



New entry proposal in a dictionary: A case study for the entry *lotus*

Proposal entri baru dalam kamus: Studi kasus untuk entri *teratai*

Hermi Sutami ^a , Su Xinchun ^b, Fransiska Wiratikusuma ^{c*} 

^a Universitas Indonesia, Indonesia

^b Tan Kah Kee College Xiamen University, China

^c Xiamen University, China; President University, Indonesia

Submitted: June 22, 2022; Accepted: August 16, 2022; Published: August 25, 2022

KEYWORDS

lexicography, meaning development, religion domain, lotus

ABSTRACT

The object of this study is the word *lotus*. In the Comprehensive Indonesian Dictionary (KBBI), the *lotus* entry has only one meaning within the botanical domain. However, the word *lotus* is also present and used in the context of Buddhism in Indonesia. Based on this fact, it is suggested to add a new meaning to the entry. The problem is to decide whether the new meaning is a polysemy or a homonym, and the criteria used to determine this. The purpose of this research is to provide input to the Language Development and Fostering Agency to add new word entries to the KBBI using a case study of the word 'lotus' entry. Our research results on the word 'lotus' can expand the knowledge of the Indonesian people from the domain of botany to the domain of religion. In order to determine whether the entry is a polysemy or a homonym is carried out through Peirce's semiotic theory developed by Ogden and Richards to examine the relationship between three components that make up the word *lotus* as a sign. The research method involves analyzing the difference between the basic meaning and the new meaning, whether there is a development of a new meaning or a completely different meaning from the basic meaning. Unlike the previous studies, this research views meaning as a sign component. The *lotus* entry is a sign consisting of symbol, thought or reference, and reference components.

KATA KUNCI

leksikografi, perluasan makna, domain religi, teratai,

ABSTRAK

Objek penelitian ini adalah kata *teratai*. Dalam Kamus Besar Bahasa Indonesia (KBBI), entri *teratai* hanya memiliki satu arti dalam domain botani. Namun, kata *teratai* juga hadir dan digunakan dalam konteks agama Buddha di Indonesia. Berdasarkan fakta ini, disarankan untuk menambahkan arti baru. Persoalannya adalah apakah makna baru tersebut merupakan polisemi atau homonim, dan kriteria apa yang digunakan untuk menentukan entri sebagai polisemi atau homonim. Tujuan dari penelitian ini adalah untuk memberikan masukan kepada Badan Pengembangan dan Pembinaan Bahasa untuk menambahkan entri kata baru untuk KBBI dengan menggunakan studi kasus dari entri kata *teratai*. Hasil penelitian dari kata *teratai* dalam studi ini dapat memperluas pengetahuan masyarakat Indonesia dari ranah botani ke ranah religi. Penentuan bahwa kata ini merupakan sebuah polisemi atau homonim dilakukan melalui teori semiotika Peirce yang dikembangkan oleh Ogden dan Richards untuk mengkaji hubungan antara tiga komponen yang membentuk kata teratai sebagai tanda. Metode penelitian ini melibatkan analisis perbedaan antara makna dasar dan makna baru, apakah ada pengembangan makna baru atau makna yang sama sekali berbeda dari makna dasar. Berbeda dengan penelitian sebelumnya, penelitian ini memandang makna sebagai komponen tanda. Entri *teratai* adalah tanda yang terdiri dari simbol, pemikiran atau referensi, dan komponen referensi.

How to cite this article:

Sutami, H., Xinchun, S., & Wiratikusuma, F. (2022). New entry proposal in a dictionary: A case study for the entry *lotus*. *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*, 50(2), 274–285.

<https://dx.doi.org/10.17977/um015v50i22022p274>

* Corresponding author: fransiskawiratikusuma@president.ac.id

Introduction

The core of lexical research is to analyze word meaning. By observing the meanings of the words in dictionary, we can understand the situation of word meaning in this era. Moreover, by comparing the meanings of two different periods before and after the same dictionary, we can vividly understand the diachronic evolution of word meaning (Su, 2010). The semantic change in a word from a mononymous word to a polysemous word is one of the important processes in language development. The literal sense of the word *lotus* is related to a type of plant. Based on A Thesaurus of Modern Chinese (现代汉语分类词典) there are 10 words meaning *lotus* classified into plant semantic groups. Some of these words -in addition to having meanings related to a type of plant- also have other meanings related to religion. This study aims to enrich the dictionary entry for the word *lotus* in Indonesian dictionary (Kamus Besar Bahasa Indonesia or KBBI). This investigation into the plural meaning of *lotus* will not only contribute to the Indonesian dictionary (KBBI), but also to the Indonesian National Agency for Language Development and Fostering.

The entry *lotus* now encompasses elements from various fields, such as religion, belief, and culture, in addition to its literal meaning. This expanded definition indicates that it merits polysemy. In this case, writers use semiotics and polysemy study approaches, and also collect and analyze the meanings of *lotus* from some multinational literary works and interviewees. This study shows the semantic change of *lotus* as a mononymous word to a polysemous word that has meanings related to religion.

Ge (2006) stated that to determine whether a word is regarded as a polysemy or homonym, the development of its meaning should be analysed. In addition to their meanings in the botanical domain, the words for plants can be studied from the point of view of culture, philosophy, and the structure of the words (Chen, 2012). The words for plants may contain the meaning of beauty, and they may also record the development of human civilization related to history, customs, and religion (Jia, 2011). Plant words have meanings from symbols formed by nature or formed by the developing of society (Li, 2021; Li & Song, 2010). Apart from naming the plant words, we can also trace the origins of the formatting of naming from plants (Ding, 2020).

Method

In this research, the meanings of the word *teratai* ‘lotus’ are collected from three main sources. First, we collected the words related with *lotus* from A Thesaurus of Modern Chinese (《现代汉语分类词典》) (TMC). Second, we collected our data by searching the keyword ‘莲花 (lotus)’ from scholarly literatures in China National Knowledge Infrastructure (known as CNKI) and other sources. Third, we also collected information from online interviews. Interviews were conducted by asking one main question: “What is the meaning of *lotus* in Buddhism?” The five (5) interviewees are Buddhists, with two Indonesian nationalities, two Thai nationalities, and one Vietnamese nationality. The interviewees are women between 30 – 40 years old who are studying or have graduated in/from Xiamen University with either a Master’s or Doctoral degree. The relationship between the word as a phonological unit, the idea contained in the phrase and the reality in the world is called a referential relationship. We can use Ogden and

Richards's semantic triangle to analyze referential relationships (Sutami, 1999). To extend the meaning of semiotics, we analyzed our data using semiotic theory adopted from Ogden and Richards (1923).

In addition to describing the original meaning of words, a sign triangle is also used to describe the extended meaning of a certain sense, such as:

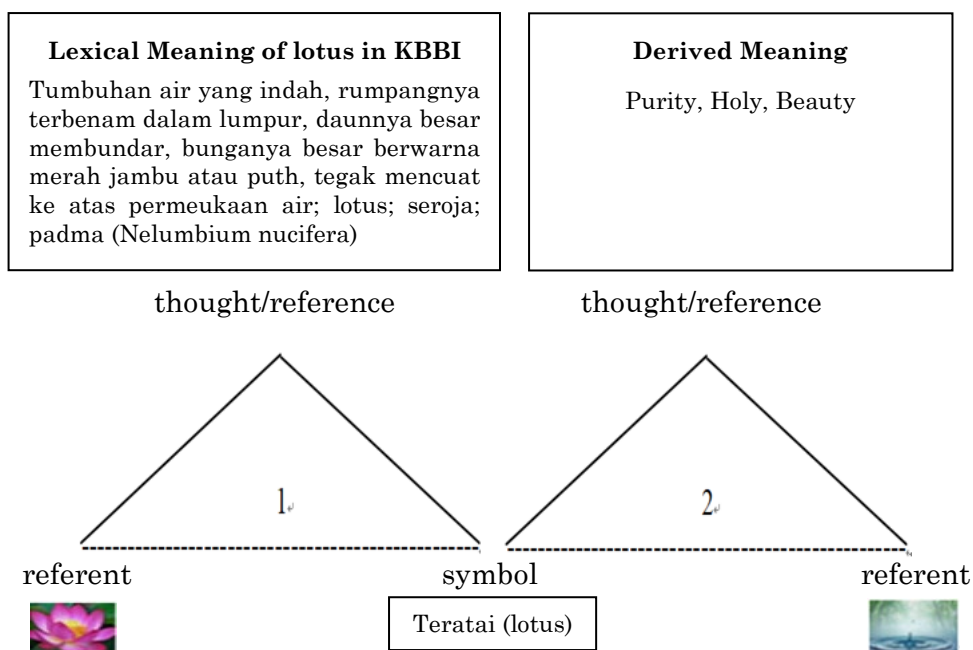


Figure 1. Semiotics triangle of Ogden and Richards (1923) for the derived meaning of *teratai*

The phonetic unit in Figure 1 is *teratai* 'lotus'. The meaning changes from 'plant' to *bersih* 'purity', *suci* 'holy', *indah* 'beauty', and the reference to the factual meaning changes from a picture of *lotus* to a picture of 'holy'. The extended meaning of the word is positive. The reference is not derived from the picture, but from the holy symbol, for example Guanyin Bodhisattva.

Results

The word *teratai* 'lotus' implies not only the meaning of being a plant, but also a deeper meaning for Buddhists. This analysis is based on the analysis of *lotus* related information downloaded from China National Knowledge Infrastructure (CNKI) as well as other sources and interview results from outside China. Based on the corpus of the Center for Chinese Linguistics Peking University, the word *lotus* is used frequently and appears 2031 times (Lianhua(lotus) Center of Chinese Linguistics, n.d.).

The followings are the derived meanings of '*teratai* (lotus)' from CNKI and information gathered from interviewees related to Buddhism in Indonesia, Thailand, and Vietnam. The meaning of *lotus* as referred by interviewees from Thailand and Vietnam show an extended definition for this word.

Lotus implies different meanings of holiness in Buddhism and Taoism

Ding (2020) states that, in Buddhism and Taoism, *lotus* implies different meanings of holiness. In Buddhism, *lotus* represents the birth of Buddha, while in Taoism, it

represents the ritual vessels of He Xiangnu (何仙姑, a Chinese mythological figure and one of the eight immortals in Taoist pantheon (Ding, 2020).



Figure 2. *Lotus* as ritual vessels of He Xiangnu (何仙姑) (Source: <https://www.olegcherne.ru/people/61-he-xiangnu/>)

He Xiangnu is portrayed as carrying *lotus*, which symbolizes the meaning of glory, grace, and beauty. In addition to its religious connotations, *lotus* has a deep meaning which is associated with glory, grace and beauty.

The names and meanings of lotus

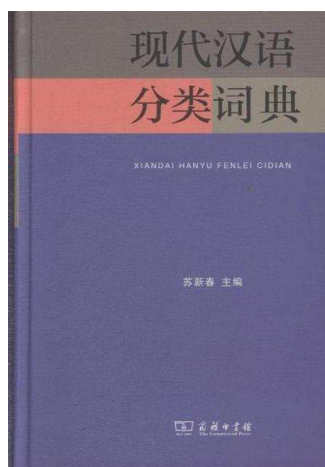


Figure 3. 《现代汉语分类词典》 (A Thesaurus of Modern Chinese)

One way to deal with issues with studying Chinese as an academic language and native speakers is to use a Thesaurus of Modern Chinese (《现代汉语分类词典》) (known as “TMC”) compiled based on word meaning and some scientific Chinese lexicology concepts. Each nation has a distinctive culture and way of life that affect how words are used in communication (Wiratikusuma, 2021). TMC divides words into five broad categories. A semantic philosophy guides the top-down construction of a hierarchical semantic system. Each semantic philosophy has a unique perspective on the world, and this primary mode of thought serves as the foundation of the semantic system (Su et al., 2010). In the TMC, *lotus* is classified to plant types, i.e., biological → plants → flowers and plants → flowers → *lotus* (荷、莲、芙蕖、芙蓉、菡萏、荷花、红蕖、莲花、草芙蓉、水芙蓉). Wiratikusuma (2020) noted that one of the values of TMC for Indonesian

Chinese learners is to help them understand the natural and social environments of Han people (Wiratikusuma, 2020). Using this dictionary to provide words related to *lotus* not only provides a reference for Indonesian Chinese learners to learn vocabulary, but also provides vocabulary resources for Indonesian Sinology researchers. The following is the interpretation of “荷 *hé*、莲 *lián*、芙蕖 *fúqú*、芙蓉 *fúróng*、菡萏 *hàn dàn*、荷花 *héhuā*、红蕖 *hóng qú*、莲花 *liánhuā*、草芙蓉 *cǎo fúróng*、水芙蓉 *shuǐ fúróng*”, all of which refer to the word *lotus*’.

Table 1. The meaning of “荷、莲、芙蕖、芙蓉、菡萏、荷花、红蕖、莲花、草芙蓉、水芙蓉”

Meaning of <i>lotus</i> in Chinese	
荷 [hé]	
1.	(Original meaning: Plant name. It is also known as <i>lotus</i> , or ‘hibiscus’. The underground stem is called <i>lotus</i> root, the seeds are called <i>lotus</i> , and the flowers and leaves are for viewing),
2.	Plant names. The <i>lotus</i> ,
3.	The <i>lotus</i> leaf,
4.	The name of <i>lotus</i> leaf cup in ancient wine vessels.
莲 [lián]	
1.	(Original meaning: <i>lotus</i> seed, <i>lotus</i> seed),
2.	Same with the original meaning,
3.	Also known as 芙蓉、芙蕖、菡萏, etc. Perennial herbs growing in shallow water. The leaves are big and round, which are called <i>lotus</i> ’ leaves. The flowers come in pink and white. Seeds are called <i>lotus</i> ’ seeds, wrapped in inverted conical receptacle, collectively known as <i>lotus</i> . The underground stem is called <i>lotus</i> ’ root,
4.	The world where Buddha lives.
芙蕖 [fú qú]	
1.	Also called “芙渠”. Another name for <i>lotus</i> .
芙蓉 [fú róng]	
1.	Another name for <i>lotus</i> ,
2.	木莲, i.e., hibiscus,
3.	Refers to beauty,
4.	Name of sword.
菡萏 [hàn dàn]	
	<i>lotus</i>
荷花 [hé huā]	
	<i>lotus</i> flowers. Bloom in summer, red or white, with fragrance.
红蕖 [hóng qú]	
1.	Red <i>lotus</i> ,
2.	Simile refers to “beautiful woman’s red shoes”.
莲花 [lián huā]	
1.	Also known as “ <i>lotus</i> flower”. The <i>lotus</i> ,
2.	Simile refers to the Buddhist Gate,
3.	The name of sword.
草芙蓉 [cǎo fú róng]	
	Another name for <i>lotus</i> .
水芙蓉 [shuǐ fú róng]	
	Another name for <i>lotus</i> .

The definitions on Table 1 are arranged according to the words provided by TMC. From Table 1, we can see that “*teratai (lotus)*”, in addition to one of the species of plants and flowers, also has other meanings, such as the name of *lotus* leaf cup in ancient wine vessels, the world where Buddha lives, refers to the beauty, name of sword, simile refers to “beautiful woman’s red shoes”, simile refers to the Buddhist gate, etc (Su, 2013). This thesaurus is helpful to understand the natural environment and social environment of the Chinese culture (Wiratikusuma, 2020).

There are limited reference books for studying Chinese words in Indonesia. Indonesian Sinologists should consider using valuable reference resources. Through the definition of the above words, we can learn other meanings of *lotus*, and further understand Han people’s cognition of the word ‘*teratai (lotus)*’ in the natural environment and social environment. “莲” and “荷” are commonly used names for ‘*teratai (lotus)*’ which indicate

the richness of Chinese vocabulary. Although *lotus* grows in mud, it is not polluted by mud, which shows its beauty and purity. It portrays purity and good moral which are closely related to the Buddhist meaning of *lotus*.

A symbol of purity

The two interviewees from Indonesia explained that *teratai* 'lotus' means rebirth and also a symbol of purify and holiness written in the Dhammapada. One of our interviewee provided a reference to quote the contents of one of the textbooks on Buddhism: “Seperti bunga teratai yang tumbuh di antara tumpukan sampah yang dibuang di tepi jalan raya, indah dan harum serta menimbulkan perasaan senang. Demikian pula siswa Sang Budha bersinar karena kebijaksanaannya di antara para manusia yang hidup tertutup oleh kegelapan” (Dhammapada 57) (Kementerian Pendidikan dan Kebudayaan, 2017) This means that although a *lotus* grows in a rubbish heap thrown by the road side, it is still beautiful and fragrant and gives a pleasant feeling. Similarly, the disciples of the Buddha shine through their wisdom among mankind whose lives are shrouded in darkness. It shows that although *lotus* grows in a dirty place, it is still clean and pure and symbolizes purity and holiness.

Symbolizing the classification of human life

The interviewees from Thailand are two Thai lecturers who currently study for a Ph.D. in Xiamen University China. Interview was conducted through WeChat application on July 20, 2021. According to the first source, there are four kinds of *lotus* flowers in the Buddhist holy book (Tripitaka), which is a symbol of the classification of human life. The first group is *lotus* flowers that thrive on the ground. The second group is the *lotus* flowers growing above the ground; The third group is *lotus* that grows and develops on the surface; The fourth group of *lotus* flowers flourishes and grows strong on the ground, and develops above the surface.



Figure 4. Four classification of lotus symbol (Source: billy4567.wordpress.com)

Figure 4 illustrates the height differences in the growth and development of a *lotus*, which symbolizes the differences in virtue and knowledge possessed by human beings. The fourth group is those who have the ability to learn and strive to be good people. Meanwhile, the first group is described as a group of people who did not want to learn and accept any suggestion. This can be illustrated by the following figure. For Thai Buddhists, *lotus* symbolizes Buddhism because the shape of *lotus* resembles two hands joining together to symbolize prayer. This is interpreted as a Buddhist' way of worshipping.

The second interviewee said that *lotus* symbolizes purity and cleanliness. Most Thais are Buddhists, and *lotus* flower has an important and profound meaning in Thailand. In addition to symbolizing purity and cleanliness, *lotus* flower also symbolizes enlightenment, because it comes from a muddy place. The colors of the *lotus* also have different meanings, such as pink, which symbolizes Buddha, blue, which symbolizes virtue, and yellow, which symbolizes spirituality. Buddhists often offer *lotus* flowers to temples, which show that offering something beautiful can bring blessings.

Symbolizing the purity and holiness of Buddha

According to the information provided by a nun at a temple in Ho Chi Minh City, Vietnam, Buddhism in northern Vietnam originates from China, while Buddhism in southern Vietnam originates from Myanmar, Thailand, and Laos. She said that the meaning of the *lotus* symbol in Vietnamese Buddhism is basically the same as that of the Buddhist *lotus* symbol in China. She explained that *lotus* symbolizes holiness and purity in Buddhism. *lotus* flower, which grows on earth, but is not defiled, is symbolized as the Pure Buddha among sinners. However, in China, there are several assimilating Chinese language features, such as "莲" in "连 (continuously)" homonym, which means to give birth to a noble son (连生贵子)". This used to have the same meaning as "in succession".

In addition to the symbolism already described, lotus is associated with ancient myths, art, and architecture. According to the Oxford English Dictionary and the English Merriam-Webster Dictionary, the word *lotus* has three domains in classic Greek tales, namely the plant domain, the art domain, and the belief domain (Hornby, 2010). In the world of plants, lotus is a tropical plant that blooms on the surface of lakes in Asia and Africa with white or pink flowers. Lotus in the art world represents images in sculpture and building, particularly in Hinduism and ancient Greece. Last but not least, lotus is described as a fruit that when eaten can make us cheerful and calm in the ancient Greek belief area (Finnegan, 1975). Plant ornaments come in various styles, with the common Lotus Flower as a sign of fertility and purity because the colour is white (Sriti Mayang & Pramono, 2008).

Discussion

When a word has more than one meaning in real life (including different contexts, different professions, different fields), there is an issue of what meanings should be included and what should not be included in the dictionary; It is not only concerned with the nature, characteristics, and context of the meaning of words, but also with what kind of dictionary. Take the word 'lotus', besides referring to plants, this word also refers to pious and religious meanings, which does not only exist in Indonesian, but also in Chinese, such as "莲坐", "莲台", "步步莲花", the word "莲步", related to Buddhist sutras. They are commonly used in Buddhist scriptures. However, the meaning of this word may not be acceptable in general language dictionary. There are two standards in using the word for general language dictionary. First, the meaning of the reference should not only be related to Words of Buddhist scriptures, but it also has other meanings, such as "莲步" and "步步莲花", which can be used to refer to women. Second, the meaning of this word has a relatively high frequency of use, that is, by the general

members of society to understand, or to use. This meaning can also be included in the general language dictionary, such as "并蒂莲", "莲开并蒂", "莲邦". However, if in the word has meaning only in Buddhism, without reference for use for ordinary peoplesuch as "莲台", it should not be included in general language dictionary.

For generally using the word, the two points mentioned above, one is the popular meaning and the other is a popular use, which are the distinguishing criteria for determining whether specialized words (in this case Buddhist words) should be accepted in general dictionaries. Based on the Indonesian Ministry of Education, Culture, Research and Technology's National Agency for Language Development and Fostering (*Badan Pengembangan dan Pembinaan Bahasa*), KBBI has five criteria for accepting words (including their meanings). The first criterion is unique words. This so-called unique word is an irreplaceable word. These words can be referenced from a dialect or foreign language. The function of these words is to complement the non-corresponding problems of words (lexical gap) and to enrich the words in Indonesian. Second, for words that have pleasant sound (euphonic), their foreign pronunciation will be adjusted to the Indonesian pronunciation. Third, words that are suitable for standard Indonesian word-formation. Fourth, words that do not have derogatory meanings between words of the same domain. For example, two similar words of the same kind will choose one of the positive meanings as the main word. Derogatory words are listed separately from the extended meaning of the root into new terms. Fifth, the word belongs to high frequency words.

The other example for the coherent words of word '*lokalisasi*' are related the 'red-light district' and belong to derogatory words. Therefore, the word '*lokalisasi*' cannot be added to its '*lokal*' root, this word is being listed as a different new entry. Another example of the root of '*lokal*'. A search of '*pelokalan*' related word categories in Figure 2 shows that the word presented does not contain derogatory meaning. Therefore, the word is labeled as derivative of the root word '*lokal*', e.g., added by "*pe-an*" confix, then the word '*lokal*' becomes '*pelokalan*'. The fifth criterion is that the word is used frequently. With the development of language use in the society, high frequency used words and meanings are considered to be collected into KBBI. The literal meaning of the word *teratai* 'lotus' refers to a plant. *Teratai* 'lotus' belongs to the word category 'plant' in the fifth edition of KBBI. Based on the A Thesaurus of Modern Chinese, 10 words that have the meaning *lotus* are divided into plant semantic groups. Although some of the words have meanings related to a kind of plant, the words also have meanings related to religion. The purpose of this study is to enrich the meanings of the word *teratai* in the Indonesian Dictionary. The fifth criterion for a word to become an entry in the KBBI is when they are frequently used by Indonesian people. For example, the word '*basi*' has four domains. The first domain is the meaning with the most frequent use in society. The essential criteria to add a new meaning of a word os to see how many Indonesians understand the meaning of the word and can use it in everyday communication.

In this study, based on the relevant meanings of the word '*teratai* (lotus)', semiotics and polysemy correlation theory are used to collect and analyze the semantic development of this word from relevant data and interviewees. This study shows that the meaning of the word '*teratai* (lotus)' has developed from 'plant' to 'religion'. In addition

to *'teratai (lotus)'*, which means a plant, the word also has other meanings, which meet the criteria of KBBI as "words that do not have derogatory meanings between words of the same kind." According to this fourth criterion, other meanings of this word with positive meanings can be added to the word *'teratai (lotus)'* without being listed separately as a new word. The semantic change of words is one of the important processes in language development. In order to enrich the meanings of the word *'teratai (lotus)'* in KBBI, this study searches for other meanings of the word based on the theories of semiotics and lexicology, and provides meanings of the word *lotus* entry in KBBI.

Ogden and Richards (1923) made semantic triangle based on sign trichotomy (representamen, object, interpretant) from C.S. Peirce. Ogden and Richards' semantic triangles can be used to interpret connotative meaning. The connotative meaning is derived from the referential meaning by adding a value. Ogden and Richards' semiotic theory was applied by Paramasuta and Kabul (2022) to analyze meanings of names. Their study found that parents made name selections according to the meanings they intent to deliver. For instance, girls are given names that represent beauty, while boys are given names that represent power. Additionally, names that denote luck are given to both boys and girls (Paramasuta & Kabul, 2022). Below is the semantic triangle of Ogden and Richards (1923):

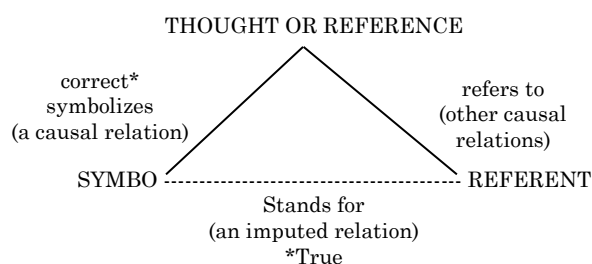


Figure 5. Ogden and Richards (1923) Semantic Triangle

Between symbol-thought and thought-referent there is causal relation, and between symbol-reference there is representation relation. Ogden and Richards divided the meaning of words into two kinds, the original meaning and the extended meaning. The original meaning refers to the original meaning of words which is specified by concrete object or action that has three components and reflects on three kinds of relations, i.e., (1) as a phonetic unit sign or symbol such as picture statue as a symbol; (2) thought, reference or idea about symbol; (3) an object or referent that represents the symbol. In Indonesian language we can expound Ogden and Richards' (1923) Semantic Triangle in Figure 4 below:

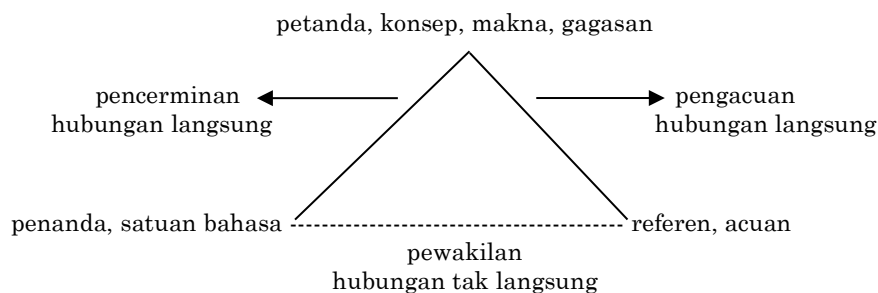


Figure 6. Ogden and Richards (1923) Semantic Triangle in Indonesian Language

The three meaning relations are 'reference relation', the original meaning of which is a symbol used as a phonetic unit: as a symbol with meaning, and as a reference to

the factual meaning. It is a relationship that can be defined by the symbol of the triangle from Ogden and Richards (1923).

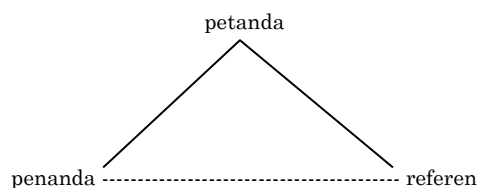


Figure 7. Semantic triangle of Ogden and Richards

Note: “*Penanda*”= symbol as phonetic unit; “*Petanda*”= is the thought or reference as a symbol with meaning; “*Referen*”= is something that refers to in the actual world.

Figure 5 shows three meanings of a certain word. For example, the word *teratai* ‘lotus’, in fact, is a phonetic unit of the actual plant that is called *teratai* ‘lotus’ and the reference is the actual *lotus* flower. The picture of *lotus* is also symbol or we called it in Indonesian language as ‘*penanda*’. Since an action also represents a meaning or thought, this semantic triangle can also be used to understand the meaning of an action. However, semantic triangles cannot describe words related to feelings. Therefore, they consider the symbol as a unit of language as a valid reference. The word *teratai* ‘lotus’ or a picture of *lotus* plant is considered as symbol, for example, as a reference for a picture of a *lotus* flower. The reverse is also true if the word *teratai* does not use the *lotus* picture as a reference, and uses other pictures as a reference. Therefore, there is an error in *teratai* ‘lotus’ as a phonetic unit symbol above the word. The semantic triangle theory of Ogden and Richards (1923) provides scientific thinking on the understanding of the communication process. Below is Ogden and Richard’s (1923) semantic triangle of the word *teratai* ‘lotus’.

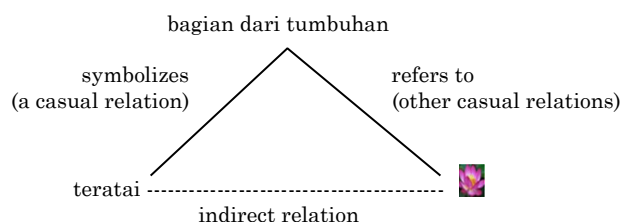




Figure 8: Semiotics triangle of Ogden and Richards for the literal meaning of *teratai*

Another example of literal sense is the word *mobil* ‘car’  as a phonetic unit symbol. As a symbol, it is a transportation on land, and as a reference to the factual meaning, it is depicted by a picture of a car. If its symbol is replaced with a picture of a vehicle in the sky and an airplane, its phonetic unit symbol becomes *pesawat* ‘airplane’ .

This study also refers to the extension of polysemy. Ge (2006) holds that there is a relationship between two or more different meanings of polysemous words. In the development of semantic expansion, monosyllabic words will become polysemous words. Polysemous words should have some conditions. First, they should have a multi-relative meaning, which is stable in different times. Second, this meaning is the meaning of an independent word; third, these meanings must be related to the meaning of a word. The original meaning of a word can be extended to several related meanings. In lexicology, there is a tendency from monosyllabic words to polysemy. Polysemy reflects the development of meaning in a language. This development is one of the important processes in language development. Therefore, in the development of language,

especially in the development of meaning, the study of the development of meaning is indispensable.

Conclusions

The polysemy of an entry is not only determined by intuition, but also must be based on linguistic theory. Meaning is related to the semantic domain. Its basic theory is a lexical-semantic theory, which is extended from Ogden and Richards (1923) to semantic triangle theory, which is derived from Peirce's semiotics theory. Buddhism is one of the six official religions in Indonesia and has lived on the archipelago for hundreds of years. In Buddhism, the *lotus* has religious significance, not only as an ornamental plant. The word *teratai* 'lotus' has derived meaning of holy and purify. The meaning of *teratai* 'lotus' has also existed in this archipelago for hundreds of years, although this meaning is only used in certain areas. Therefore, *teratai* 'lotus' is appropriate to have a polysemy. This study also responds to the suggestions that the online KBBI should provide suggestion box to add new words so that readers can provide suggestions for new words to be added to the Indonesian dictionary KBBI. This article does not only provide the polysemous word of *teratai* 'lotus', but also provides the theory and method to add new meaning to the entry.

References

- Chen, Y. (2012). *英汉植物隐喻的跨文化理解研究. (Cross-cultural understanding of plant metaphor in Chinese and English)*. East Chinese Normal University Press.
- Chinese as a Second Language Research*. (n.d.). Retrieved 28 January 2022, from <https://www.degruyter.com/journal/key/caslar/html>
- Ding, Y. (2020). *汉语植物词语研究 . 内蒙古大学. (Research on Chinese plant words)*. Inner Mongolia University Press.
- Finnegan, E. G. (1975). *New Websters's dictionary of the English language*. Consolidated Book.
- Ge, B. (2006). *汉语词汇研究. 外语教学与研究出版社 (Chinese vocabulary research)*. Foreign Language Teaching and Research Press
- Hornby, A. S. (2010). *Oxford Advanced Learner's Dictionary international student's edition*. Oxford University Press.
- Jia, J. (2011). *植物意象研究 . 东北林业大学.(Research on plant imagery)*. Northeast Forestry University Press.
- Kementerian Pendidikan dan Kebudayaan. (2017). *Pendidikan agama Buddha dan Budi Pekerti/ Kementerian Pendidikan dan Kebudayaan*. Kementerian Pendidikan dan Kebudayaan.
- Li, H. (2021). 基于符号学理论的园林景观表现形式解析. *Journal of Agricultural Technology and Equipment*, Analysis of the Expression Form of Landscape based on Semiotics Theory, 04(2), 128–129. <https://doi.org/CNKI:SUN:NJTU.0.2021-04-060>
- Li, M. X., & Song, L. (2010). 符号学视阈下的花语. 黑龙江教育学院学报, *Journal of Heilongjiang Institute of Education*, 05, 112–114. <https://doi.org/CNKI:SUN:HLJB.0.2010-05-041>(Flower language from the perspective of semiotics)
- Lianhua(lotus) Center of Chinese Linguistics. (n.d.). Retrieved 30 August 2022, from http://ccl.pku.edu.cn:8080/ccl_corpus/search?q=%E8%8E%B2%E8%8A%B1&start=0&num=50&index=FullIndex&outputFormat=HTML&encoding=UTF-8&maxLeftLength=30&maxRightLength=30&order=Style=score&LastQuery=&dir=xiandai&scopestr=

- Mugglestone, L. C. (2010). Much intoxication but little restraint. Reconstructing history through the *historical thesaurus of the Oxford English Dictionary*. *Language & History*, 53(2), 138–143. <https://doi.org/10.1179/175975310X12798962415341>
- Paramasuta, R., & Kabul, A. R. (2022). Makna nama tionghoa dan harapan orangtua. *Jurnal Cakrawala Mandarin*, 5(2), 110–129. <https://doi.org/10.36279/apsmi.v5i2.135>
- Roget, P. M., Roget, J. L., & Roget, S. R. (1979). *Roget's Thesaurus of English words and phrases*. Chartwell Books.
- Semantik leksikal/Mansoer Pateda | *OPAC Perpustakaan Nasional RI*. (n.d.). Retrieved 26 July 2022, from <https://opac.perpusnas.go.id/DetailOpac.aspx?id=558851>
- Sriti Mayang, S., & Pramono, R. S. (2008). Kajian ikonografis ornamen pada interior klenteng Sanggar Agung Surabaya. *Dimensi Interior*, 6(2), 73–84. <https://doi.org/10.9744/interior.6.2>
- Sulan, S., & Darma, N. S. (2017). *Pendidikan agama Buddha dan budi pekerti: Buku siswa SD kelas I*. In B. B. U. D. Sampanno, P. N. Suryanadi, G. E. Susanto, & M. Mujiyanto (Eds.). Kementrian Pendidikan dan Kebudayaan. <http://repository.kemdikbud.go.id/6930/>
- Sutami, H. (1999). *Ikonisitas dalam sintaksis bahasa Mandarin*, [Doctoral Dissertation, Universitas Indonesia].
- Su X. (2010). 关于《现代汉语词典》词汇计量研究的思考. *Journal of Chinese Teaching in the World*, 05, 112–114. <https://doi.org/doi:CNKI:SUN:HLJB.0.2010-05-041>
- Su, X. (2013). *现代汉语分类词典*. 商务印书馆. A thesaurus of Modern Chinese. Commercial Press.
- Su X., Hong, G., & Tang S. (2010). 再论义类词典的分类原则与方法. (Redisussion on the classification principles and methods of semantic dictionaries). *Journal of Chinese Teaching in the World*, 24(02), 158–169. <https://doi.org/doi:10.13724/j.cnki.ctiw.2010.02.002>
- Wiratikusuma, F. (2020). 一部有益于印度尼西亚汉语学习者的词汇工具书——评《现代汉语分类词典》. *江西科技师范大学学报*, 01, 23-28+22. <https://doi.org/CNKI:SUN:NZJS.0.2020-01-004>
- Wiratikusuma, F. (2021). A thesaurus of Modern Chinese (TMC) for Chinese language learner in vocabulary learning (Tesaurus China Modern (TCM) untuk pemelajar bahasa China dalam pembelajaran kosakata). *Metalingua: Jurnal Penelitian Bahasa*, 19(1), 51–62. <https://doi.org/10.26499/metalingua.v19i1.706>