



The Meaning Difference of Lexicon “Sakit” in Bimanese: A Semantic Perspective

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Abstract*

The current study attempts to describe the lexicon “sakit” in Bimanese used by Mbojo ethnic group in daily communication and analyze the meaning difference from the semantic perspective. The research applied descriptive qualitative method of analysis and the data were collected by using fishbowl, recording, and note taking technique. Based on the data analysis the findings reveal that thirteen lexicons “sakit” are used by Mbojo ethnic group in daily communication including supu [supu], henge [henge], sari’i [sari’i], rambo [rambo], mbalo [mbalo], mancoro [mancoro], kantero [kantero], duha [duha], pili [pili], ngelu [ngelu], ncara oi [ncara ɔwi], mbowi [mb ɔwi] and winte [winte].

1. Introduction

Language is one of the tools used by human beings as a means of verbal communication. This is in line with Novita & Widayati (2018) stating that language is basically a medium used by human beings to interact with one another. It is similar to Ahmadi (2018) states that language is one of the significant elements that affects international communication activities. Fang (2017) states that language is an important component of identity and culture for many groups. Furthermore, Akello & Timmerman (2017) states that language is a crucial factor in teaching and learning and that language could be mother tongue (MT) or foreign or local language. In addition, language is also a medium that provides information related to activities or stories in the past. This is conforming to Taembo, Dhanawaty, Mbete, & Putra (2018) stating that language is one of very crucial community signs because it constitutes a tool to know the changing and gives description on the activity in the past. Furthermore, Scarino & Liddicoat (2009) states that language is more than just the code: it also involves social practices of interpreting and making meanings. As one of the regional languages, Bimanese is used by its speakers to communicate every day across the generation as Indonesian citizens in all regions of the Unitary State of the Republic of Indonesia.

Regional languages serve as a cultural heritage of Indonesia that live and develop up to now and must be preserved so that they are not lost by the rapid development through electronic media. The lexicon was used by local people as a daily communication, so those items were categorized in accurate by local people. It is line with Winer (2005) states that the lexical items in the corpus are then described and categorized by sociocultural domains. In the Indonesian Archipelago, so many local languages exist including in West Nusa Tenggara, especially Mbojo

ethnic group. Bima language recognizes various types of lexicon. One of them is the lexicon “sakit”. Regarding the environment, Bima language (BL) has a lot of lexicons related to illness. The various meanings shared by a language or a lexicon affected by culture and the environment make it difficult to understand the inherent meaning. As stated by Setiawan, Beratha, & Ni Wayan Sukarini (2019) that the complexity of meaning shared in a language can be influenced by the presence of cultural and environmental features leading to difficulty in understanding the inherent meaning.

Today most languages, in particular certain lexicon associated with verbs, are unknown or unused by some local people in the sense that they are extinct. Babaci-Wilhite (2013) states that if local languages were harmonized, this would help to protect traditions through stories, myths, and songs. Furthermore, Faridy & Syaodih (2017) states that moreover the use of local languages contains norms that make up the speaker. Most of the lexicons that are the richest language in the region are no longer used in every day communication. This happens because some communities and especially new generations do not make efforts to know, learn, understand and find out the lexicon used by Mbojo ethnic group in everyday life. Societies no longer attempt to learn and find out a distinctive language, but turn to lexicons as well as common terms generally used by the local people especially the foreign language terms. In fact, the typical languages give the potential for the richness of language and keep them in order that they may not disappear and switch to a new language.

In general semantics can be defined as meaning studies in language of which the meaning of can be studied in many ways, for example a philosopher will examine the meaning of language in terms of the word relationship with objects or events in the universe. This is in line with Bast & Buchhold (2016, p.120) states that Semantics is the study of meaning. Likewise, other experts will study the meaning of language in terms of their respective knowledge so that they will be able to interpret every word according to the context. The meaning of language occurs at all levels of language including the level of words, phrases, idioms or sentences. Bimanese also undergo the same phenomena. There were some previous studies related to the semantics; Hussain & Sajid (2015, p. 39) states that linguistic semantics is the conventional meaning conveyed by the use of words, phrases and sentences of a language. Evelyn Hatch and Cheryl Brown (2001) states that the term semantics refers to the study of meaning and the systematic ways those meanings are expressed in language.

Cruze (1986), states that meaning is related to form for which the intended form in this case is the language. In reality the process of communication across languages often finds several obstacles. This indicates that each language has its own uniqueness in different forms that have no equivalent meaning for certain forms.

Based on the background above, the issues can be formulated as follows: What kinds of lexicon sharing the meaning “sakit” in Mbojo ethnic group in daily communication? The study aims to describe the lexicons “sakit” used by the Mbojo ethnic group in daily communication.

2. Research Methods

The research used qualitative descriptive method. The sense of describing in detail and clearly the phenomenon of language related to the meaning and the environment in particular the lexicon “*sakit*” used in everyday life by the Mbojo ethnic group. The data in this study were collected from an oral speech through three stages, namely (a) data collection used fishbowl, recording, and note-taking technique. (b) data analysis, and (c) presentation of the data analysis results. At the stage of providing data, two methods were used, namely listening and asking

methods. The researchers interviewed directly the main source of data or informants. This is in line with Mahsun (2012) stating that the method of providing data by a capable method is due to the way taken in collecting the data in the form of an interview between the researcher and the informant. Meanwhile, the data analysis stage used the equivalent method and the method of apportion. The equivalent method used in analyzing the data in the current study was the referential equivalent method with the basic technique determining the element technique. Furthermore, the distributional method used the technique to obtain direct elements as the basic technique. Presenting the results of the data analysis used the formal and informal methods.

3. Discussions

Based on the data analyzed above, the findings show that lexicons “sakit” were used by Mbojo ethnic group in daily Bmanese communication in the following categories.

1) Supu [supu]

Lexicon supu means pain that takes a long time and has been through medical and non-medical treatment, for example Petani aka ntoi ra supu na. [That farmer has got pain for a long time].

2) Hengge [hengge]

Lexicon hengge means pain that is not too long, sometimes can be cured only by taking medicine without medical treatment, for examples; Ina nahu wunga hengge na. [My mother is ill now].

3) Sar’i [sar’i]

Lexicon sar’i means pain by the symptoms of a cold or feverish body as the phase of going to get sick, for example Nahu wunga sari’i ade ku. [I am a little bit unwell now].

4) Rambo [rambo]

Lexicon Rambo means pain by the symptoms of feeling the body a little warm as the phase of going to get sick, for example, Nahu wunga rambo ku. [I am a little bit unwell now].

5) Mbalo [mbalo]

Lexicon mbalo means pain with high temperature just like fever. for example, Nahu wunga mbalo ade ku. [I am little bit unwell now].

6) Mancoro [mancoro]

Lexicon mancoro means pain with nasal congestion leading to colds, for example, Ama nahu wunga mancoro na. [My father has got pain now].

7) Kantero [kantero]

Lexicon kantero means pai caused by the effects of wounding infections lasting too long and the pain exceeds "duha", for example Edi nahu wunga kantero na. [My foot hurts now].

8) Duha [duha]

Lexicon duha means pain caused by infection that has been taking too long, for example Ina nahu wunga duha tuta na. [My mother is pain now].

9) Pili [pili]

Lexicon pili means pain followed by feeling painful from the inside affected by external factors such as wrong eating style leading to stomachache; lack of sleep will cause headaches, get hit with hard objects will cause pain in the body subjected to these objects, for example Rima ana nahu wunga pili na. [My son's hand is painful].

10) Ngelu [ngelu]

Lexicon ngelu means pain followed by bodily pain to a sprain got in one of the limbs for example, Wisi nahu wunga ngelu na. [I've got pain in my calf now].

11) Ncara Oi [ncara ɔwi]

Lexicon ncara oimeans pain followed by feeling hot and cold in the body as experienced by the baby, for example, Ana siwe nahu wunga ncara oi na. [My daughter has got pain].

12) Mbowi [mb ɔwi]

Lexicon mbowi means pain followed by the swollen body and sometimes feeling painful, for example Dou mone aka mbowi sara'a sarumbu na. [That man has got pain all over his body].

13) Winte [winte]

Lexicon winte means pain followed by the swollen body and sometimes feeling painful, for example; Sia winte cihu na. [He has got pain in his elbow].

4. Novelities

Articles have originality and have new contributions to important scientific contributions to be published. For this reason, there needs to be a statement of novelty from scientific studies. The novelty statement is strengthened by literature review and the data is categorized as a novelty because it is sourced from oral data that has never been transcribed into writing form.

5. Conclusion

Having analyzed the data, it can be concluded that Bimanese is one of the local languages in Indonesia. The analysis is related to the semantic perspectives of the phenomenon shared by the lexicon "sakit" associated with the eco-language. The findings show that thirteen lexicons "sakit" are used by Mbojo ethnic group in daily communication. The lexicons of "sakit" include supu [supu], hengge [hengge], sari'i [sari'i], rambo [rambo], mbalo [mbalo], mancoro [mancoro], kantero [kantero], duha [duha], pili [pili], ngelu [ngelu], ncara oi [ncara ɔwi], mbowi [mb ɔwi], and winte [winte].

It is hoped that the current study would be worthwhile to add richness and diversity of language from the semantic perspective particularly Bimanese.

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