisah (khawatir lagi); 4 senggang; tidak sibuk (KBBI)

The lexemes of *senang*, *bahagia*, and *gembira* that belong to one group have common, diagnostic, and supplement component as follows.

Tabel 2. Common and Diagnostic Components of the Lexeme of Senang, Gembira, and Bahagia

Senang	Bahagia	Gembira
+positive inner attitude	+ positive inner attitude	+ positive inner attitude
±done by and for ourselves	± done by and for ourselves	± done by and for ourselves
± done by and for others	± done by and for others	± done by and for others
+bring positive impact on ourselves	+bring positive impact on ourselves	+bring positive impact on ourselves
±bring positive or negative impact on others	±bring positive or negative impact on others	±bring positive or negative impact on others
+free from troublesomeness	+free from troublesomeness	+free from troublesomeness
+having advantages over others	+can accomplish something	+ having advantages over others
+can accomplish something	+hearing good news	+can accomplish something
+do something one likes	+blessing from God	+ do something one likes
+hearing good news	+getting some luck	+ fulfilling the desires
+fulfilling the desires	+hoping for something good	+ hearing good news
+blessing from God		+blessing from God
+being in good health and comfort		+being in good condition
+get the ease		+healthy and fit
+being busy doing something one likes		+bold and vibrant
+feeling happy and cheerful		+hoping for something good
+feeling safe and secure		
+hoping for something good		

Table 1 shows that the lexemes of *senang*, *bahagia*, and *gembira* have the common component of {+POSITIVE INNER ATTITUDE, ±DONE BY AND FOR OURSELVES, +BRING POSITIVE IMPACT ON OTHERS, ±BRING POSITIVE / NEGATIVE IMPACT ON OTHERS, +BEING FREE FROM TROUBLESOMENESS, +CAN ACCOMPLISH SOMETHING, +HEARING GOOD NEWS, +BLESSING FROM GOD, +FEELING SECURE}. The lexeme of *senang* and *bahagia* do not have common component specifically. This also happens to the lexeme of *senang* that does not have common component with the lexeme of *gembira*. The lexeme of *bahagia* has a distinguishing feature through its components, i.e. (+LUCKY, +SAFE AND LUCKY}; the lexeme of *gembira* has a distinguishing feature through the component of {+BOLD, +LIKE WAR, +VIBRANT, +FEELING HAPPY}; while the lexeme of *senang* has a distinguishing feature through the component of {+FEELING SATISFIED, +NO GRUMBLING, +FEELING ATTRACTED (LIKE), +FEELING EASY AND ENJOYABLE, +ENDURING, +FEELING LOVE, +BEING IN GOOD CONDITION}.

In use, the three lexemes are syntactically interchangeable as shown in the following example.

- (1) a) Acara di televisi itu sangat lucu dan bersifat edukasi. *Anak-anak sangat senang menontonnya.* (Amanah, 2004, Oktober, 17:2)
- b) \* Acara di televisi itu sangat lucu dan bersifat edukasi. *Anak-anak sangat bahagia menontonnya.*
- c) \* Acara di televisi itu sangat lucu dan bersifat edukasi. *Anak-anak sangat gembira menontonnya.*

The lexeme of *senang* in the sentence (1a) is an acceptable data, both syntactically and semantically. If the lexeme of *senang* is substituted with *bahagia* (1b) and *gembira* (1c), the sentence is acceptable syntactically, but not semantically. Shall we watch something funny, the feeling we have is *senang*. *Bahagia* or *gembira* occurs after the feeling of *senang* toward the funny thing. Thus, the meaning of sentence (1b) and (1c) is not the same with (1a).

Based on the afore-mentioned explanation, it can be concluded that the lexeme of *bahagia*, *gembira*, and *senang*, have a parallel relationship of meaning so that the relation that occurs is synonymy. This is in line with Cruse's view (1986) in that synonymy arises due to common meanings lying among these lexemes. Synonymy relation that occurs between the three lexemes is not absolute because not all of the meanings are synonymous. The three lexemes have diagnostic significance that distinguishes each one. The lexeme of *bahagia* tends to define feelings of pleasure that comes from free of the troublesome and get the luck; the lexeme of *senang* tends to define feelings of pleasure that comes as neither being troubled nor disappointed, and not sad in life; and the lexeme of *gembira* tends to define feelings of pleasure that

comes from like. Thus, the relation of meaning that occurs is propositional synonymy. The lexeme of *gembira* is closer in synonymy to *gembira* than to *senang*, whereas the lexeme of *senang* is identical and closer to *bahagia* than to *gembira*. *Kegembiraan* on the other side elicits a response against something new or challenge that is unique which is different from the other lexeme of *kesenangan*, for example, when a professional athletes fight for victory and managed to meet this challenge, the feeling that emerges is a sense of *senang* that leads to *kebahagiaan*.

The lexemes of *nikmat* and *puas* that belong to one group have common and diagnostic components that distinguish the two as follows.

Table 3. Common and Diagnostic Components of Nikmat, Enak, and Puas

<i>Nikmat</i>	<i>Enak</i>	<i>Puas</i>
<b>+positive inner attitude</b>	<b>+positive inner attitude</b>	<b>+positive inner attitude</b>
<b>±done by and for ourselves</b>	<b>±done by and for ourselves</b>	<b>±done by and for ourselves</b>
<b>± done by and for others</b>	<b>± done by and for others</b>	<b>± done by and for others</b>
<b>+bring positive impact on ourselves</b>	<b>+bring positive impact on ourselves</b>	<b>+bring positive impact on ourselves</b>
<b>±bring positive or negative impact on others</b>	<b>±bring positive or negative impact on others</b>	<b>±bring positive or negative impact on others</b>
<b>+can accomplish something</b>	<b>+can accomplish something</b>	<b>+can accomplish something</b>
<b>± blessing from God</b>	<b>+being in good condition</b>	<b>+fulfilling the desire</b>
<b>+feeling happy and cheerful</b>	<b>+healthy and fit</b>	<b>+feeling full and delicious</b>
<b>+feeling enjoyable and wanting more</b>	<b>+feeling full and delicious</b>	<b>+feeling enjoyable and wanting more</b>
<b>+hoping for something good</b>	<b>+feeling enjoyable and wanting more</b>	<b>+being able to fulfill the needs</b>
	<b>+hoping for something good</b>	<b>+hoping for something good</b>

The table shows that the lexeme of *nikmat*, *enak*, and *puas* all have these components of meaning {+POSITIVE INNER ATTITUDE, ±DONE BY AND FOR OURSELVES, +BRING POSITIVE IMPACT ON OTHERS, ±BRING POSITIVE / NEGATIVE IMPACT ON OTHERS, +CAN ACCOMPLISH SOMETHING, +FULFILLING THE DESIRE, +HOPING FOR SOMETHING GOOD}. The three lexemes have the diagnostic components that can differ their meaning. The lexeme of *nikmat* has a distinguishing feature through its components {+BLESSING FROM GOD}; the lexeme of *enak* has a distinguishing feature through its components {+HEALTHY AND FIT}; and the lexeme of *puas* has a distinguishing feature through its components {+BEING ABLE TO FULFILL THE NEEDS, +FEELING ENOUGH AND NOT WANTING ANYMORE}.

The meanings of the three lexemes are different although syntactically they are interchangeable when a substitution shall be done, as in the followings.

(2a) *Nikmat rasanya setelah satu bulan berpuasa, sekarang saatnya merayakan lebaran bersama keluarga (Ayah Bunda, 2 Oktober 2007, 20:1)*

(2b) *Enak rasanya setelah satu bulan berpuasa, sekarang saatnya merayakan lebaran bersama keluarga (Ayah Bunda, 2 Oktober 2007, 20:1)*

(2c) *Puas rasanya setelah satu bulan berpuasa, sekarang saatnya merayakan lebaran bersama keluarga (Ayah Bunda, 2 Oktober 2007, 20:1)*

The meaning in the lexeme of *nikmat* tends to refer to happy feeling people feel when they are able to finish something, especially by the help of God Almighty; the lexeme of *enak* tends to happy feeling people feel when they are healthy; and the lexeme of *puas* tends to refer to the feeling when people can fulfill their desire so they no longer want what they previously want.

Based on the afore-mentioned explanation, it can be concluded that the relation of meaning that occurs between the lexeme of *nikmat* and *puas* is synonymy, which is not absolute or propositional, but near synonymy. This is because the components of meaning of the three lexemes are not all the same and have a difference in the expressive meaning.

The lexemes of *asyik*, *sukacita*, and *enak* that belong to one group have common and diagnostic components that differentiate the three lexemes as shown in the following table.

Table 4. Common and Diagnostic Components of Asyik and Sukacita

Asyik	Sukacita
<b>+positive inner attitude</b>	+positive inner attitude
<b>±done by and for ourselves</b>	±done by and for ourselves
<b>± done by and for others</b>	± done by and for others
<b>+bring positive impact on ourselves</b>	+bring positive impact on ourselves
<b>±bring positive or negative impact on others</b>	±bring positive or negative impact on others
<b>+being busy doing something one likes</b>	+hoping for something good
<b>+heart being so bound, attentive</b>	+can accomplish something
<b>+feeling very happy and cheerful</b>	+feeling very happy and cheerful
<b>+a romance of two opposite sexes</b>	+feeling happy and touched
<b>+hoping for something good</b>	

The table shows that the lexeme of *asyik* and *sukacita* have the common components of {+POSITIVE INNER ATTITUDE, ±DONE BY AND FOR OURSELVES, +BRING POSITIVE IMPACT ON OTHERS, ±BRING POSITIVE / NEGATIVE IMPACT ON OTHERS, +HOPING FOR SOMETHING GOOD, +FEELING VERY HAPPY AND CHEERFUL}. Although the two lexemes have many common components, the two can be differentiate. The lexeme of *sukacita* has a distinguishing feature through its components {+A ROMANCE OF TWO OPPOSITE SEXES}, while the lexeme of *asyik* has a distinguishing feature through its components {FEELING HAPPY AND TOUCHED}.

In a sentence, the lexeme of *asyik* and *sukacita* cannot substitute one another, as follows.

(3a) Setelah lama tidak bertemu, kedua saudara kembar itu *asyik* bermain. (Kartini, Februari 2007)

(3b) \*Setelah lama tidak bertemu, kedua saudara kembar itu *sukacita* bermain.

Sentence (3a) is acceptable, semantically and syntactically. However, if the lexeme of *asyik* is substituted with *sukacita* just like sentence (3b), the sentence is not acceptable because it induces different meaning.

Based on the explanation, it appears that the relation of meaning that occurs between the two lexemes is synonymy. The synonymy relation is not absolute but propositional because both have diagnostic significance that sets them apart. The lexeme of *asyik* tends to refer to happy feeling because of doing something we like, while the lexeme of *sukacita* tends to refer to feelings *senang* because of being able to meet the long-awaited person or successfully meeting the desire through hard struggle.

The lexemes of *girang*, *ceria*, and *riang* that belong to one group have common and diagnostic components that distinguish the three as follows.

Table 5. Common and Diagnostic Components of Girang, Ceria, and Riang

Girang	Ceria	Riang
<b>+positive inner attitude</b>	+positive inner attitude	+positive inner attitude
<b>±done by and for ourselves</b>	±done by and for ourselves	±done by and for ourselves
<b>± done by and for others</b>	± done by and for others	± done by and for others
<b>+bring positive impact on ourselves</b>	+bring positive impact on ourselves	+bring positive impact on ourselves
<b>±bring positive or negative impact on others</b>	±bring positive or negative impact on others	±bring positive or negative impact on others
<b>+being able to accomplish something others cannot accomplish</b>	+excessive self-respect	+can accomplish something
	+arrogant	+doing something one likes
	+pretending	+hearing good news
<b>+getting compliment or honor</b>	+getting compliment or honor	+fulfilling desires
<b>+full of people's voice of having fun</b>	+full of people's voice of having fun	+getting compliment or honor
<b>+hoping for something good</b>	+hoping for something good	+full of people's voice of having fun
		+hoping for something good

The table shows that the lexeme of *girang*, *ceria*, and *riang* have the common components of {+POSITIVE INNER ATTITUDE, ±DONE BY AND FOR OURSELVES, +BRING POSITIVE IMPACT ON OTHERS, ±BRING POSITIVE / NEGATIVE IMPACT ON OTHERS, +GETTING COMPLIMENT OR HONOR, +HEARING GOOD NEWS, +FULL OF PEOPLE'S VOICE OF HAVING FUN, +HOPING FOR SOMETHING GOOD}. The lexeme of *girang* has a distinguishing feature through its components {+GETTING LUCK, +CAN ACCOMPLISH SOMETHING OTHERS CANNOT ACCOMPLISH, ±BEING IN GOOD CONDITION}. The lexeme of *ceria* and *riang* have the

same feature through their special meaning +FULL OF PEOPLE'S VOICE OF HAVING FUN}.

In a sentence, the lexeme of *girang* and can substitute one another, while the lexeme of *ceria* cannot be substituted, as follows.

- (4) a) Pak tua itu merasa girang dapat membuatkan mobil-mobilan untuk cucunya. (Azab dan Sengsara:76)  
 b) \*Pak tua itu merasa ceria dapat membuatkan mobil-mobilan untuk cucunya.  
 c) \*Pak tua itu merasa riang dapat membuatkan mobil-mobilan untuk cucunya.

Based on the explanation, it seems that the lexeme of *girang* has synonymy relation closer to the lexeme of *riang* than to *ceria* (near-synonymy), whereas the lexeme of *ceria* has close relations in meaning with the lexeme of *riang*.

The relation of meaning that occurs is synonymy. The synonymy relation is not absolute because not all meanings are synonymous meaning and all three have diagnostic significance that sets them apart. The relation of meaning that occurs between the three lexemes is close (near synonymy). As lexemes absorbed from English language, the unique meanings of the lexeme *girang*, *ceria*, and *riang* do not disappear at once. This fact is on the contrary with the view of Demeshkinaa and Mamina (2014) who believe that absorbed lexemes from other languages may change (or destruct) the system of their original language, leading to the disappearance of their original meanings, despite seeing that the phenomena can potentially add and enrich the meanings that the original language does not possess.

Nevertheless, the three lexemes have different meanings. The lexeme of *giran* tends to refer to the feelings of joy that comes from successfully working on something that cannot be done by others, usually shown, for example, with hopping; the lexeme of *ceria* tends to refer to the feelings of joy that one feels as he/she does something he/she likes, usually shown with facial expression; the lexeme of *riang* tends to refer to feelings of joy because one can get things done, usually followed by action and cheerful expression.

The lexemes of *ria* and *bangga* that are in one group have common and diagnostics components to distinguish them as shown in the following table.

Table 6. Common and Diagnostic Components of Ria and Bangga

Ria	Bangga
+positive inner attitude	+positive inner attitude
±done by and for ourselves	±done by and for ourselves
± done by and for others	± done by and for others
+bring positive impact on ourselves	+bring positive impact on ourselves
±bring positive or negative impact on others	±bring positive or negative impact on others
+excessive self-respect	+excessive self-respect
+arrogant	+arrogant
+being too proud	+being too proud
+hoping for something good	+hoping for something good
+getting compliment or honor	+can accomplish something others cannot accomplish
+feeling very happy and cheerful	
+pretending	+boasting about intelligence
+ full of people's voice of having fun	

The table shows that the lexeme of *ria* and *bangga* have common components {+POSITIVE INNER ATTITUDE, ±DONE BY AND FOR OURSELVES, +BRING POSITIVE IMPACT ON OTHERS, ±BRING POSITIVE / NEGATIVE IMPACT ON OTHERS, +HOPING FOR SOMETHING GOOD, +CAN ACCOMPLISH SOMETHING, +GETTING COMPLIMENT OR HONOR, +EXCESSIVE SELF-RESPECT, +ARROGANT}. Although the two lexemes have many common components, the two can be distinguished. The lexeme of *ria* has a distinguishing feature through its components {+PRETENDING, + FULL OF PEOPLE'S VOICE OF HAVING FUN}, while the lexeme of *bangga* has a distinguishing feature through its components {+CAN ACCOMPLISH SOMETHING OTHERS CANNOT ACCOMPLISH }.

The two lexemes can substitute one another in a sentence, as follows:

- (5) a) Orang tua itu bangga melihat prestasi yang dicapai anaknya yang cacat itu. (Kartini, Februari 2007)  
 b) \*Orang tua itu ria melihat prestasi yang dicapai anaknya yang cacat itu.

Sentence (5a) is acceptable syntactically and semantically, and sentence (b) is acceptable syntactically, but not semantically.

Based on the discussion, it appears that the relation of meaning that occurs between the three lexemes is synonymy relations, that are not absolute because not all have synonymous meaning; they also have diagnostic meanings that differentiates them. The relations of the lexemes are propositional (propositional synonymy). The lexeme of *ria* tends to refer to feelings of joy because of pretense, such as giving a gift with the hope of reward or busy doing something cheerfully; while the lexeme of *bangga* tends to refer to feelings of joy because of being able to accomplish something that cannot be done by others, managed to meet the desires more than others do.

The lexemes of *ria* and *bangga* seem to have distant synonymy relations with other lexemes in the domain of *kesenangan*. Both lexemes, in addition to be associated with feelings of joy, also tend to be on the negative feelings that lead to arrogant.

Attitudinal lexemes in the domain of *kesenangan* can motivate our life because they cause us to do good things. Attitudinal lexemes encourage us to do activities that we need for the sake of the continuity of good life. Nonetheless, pleasant inner attitude that we want depends on the need to survive.

Meanwhile, the lexeme of *lega* belongs to positive inner attitude, can be done by ourselves or others, and brings positive impacts on ourselves and can be positive or negative to others. This is marked by the components of {+POSITIVE INNER ATTITUDE, +DONE BY AND FOR OURSELVES, +BRING POSITIVE IMPACT ON OTHERS, +BRING POSITIVE / NEGATIVE IMPACT ON OTHERS, +HOPING FOR SOMETHING GOOD, +CAN ACCOMPLISH SOMETHING, +GETTING COMPLIMENT OR HONOR, +EXCESSIVE SELF-RESPECT, +ARROGANT} on the lexeme of *lega*. The feeling of *lega* can exist because of several causes, such as free from troublesome matters, can finish something, knowing of good news, fulfilled desires signified by the components of {+BEBAS DARI HAL YANG MENYUSAHKAN, +DAPAT MENYELESAIKAN SESUATU+ MENDENGAR BERITA BAIK, +HASRAT HATI TERPENUHI}. The components of the lexeme of *lega* seem to be closer to the lexeme of *puas* than other lexemes in the domain of *kesenangan*.

## 5.2 Semantic Meaning

Based on the analysis of components of meaning, lexical configuration, and lexical relations, semantic meaning of the 14 lexemes can be made. It is this semantic meaning that will act as the basis of defining those lexemes.

*Senang* has semantic meanings of 'positive inner attitude, characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, having the advantages of others, can accomplish something, doing something one likes, hearing the good news, fulfilling the desire, receiving the blessing of God, especially on health and comfort, ease in doing something, busy doing something loved, happy and cheerful, feel safe and secure, and expecting something good'. *Puas* has semantic meanings of '*senang* characterized by good deeds, bring a positive result on ourselves or others, having the advantages of others, happens because one can get things done, fulfilling the desire, feel full and enjoyable, having enough and not wanting anymore, can fulfill the needs, or expecting something good'. *Enak* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because one can get things done, being in good condition, healthy and fit, feel full and enjoyable, feeling enjoyable and wanting more, and expecting something good'. *Sukacita* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because one expecting something good, can accomplish something, feeling very happy and cheerful, or happy and touched'. *Bahagia* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because being free from troublesomeness, can accomplish something, hearing good news, getting the blessing from God, getting some luck, or expecting something good'. *Gembira* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because being free from troublesomeness, having advantages over others, can accomplish something, doing something one likes, fulfilling the desire, bold and vibrant, or expecting something good'. *Ria* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because of excessive self-respect, arrogant, being too proud, expecting something good, getting compliment or honor, feeling very happy and cheerful, pretending, full of people's voice of having fun'. *Bangga* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because of excessive self-respect, arrogant, being too proud, expecting something good, or can accomplish something others cannot accomplish, and boasting about intelligence'. *Girang* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because can accomplish something others cannot accomplish, getting compliment or honor, full of people's voice of having fun, or expecting something good'. *Ceria* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because of excessive self-respect, arrogant, pretending, getting compliment or honor, full of people's voice of having fun, or expecting something good'. *Nikmat* has semantic meanings of '*senang* characterized by good deeds, done by ourselves or others, bring a positive result on ourselves or others, happens because being able to accomplish something, getting the blessing of God, happy and cheerful, delicious and wanting more, or expecting something good'.

## 6. Conclusion

Based on these findings, we can conclude that in order to find the lexical relations of the attitudinal lexemes within the domain of *kesenangan* (*senang, nikmat, enak, puas, asyik, sukacita, ria, bangga, lega, bahagia, gembira, girang, riang, and ceria*), components of meanings are required in an analysis that will reveal the common and distinguishing



components of meaning each lexeme. The distinguishing meaning will be a special feature on the meaning of the lexeme in the level of sentence. Lexical relations that occur in lexemes is hyponymy and synonymy relations. Hyponymy relations occur between the lexeme of *senang* and the lexemes of *nikmat*, *enak*, *puas*, *asyik*, *senang1*, *sukacita*, *ria*, *bangga*, and *lega* because the meaning in the lexeme of *senang* (as hypernym) is included in the eighth lexemes being its hyponym. Meanwhile, synonymy relations occur between the lexemes of *puas*, *nikmat*, *enak*; *girang*, *riang*, *ceria*; *bangga*, *ria*; *asyik*, *sukacita*. These lexemes having a relative synonymy do not have common components in general. This indicates absolute synonymy does not occur among these lexemes. Nonetheless, these lexemes have closeness in meaning that they can be grouped. Based on lexical relations of these lexemes, the definition will show the different and the same meaning, and thus easier to understand the meaning.

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