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Balai Bahasa Provinsi Jawa Tengah



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“The Role of Indigenous Languages in Constructing Identity”

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NOTE

This international seminar on Language Maintenance and Shift V (LAMAS V for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Provinsi Jawa Tengah*.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 92 papers presented at the seminar. Of these papers, 5 papers are presented by invited keynote speakers. They are Prof. Aron Reppmann, Ph.D. (Trinity Christian College, USA), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, USA), Dr. Priyankoo Sarmah, Ph.D. (Indian Institute of Technology Guwahati, India), Helena I.R. Agustien, Ph.D. (Semarang State University, Indonesia), and Dr. M. Suryadi, M.Hum. (Diponegoro University, Indonesia).

In terms of the topic areas, the papers are in sociolinguistics, psycholinguistics, theoretical linguistics, antropolinguistics, pragmatics, applied linguistics, and discourse analysis.

NOTE FOR REVISED EDITION

There is a little change in this revised edition, which as the shifting of some parts of the article by Tatan Tawami and Retno Purwani Sari entitled “Sundanese Identity Represented by the Talents of *Ini Talkshow* A Study of Pragmatics” on page 166 to 167. This has an impact on the change of table of contents.

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"The Role of Indigenous Languages in Constructing Identity"**

WEDNESDAY, SEPTEMBER 2, 2015					
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CATEGORIZATION OF EMOTION VERBS IN BAHASA INDONESIA

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Abstract

This article discusses the categorization of emotion verbs in bahasa Indonesia. As the analytical tools, semantic primes from the theory of Natural Semantic Metalanguage were used. The research data were collected through observation and interview methods. The data were analyzed using identity and distribution methods and the results of data analysis were formally and informally presented. The result showed that emotion verbs can be divided into stative emotion verbs (SEV) characterized by [-controlled, -volition] and active emotion verbs (AEV) characterized by [+controlled, +volition]. The SEV scenario is 'X felt something, NOT BECAUSE X WANTED IT' and the AEV scenario is 'X felt something BECAUSE X WAS SAYING TO HIM/HERSELF THINGS WHICH COULD CAUSE ONE TO FEEL IT'. Furthermore, SEV is divided into subcategories: (1) 'something bad happened' (SEDIH, SAD), (2) 'something bad can/will happen' (TAKUT, FEAR), (3) 'people can think something bad about me' (MALU, SHAME), and (4) 'I do not think that things like this can/will happen' (HERAN, AMAZED). AEV is divided into subcategories: (1) 'something good happened' (SENANG, HAPPY), (2) 'I think about something' (SANGSI, DOUBT), (3) 'I did something bad' (MENYESAL, REMORSE), (4) 'I think about someone else' (CINTA, LOVE), and (5) 'I do not want things like this to happen' (MARAHA, ANGRY).

Key words: emotion verbs, categorization, semantic component

INTRODUCTION

In a language, different types of events mark the category of verbs. Several verbs describe the state and some other verbs describe the process or action. Emotion verb, for example, is a lexical category derived from an emotional event, a state. The categorization of emotion verbs is based on similarity on the characteristics of the event which is formulated with a specific component. By revealing its component configuration, the categorization of emotion verbs can be well laid out.

This article discusses the categorization of emotion verbs in bahasa Indonesia. The emotion verbs such as *bangga* (pride), *terharu* (compassion), and *dendam* (revenge) refer to the emotional events formed by causal interaction of two sub-events (Mulyadi, 2012: 30), and this type of verb is different from the psychological verbs (cf. Tantos, 2004; Klein and Kutscher, 2005; and Levin, 2007). The categorization of emotion verbs is prescribed by two types of components, namely evaluative component and volitive component. The evaluative component refers to the assessment of the emotional trigger by the experiencer, while the volitive component refers to the reaction of the experiencer.

RESEARCH METHOD

This research used verbal and writing data. Both types of data were collected through observation and interview methods. In the observation method, the data were recorded and noted from the use of everyday language. In the interview method, the subject was asked to bring up the behavior of emotion verbs in sentences and the potential meaning it contains. The response from the subject was also recorded and noted.

All data were analyzed using the identity and distribution methods. The use of the identity method aimed at identifying the membership of emotion verbs and specifying the semantic type of emotion verbs. The distribution method was used to test and compare the behavior of emotion verbs which come from the same field of meaning and specify the categorization of emotion verbs. The analytical procedures were as follows: (1) examining the lexical items which have similar meaning through syntactic-semantic test, (2) classifying the various types of emotion verbs semantically, (3) identifying the specific characteristics of emotion verbs in one type to examine its behavior in sentence, and (4) determining and comparing the component of emotion verbs. Furthermore, the results of data analysis were presented through formal and informal methods (Sudaryanto, 1993; Mahsun, 2005). Informal method was realized in the form of words or sentences, including the use of technical terms.

Meanwhile, the formal method was realized through the use of signs and symbols, including the use of tables and figures.

FINDING & DISCUSSION

Emotion verbs in bahasa Indonesia are formed by the elements of '*rasa*' (feel) and '*pikir*' (think). In the theory of Natural Semantic Metalanguage, emotion verbs are limited by the component of 'X MERASAKAN *sesuatu* karena X MEMIKIRKAN *sesuatu*' (X FELT something because X THOUGHT something). In accordance with the two kinds of basic expression of events, namely stative and active, which refer to the circumstances and actions (see Frawley, 1992: 145; Saeed, 1997: 99; and Van Valin and LaPolla, 1999: 90), emotion verbs can be divided into stative emotion verbs (SEV) and active emotion verbs (AEV) distinguished by the features of [controlled, volition]. SEV is characterized by [-controlled, -volition], while the AEV is characterized by [+controlled, +volition].

SEV contains the component X *merasakan sesuatu*, BUKAN KARENA X MENGINGINKANNYA (X felt something, not because X wanted it). For example, *terharu*, *kaget* (surprised), and *ngeri* (horrified) are SEV because they correlate with the subcomponent '*bukan karena X menginginkannya*'.

- (1) a. *X merasa terharu/kaget/ngeri, bukan karena X menginginkannya.*
 b. *??X merasa terharu/kaget/ngeri karena X mengatakan sesuatu pada dirinya yang dapat menyebabkan seseorang merasakan sesuatu.*

The subcategory of SEV consists of: (1) '*sesuatu yang buruk terjadi*' (something bad happened) (SEDIH, SAD), (2) '*sesuatu yang buruk dapat/akan terjadi*' (something bad can/will happen) (TAKUT, FEAR), (3) '*orang-orang dapat memikirkan sesuatu yang buruk tentang aku*' (people can think something bad about me) (MALU, SHAME), and (4) '*aku tidak berpikir bahwa hal seperti ini dapat/akan terjadi*' (I didn't think that things like this can/will happen) (HERAN, AMAZED). The component '*sesuatu yang buruk terjadi*' explains negative evaluation of the situation by the experiencer. This component includes *sedih*, *terharu*, *pilu* (melancholy), *masygul* (downhearted), *gundah* (depressed), *susah* (distress), and *berduka* (grieve). At the level of sub-subcategories, SEDIH is expressed through the component '*aku tidak ingin ini terjadi*' (I didn't want this to happen), which implies remorse. For example, in (2) there is no indication of remorse from the experiencer because compassion arises after seeing the suffering of the tsunami victims.

- (2) *SBY terharu setelah/??sebelum bertemu korban tsunami.*
SBY felt compassion after/??before met the tsunami victims.

The component '*sesuatu yang buruk dapat/akan terjadi*' describes hypothetical "bad event". The prototype situation is danger or threat. There are two types of dangers that may occur: first, close and real danger ('*sesuatu yang buruk DAPAT terjadi*') and second, far and potential danger ('*sesuatu yang buruk AKAN terjadi*'). At the level of sub-subcategories, TAKUT is molded by components (1) '*aku tidak menginginkan ini*' (I didn't want this) as a danger avoidance (e.g. *takut*, *ngeri*, *seram* (terrify), and *khawatir* (afraid)), (2) '*aku tidak dapat melakukan apa pun*' (I cannot do anything) as a submission reaction (e.g. *gelisah* (anxious), *risau* (restless), *resah* (fitful), and *cemas* (worry)), and (3) '*aku tidak dapat berpikir sekarang*' (I cannot think now) as the loss of control by the experiencer (e.g. *bingung* (confused), *gugup* (nervous), *groggi* (groggy), and *panik* (panic)). Consider the example in (3).

- (3) $\left. \begin{array}{l} ?Takut \\ ?Gelisah \\ ?Gugup \end{array} \right\} \textit{hatinya menunggu kepulauan suaminya.}$

The situation in (3) describes the lack of knowledge of the experiencer to recognize the danger that might happen to her husband. Consequently, the experiencer surrenders, that is *menunggu* 'waiting' ('*aku tidak dapat melakukan apa pun*'). This situation is more appropriately associated with *gelisah* than *takut* or *gugup*.

The component '*orang-orang dapat memikirkan sesuatu yang buruk tentang aku*' explains the negative assessment of the others by the experiencer. This component refers to *malu* (shame), *segan*

(reluctant), *sungkan* (shy), and *risi(h)* (uncomfortable). In the scenario, this component is combined with the component '*aku tidak menginginkan ini*' as a reaction by the experiencer to avoid people around him. This reaction arises because the experiencer assumes that his/her dignity or pride is threatened; which means, something bad about him/her can be known by others. For example, in the sentence

- (4) *Saya malu/risi dipujinya.*
'I am shame/uncomfortable being praised.'

the experiencer feels shame or uncomfortable because of being praised by someone. In this situation, the experiencer usually reacts negatively ('*aku tidak menginginkan ini*'), especially if the praise is uttered in front of crowds or people who are not familiar with him/her. The form of rejection by the experiencer has physical manifestations: changes in the experiencer's behavior (e.g. head down, crying, or laughing) or changes in the experiencer's face (e.g. reddish).

The component '*aku tidak berpikir bahwa hal seperti ini dapat/akan terjadi*' describes a strange, unusual, or extraordinary event which is unexpected by the experiencer. This type of event is implied in the subcomponent '*hal seperti ini*'. The disjunctive component ('*dapat terjadi*'/'*akan terjadi*') reflects two semantic fields. First, the component '*aku tidak berpikir bahwa hal seperti ini DAPAT terjadi*' refers to *heran*, *takjub* (astonished), *terpesona* (awe), and *terpukau* (dazzled). Second, the component '*aku tidak berpikir bahwa hal seperti ini AKAN terjadi*' refers to *kaget* and *terkejut* (shocked). The difference between the two components lies in the temporal property. The first group of verbs is characterized durative so that the mental state of the experiencer is ready to receive the event. The second group of verbs is characterized punctual so that the experiencer is not mentally prepared in perceiving the event. Compare two examples in (5).

- (5) a. *Aku takjub/??kaget selama menonton atraksi itu.*
I am amazed/??surprised during that show.
b. *Aku ?takjub/kaget saat menonton atraksi itu.*
I am ?amazed/surprised while watching that show.

At the level of sub-subcategories, the verb HERAN is formed by two types of components: the component '*aku tidak ingin ini terjadi*' as a reaction of rejection (e.g. *kaget* and *terkejut*) and the component '*aku ingin tahu lebih banyak tentang hal ini*' (I want to know more about this) as a reaction of curiosity (e.g. *heran*, *takjub* (astonished), *terpukau*, and *terpesona*).

Furthermore, AEV is limited by the component *X merasakan sesuatu KARENA X MENGATAKAN SESUATU PADA DIRINYA YANG DAPAT MENYEBABKAN SESEORANG MERASAKAN SESUATU* (X felt something because X was saying to him/herself things which could cause one to feel it). The words *gembira* (delighted), *benci* (hate) and *jengkel* (annoyed) are classified as AEV because corresponded to the subcomponent '*karena X mengatakan sesuatu pada dirinya yang dapat menyebabkan seseorang merasakan sesuatu*'. Consider:

- (6) a. *X merasa gembira/benci/jengkel karena X mengatakan sesuatu pada dirinya yang dapat menyebabkan seseorang merasakan sesuatu.*
b. *??X merasa gembira/benci/jengkel, bukan karena X menginginkannya.*

AEV is divided into: (1) '*sesuatu yang baik terjadi*' (something good happened) (SENANG, HAPPY), (2) '*aku berpikir tentang sesuatu*' (I think about something) (SANGSI, DOUBT), (3) '*aku telah melakukan sesuatu yang buruk*' (I did something bad) (MENYESAL, REMORSE), (4) '*aku memikirkan seseorang yang lain*' (I think about someone else) (CINTA, LOVE), and (5) '*aku tidak ingin hal seperti ini terjadi*' (I don't want things like this to happen) (MARAH, ANGRY). The component '*sesuatu yang baik terjadi*' describes positive evaluation of the event by the experiencer (e.g. *senang*, *gembira*, *girang* (joy), *riang* (cheerfull), and *bahagia* (happy)). The verb SENANG is a vigorous expression or symbol of abundant energy. The passionate and eager attitude of the experiencer stems from the mind '*aku menginginkan ini*' (I want this).

The component '*aku berpikir tentang sesuatu*' is limited to such verbs as *sangsi*, *bimbang* (hesitate), *lega* (relieved), and *kecewa* (disappointed). The predicate '*berpikir*' in that component has

different choice of valence. The complement slot filled by substantive element can refer to a proposition. It means that the element '*sesuatu*' is a psychological topic within the framework of '*X berpikir tentang....*', and it corresponds to the element of psychological complement in terms of '*X berpikir bahwa*' (see Wierzbicka, 1996: 119; Goddard, 1996: 33-34). In addition, the mind of the experiencer encompasses reference to the events or the actions packed within a frame of certain time. In each case, the domain of the complement is different. For example, the verbs *ragu* (hesitant) concern about "bad events" ('*aku berpikir: sesuatu yang buruk mungkin terjadi (padaku)*'), I think: something bad may happen (to me)); the verb *kecewa* projects "good event" ('*aku berpikir: sesuatu yang baik akan terjadi*'), I think: something good will happen); and the verb *frustrasi* (frustrated) implies an action ('*aku berpikir: aku dapat melakukan sesuatu*'), I think: I can do something).

Furthermore, the verb SANGSI contains three components at the level of sub-subcategories, i.e. (1) '*aku ingin ini tidak terjadi*' (I want this not to happen) as a reaction of rejection (e.g. *ragu*, *sangsi*, and *bimbang*), (2) '*aku tahu sekarang: ini tidak terjadi*' (I know now: it didn't happen) to describe the discovery or the latest awareness (e.g. *lega* and *kecewa*), and (3) '*aku tahu sekarang: aku tidak dapat melakukannya*' (I know now: I cannot do it) as a reaction on the latest awareness (e.g. *frustrasi*).

The component '*aku telah melakukan sesuatu yang buruk*' reflects the thought of bad actions in the past. It is a matter of awareness that arises in the heart (conscience) as a form of moral responsibility. That component refers to *menyesal* (regret), *bersalah* (guilty), and *berdosa* (be sinful). Because of the emergence of these emotions based on "reflective thinking", which is an assessment that is sourced from self-consciousness, its meaning implies an active attitude of the situation by the experiencer, and this attitude represents the idea of control. Then, people who felt regret realized that he/she had violated the norms of behavior, or social norms. If, previously, people do not want to think about the bad action, now his conscience "speaks" as a manifestation of moral responsibility.

The component '*aku memikirkan seseorang yang lain*' explains the meaning of *iri* (envy), *cemburu* (jealous), *kasihan* (pity), or *iba* (compassion). Feelings involved might be "good" (such as *cinta*, *sayang* (affection), or *kagum* (admiration)) or "bad" (such as *benci* (hate), *dengki* (envy), or *sirik* (envy)). The evaluative component in the scenario is not always in line with the value of feeling. For example, in the verb *iri* 'a good thing' happens to other people, and the experiencer feels 'something bad', or 'something bad' happens to other people, and the experiencer feels 'a good thing'.

The structure of evaluative component on the verb CINTA is generally constructed by different types of semantic predicates. The types of those predicates are '*terjadi*' (in *iri*, *dengki*, or *kasihan*), '*melakukan*' (in *cinta* or *benci*), '*mengetahui*' (in *bangga*), and '*merasakan*' (in *cemburu*). Consider:

- (7) X *benci* pada Y karena Y TELAH MELAKUKAN SESUATU YANG BURUK
- (8) X *cemburu* pada Y karena Y MERASAKAN PERASAAN YANG BAIK PADA SESEORANG YANG LAIN SELAIN X
- (9) X *kasihan* pada Y karena SESUATU YANG BURUK TELAH TERJADI PADA Y

The verb CINTA is limited by the following volitive components: (1) '*aku ingin melakukan hal-hal yang baik pada Y*' (I want to do good things to Y) (e.g. *cinta*), (2) '*aku ingin melakukan sesuatu yang sangat buruk pada Y*' (I want to do something very bad to Y) (e.g. *dendam*), (3) '*aku ingin seperti Y jika aku dapat*' (I want to be like Y if I can) (e.g. *kagum*), (4) '*aku ingin Y mengetahui ini*' (I want Y to know this) (e.g. *bangga*), (5) '*aku ingin dekat dengan Y sekarang*' (I want to be close to Y now) (e.g. *rindu*, *longing*), (6) '*aku ingin Y merasakan perasaan yang baik padaku*' (I want Y to feel good about me) (e.g. *cemburu*), (7) '*aku ingin hal ini terjadi padaku*' (I want this to happen to me) (e.g. *iri*), (8) '*aku ingin hal ini tidak terjadi*' (I want this not to happen) (e.g. *curiga*, *suspicious*), and (9) '*aku ingin sesuatu yang buruk terjadi pada Y*' (I want something bad to happen to Y) (e.g. *benci*).

The component '*aku tidak ingin hal seperti ini terjadi*' expresses protest of the experiencer against what has been (or is) happening and the attitude of rejection of the recurrence of events in the future. For example, *bosan* (bored) refers to repetition of the events ('*aku tidak ingin HAL YANG SAMA terjadi*'), I do not want the same thing to happen), while *jengkel* (annoyed) refers to "bad event" ('*aku tidak ingin HAL YANG BURUK terjadi*'), I do not want bad thing to happen). Observe the example in (10) and (11).

- (10) Anak itu bosan/?jengkel tinggal di kampung.
'The kid was bored/?irritated living in the village.'

- (11) Dia jengkel/?bosan diperlakukan sewenang-wenang.
'He/she was irritated/?bored being mistreated.'

The implication is that the verb MARAH has two fields of meaning: (1) 'aku tidak ingin HAL YANG SAMA terjadi' (e.g. *bosan*, *jenuh* (saturated), and *muak* (tired)) and (2) 'aku tidak ingin SESUATU/HAL YANG BURUK terjadi' (e.g. *jengkel*, *berang* (furious), and *marah*). This verb type is formed by the following volitive components: (1) 'aku menginginkan hal yang lain sekarang' (I want something else now) (e.g. *bosan*), (2) 'aku ingin mengatakan apa yang aku pikirkan tentang ini' (I want to say what I think about this) (e.g. *jengkel*), and (3) 'aku ingin melakukan sesuatu pada Y' (I want to do something to Y) (e.g. *marah*), (4) 'aku ingin melakukan sesuatu yang buruk' (I want to do something bad) (e.g. *kalap* 'being angry as if being possessed by an evil spirit'), and (5) 'aku ingin melakukan sesuatu yang buruk pada Y' (I want to do something bad to Y) (e.g. *murka*, *rage*).

CONCLUSION

The emotion verbs in bahasa Indonesia have two major semantic categories, namely SEV and AEV. The difference between the two lies in the characteristic of [controlled, volition]. SEV is limited by the component X MERASAKAN SESUATU, BUKAN KARENA X MENGINGINKANNYA and AEV is limited by the component X MERASAKAN SESUATU KARENA X MENGATAKAN SESUATU PADA DIRINYA YANG DAPAT MENYEBABKAN SESEORANG MERASAKAN SESUATU. SEV and AEV have a subcategory in accordance to the components it contains. The subcategory of SEV includes such verbs as (1) SEDIH, (2) TAKUT, (3) MALU, and (4) HERAN. The subcategory of AEV includes such verbs as (1) SENANG, (2) SANGSI, (3) MENYESAL, (4) CINTA, and (5) MARAH.

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