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Separation of Meaning Concept "Sleep" In *Javanese* Language: A Study of Lexical Semantics

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ABSTRACT: Javanese is one of the languages of communication in Javanese society. Over time, the Javanese language experienced changes in meaning with various accompanying contexts. Therefore, the Javanese language more or less requires elaboration of meanings so that there is no overlap. This study focuses on the study of the field of meaning by analyzing the lexeme "Sleeping" in the Javanese Suroboyoan language. This study seeks to find out what characters and kinds of meaning fields are contained in the lexeme. By utilizing the theory of meaning component analysis, this study also attempted to classify components that are still interconnected and look for significant differences. This study has two objectives, namely (1) to describe the modification of the meaning field of sleep in Javanese Suroboyoan and (2) to describe the similarities and differences in the modification of the meaning field of sleep in Javanese Suroboyoan. This type of research is included in qualitative descriptive research. The method of providing data in this research is reading-notes (read-marking) obtained from the literature review and questionnaires from informants as complementary data (crosscheck findings). The data analysis method used in this research is the meaning component analysis. The results of this study are expected to be able to find more or less differences in the "Sleeping" lexeme in Javanese Suroboyoan from various components, so that it can be classified in detail.

KEYWORDS - *Componential analysis, Javanese language, meaning field, lexical semantics*

I.   INTRODUCTION

Language is a reflection of culture created and used by humans as a tool for communication and interaction with their environment (Wulan, 2013: 113). This is evidenced by the opinion of Chaer (2012: 44) that language has a nature, which is meaningful. Meaningful language will symbolize an understanding, concept, idea and thought. In addition, meaningful language is also used to express feelings and desires. In line with the opinion of Kridalaksana (2008: 141), lexeme is an abstract basic lexical unit, which underlies various inflectional word forms.

The Javanese language based on the language map has a different vocabulary in each region. East Java has as many as four dialects consisting of East Javanese dialect (*suroboyoan*), osing, tengger, and solo-yogya (Principal Data on Language and Literature: Kemdikbud.go.id). Starting from an arbitrary language, in addition to the language that is heard, the relationship between the sound of the language and its object is irreversible predictable, because language also has a conventional and universal nature.

The characteristics of language can be expressed as a system, that is, language is formed by a number of components that are patterned can be ruled out (Noermanzah, 2019: 307). The best known classifications of Javanese are *ngoko* (rough), *madya* (medium), and *krama* (smooth) (Nurjayanti, 2020: 2). The two Javanese languages certainly have places such as *ngoko* for daily communication (peers, close friends, etc.), while the Javanese *krama* for daily communication (children with parents, parents with older people, and others). Language that has a place in society is evidenced by Masfufah's opinion (2010: 23), that the intensity and position of the Javanese language in the realm of society becomes a stylist for how a person can communicate personally and interpersonally.

Lexical semantics is one of the studies to examine the meaning of lexemes, more specifically the field of meaning and its components. As a study that examines the field of meaning and its components, lexical semantics has limitations in meaning. Like the word "sleeping or *turu* " in Javanese. The sleep lexeme in Javanese has many variations. There are about 40 lexemes found in Bausastra with various versions, such as *Bausastra* by Poerwadarminta (1939), East Java Dialect Tasks (East Java Provincial Language Agency, 1984) by Soedjianto, Old Indonesian-Javanese by Mardiwarsito, et al (Language Agency Center, 1992), Javanese-Indonesian I by Sri Nardiati, et al (Language Agency Center, 1993), Tegal Javanese (Central Java Language Center, 2017). However, over time, it is possible that the meaning will remain the same, because people who use

language can expand the meaning of the word, so that its meaning can change at any time with different forms (Pateda, 2010: 74).

Lexical semantics is a study that examines the meaning of vocabulary in general. Kridalaksana (2008: 141) explains that lexical semantics is an investigation of the meaning or vocabulary elements of a language in general, in the form of lexemes and words. Over time, lexical semantics has undergone many developments, both developments based on meaning and context. Such as meaning in signs, meaning in symbols, meaning in certain contexts, and other classification aspects (Muhassin, 2014: 2). In line with the theory of JD Parera (2004: 161), semantic studies require an analysis of the meaning components that can provide answers to why some sentences are considered true and why some sentences are considered incorrect. It can be seen that the component theory of meaning becomes a medium for language institutions to regulate the language used. For example, the language of communication between children and their parents.

Different languages will find different lexicon, concepts, explanations, and forms. Depends on the relationship and the relationship of the lexicon. This is known from the opinion of Ginanjar, et al (2013), who stated that a number of lexical units whose meanings are interconnected can form a lexical field. In line with this theory, Stringer (2019: 181) suggests that *"In the following section, fundamental concepts of lexical semantics are introduced, including the traditional distinction between reference and sense, the mental lexicon as a network, and the various types of meaning relations. between words."* , which means that the domain of network differences in meaning only consists of lexemes that have the same linkage or meaning component.

Especially in an era that continues to develop, the Javanese language is more or less experiencing an inappropriate mix of contexts. This was found by researchers in Setyawan's research (2018), entitled "The Phenomenon of the Use of Javanese Language Uploads Among Vocational High School Students in Surakarta" who experienced the negative impact of globalization. The research explains that not many millennials know and even understand the proper variety of Javanese language (good and right).

Field of meaning is a concept from *Wortfeld* or commonly called "word field". The concept refers to a number of lexical items that build a unit of meaning (Trier, 1931, in Wedhawati, 2002: 36). Lexical (meaning) field systems and structures can be found by analyzing the meaning component of the lexical items forming the lexical field. Good inter-grain relations lexical and between lexical fields (Wedhawati, 2005: 58).

The relationship of meaning has many forms of depiction. For example, the word form is the same but has a different meaning and there are different word forms but the meaning is the same (Chaer & Muliastuti, 2014: 11). Therefore, lexemes or words need to be grouped according to certain groups (meanings that are close together), so that they can find more or less differences and similarities between the meanings of one lexeme and another.

The phenomenon of the study of the field of meaning and its components is based on the fact that many people who use language often confuse lexemes as appropriate languages to use. In fact, not all lexemes can be used, especially in certain contexts, such as the "sleeping" lexeme. Javanese society has a characteristic that is mutual respect and maintain manners or in the Javanese language andhap *asor* and *upload-ungguh* (Yulianti, et al, 2018: 163).

The sleep activity lexeme in Javanese used in young children is different from the sleep activity lexeme used in parents or adults. This is based on the fact that the Javanese language itself has levels in its use (the use of language based on social status, embodiment, context, etc.) (Tarwiyani, 2011: 232). The use of Javanese language based on embodiment is the use of language for an object (living or dead, old or young, and so on).

In connection with the above description of the phenomenon of language use, the researcher wants to examine lexical semantics, more specifically the study of the field of meaning and the components of the meaning of the activity "Sleep" in the Javanese *Suroboyoan* language.

The selection of the lexeme "Sleeping" as the object of study that will be studied using the field of meaning and its components is based on considerations of the vocabulary itself. The lexeme "Sleep" in Javanese *Suroboyoan* has many meanings and descriptions. There are about 30 "Sleeping" lexemes found in *Bausastra* with different versions (both in terms of meaning and lexeme). What's more, *Suroboyoan* Javanese is a Javanese language which is egalitarian (hard and firm accent). In addition to the real reason, the researcher also tries to find similarities and differences that can be found more or less in the lexeme of the "Sleep" activity. Both in terms of position, context (object), place, time, duration, and others.

II.   METHOD

This type of research is descriptive-qualitative research. At this stage, the researcher will first look for data from *Bausastra* (Javanese language dictionary). This search was carried out by researchers randomly, both from the old, new version of *Bausastra, Javanese-Indonesian Bausastra*, Language Dictionary, and others. The method of providing data in this study used a questionnaire containing several questions regarding sleep lexemes found in *Bausastra*. The questionnaire is used for re-examination, considering that the meaning of the dictionary can develop dynamically.

The data and data sources in this study were questionnaires as primary data and document transcription as secondary data. The data analysis method used in this research is data collection, data reduction, data presentation, and giving conclusions. When analyzing data, the data will be reduced first. This is done so that it is easier for
researchers to classify the data, so that it is easy to organize, understand, and understand the presentation pattern. In addition to being reduced, the data will also be analyzed and presented using theory from Nida's (1975) meaning component analysis to search for and obtain inter-lexical similarities and differences found.

The method of presenting the results of data analysis in this study refers to Zaim (2014: 114), which utilizes formal and informal methods. The formal presentation method is the presentation of the results of data analysis using signs and symbols. The signs in question include the plus sign (+), minus sign (-), asterisk (*), ordinary brackets (()), curly braces ({}), square brackets ([]), and so on. While the symbols in question are abbreviations of names (S, P, O, V, K), sigma symbols (Σ) for sentence units, and various diagrams. Meanwhile, informal presentation methods are methods that are carried out using ordinary words. Thus, the use of technical terminology cannot be avoided.

III.   RESULTS AND DISCUSSION

The field of meaning of sleep activity referred to in this study includes the sleep lexeme in the Javanese *Suroboyoan language* . The analysis of this set of sleep verb lexemes is classified according to the components of meaning that are still interconnected. So that in the end it will form a sub-field of meaning that is smaller in scope.

Suroboyoan Javanese language were found as many as 35 sleep lexemes. Sleep lexemes can be classified into 16 groups or subfields. The sub-field classification is divided based on position and conditions. The positional subfields include (1) prone, (2) *lying down*, (3) *falling*, (4) *bent* or bumped, (5) *bent* or not upright (6) stretching muscles, (7) *groaning* or lumping, (8) neutral or general, (9) a lot of behavior, (10) *mungker* or circular. The condition subfields include (1) tired, (2) sick, (3) restful or slumbering, (4) voiced, (5) neutral or general. The trait subfields include (1) intentionally and (2) unintentionally. The details of the fields and sub-fields of meaning can be seen in table 1.

Table 1 . Classification of sleep lexemes in Javanese

Number	Sleeping lexemes in Javanese found	Sub Dimension
1.	*Cringe*	Sleep snuggle or yawn because cold (person)
2.	*Krunteg*	Sleep snuggle together (animal)
3.	*Prancing*	Sleep with state no could upright
4.	*Snoring*	Circular with snoring state

Source: Bausastra from Various Versions

1. *Ngringkel* Lexeme

Ngringkel in KBJI I (437: 1993) it means sleeping curled up. However, the lexeme *ngringkel* also means "clumpy sleep". *Ngringkel* lexeme *consists of* "Actor", "Position" and "Condition". These "position" and "condition" components are only limited to "curling up" and being in a "cold" condition. This "cold" condition has a "Factor" subfield (illness or cold and weather) with neutral actors. This neutral actor can be seen from the components as a whole (humans and animals). The use of *the ngringkel* lexeme can be used in the sentences below.

Components, Position and, Conditions (Snuggle)
a. *Pada ngringkel dewe-dewe merga kurang kepenak awake awit wingi*
   (Sleep together because his body is not healthy since yesterday)
b. *Bar wis isya wis ora ngerti apa-apa, merga wis ngringkelan ning panggone*
   (After isha, don't know anything, because everyone is sleeping in their place)
c. *Kucinge pada ngringkel amerga bar keguyang*
   (The cat on curled up, because it's just been flushed)
d. *Ngringkel kaya ngunu kok ya pada ora slimutan, sanadyan krasa kademen*
   (Sleep like that why don't you want to use a blanket, even though it feels cold)

    e. *Bapakmu pundhutna selimut, mesakna ngringkel ngunuku*
       (Father take it blanket, sorry for the cold sleep)

2. *Krunteg* Lexeme

    The lexeme*krunteg/pating krunteg* in the KBJI (440: 1993) means "sleeping huddled together". The *pating* krunteg lexeme *consists* of "Actor" and "Condition". The "Actor" component in the lexeme *pating krunteg* is more neutral (used by human and animal actors), but is more often used or used by animal actors. In this case, the neutral nature of the "Actor" component has limitations on its use. Like users who both know and are familiar (human actors). Unlike the "Condition" component.

    The "condition" component of the *pating krunteg lexeme is* often used by animal (cats, dogs, etc.). This "condition" component has components such as "cold, suckling, and others". The use of the lexeme *krunteg/pating krunteg* can be used in the sentences below.

Components of Actors and Conditions (Neutral)
    a. *Pating kruntegan ning bayang apa ya kepenak?*
       (Crammed in the shadows what yes comfortable?)
    b. *Gulune dieman, ojo pada ngrunteg ning nggon cilik*
       (Take care the neck, don't sleeping in a tight place)
    c. *Ketimban ngrunteg ngene, mending salah siji ngalahi ning kasur nisor wae*
       (Rather than sleep jostle like this, more good wrong one back down move in bed lower only)
    d. *Pating ngrunteg tibake ungkep*
       (crammed it turns out hot too)
    e. *Kemul situk digawe ngrunteg wong 3 ya angel*
       (Blanket only one used by 3 people is so hard)

Components of Actors and Conditions (Animals)
    a. *Kirik tangga ngarep pada kruntegan ning mboke*
       (Child dog owned by neighbor front currently sleep with parent)
    b. *Cemenge pating ngrunteg merga hawane adem*
       (Child cat each other jostle because the air cold)
    c. *Piyike Pak Bardi pating ngrunteg merga hawane adem*
       (Mr. Bardi's chicken currently huddled in his cage)
    d. *Ancen ora mok urupna lampune, dadi pitike ya angel ngrunteg*
       (The lamp not yet turned on, so the chicken difficult gather)
    e. *Sak comboran tok ya kurang pakane, nek piyike pada ngrunteg ngunuku*
       (One receptacle just no enough , if the chicken currently gather like it)

3. *Prancing* Lexeme

    Prancing lexeme in KBJI (1993: 350) means sleep curled up. If lexeme *pating krunteg* means "sleep" snuggle together" (more from one person), then lexeme *prancing* only conducted a self (1 person only). The same case with lexeme *murep* known with lexeme neutral (sleep in state prone), ***prancing*** is lexeme general component neutral, deep meaning no too see the details of the aspects used .

    In meaning lexeme the is lexeme neutral that can used in various situation, condition, actor (human), duration, and place. However, the component the place on lexeme *crouch* this identical used for component position. Use lexeme *prancing* could used on the sentence below this.
    a. *Saking wedine karo beldeg, bocahe langsung jingkruk ning kursi*
       (Too afraid with lightning, he direct sleeping on a chair)
    b. *Ora kerana ana panggon apa orane, ya merga bocahe luwih seneng jingkruk ning kunu*
       (Because of there is place or not, because he more like sleep there)
    c. *Ojo jingkruk ning bayang, garai gulune cengeng*
       (Don't curled up in a chair, because could cause his neck sick)
    d. *Ketimbang jingkruk nisor bayang, ya mending ning matras kae*
       (Rather than sleep under wooden chair, more good on the mat there)
    e. *Amerga listrik mati, pada ngenakna jingkruk dewe-dewe*
       (Because electricity dead, so choose for sleep individually)

4. *Swollen* Lexeme

Curvy lexeme in Javanese Dictionary (Kanisius, 2011: 434) means "sleep *prancing*". *Jingkruk* its meaning a description of the lexeme "sleeping" which is seen from the position of the body. The lexeme *curvature or curvature consists* of the meaning "Position" and "Voice". The position in the *curvature/curvature lexeme* is not a neutral position, but a crouching or circular position with a "voice".

This is a form of depiction that lexeme *curvature or snoring* is sleep that is done by snoring. Not really looking at other aspects other than position and sound, leksem *lengkur/anglengkur* can be used by human actors (fathers, mothers, teenagers, adults), not animal actors. The use of *the cursive lexeme* can be used in the sentences below.

1) *Iki, wis nglengkur awit maeng*
   (Here, he is already sleep since earlier)
2) *Nek kadung nglengkur mesthi brebeni*
   (If already too late sleep always noisy)
3) *Nanging alihan mawon, bapake nek wis ngelengkur rada angel gugahane*
   (Only shift only father if already too tired of course difficult awakened)
4) Mboten namung bapak, Ibu nek sampun kepegelen awake ya mesti sampek *nglengkur* (No only father just mom if already too late tired also snoring)
5) *Ati-ati nek gugah, nek wis nglengkur ngunu saking kepenake turune*
   (Be careful if wake up, if you snore like that, the sign already comfortable sleep)

The Existence of Javanese Language as a Communication Strategy Among Millennials

Given that the Javanese language is starting to have a low existence among millennials, society needs a successor to continue to be able to preserve the Javanese language. The preservation of the Javanese language can be through the habituation of the Javanese language. The preservation was initially carried out by inviting children to speak the language first, although in the end it was done in a mixed manner. This mix-up will later become an initial illustration that the Javanese language has a variety that can be classified according to the concepts and contexts that accompany it.

Concepts and contexts in Javanese sleep vocabulary will be seen with characteristics that can be classified according to their use. This is done so that the language used is not confused. For example, the meaning of sleep is used for children and parents. From this concept, you will find a context which can later be detailed again according to place, duration, conditions, and others.

IV. CONCLUSION

Suroboyoan Javanese has many different manifestations. Depends on the use of sentences and other contexts. *Suroboyoan* Javanese has its own uniqueness, especially in dialects known as egalitarian dialects. So it will be more interesting if studied in terms of lexeme and its meaning.

Another essence that researchers found is in terms of its use. The use of language from the dictionary when it is in the realm of society always experiences development, given the dynamic nature of language. The field of meaning for the activity of "Sleep" in Javanese *Suroboyoan* has more or less differences from the dictionary language. For example in the lexeme *"glongsor* ". The meaning *of avalanche* in the dictionary means sleeping in a free condition (in any place with a free duration and perpetrator), but when it enters the realm of society, especially in Javanese *Suroboyoan,* the meaning of the dictionary begins to develop. Such as position and condition components.

Research articles regarding the field of meaning of sleep activity in Javanese *Suroboyoan* still have shortcomings, both from the theoretical aspect, the results, and the analysis. Therefore, this research still needs development and renewal from further researchers (especially in the field of Javanese meaning). Considering that the readers come from various circles (academics and other parties), it will be very useful if the references regarding the meaning field of the Javanese language are more varied in terms of sources, objects, and data updates.

V. ACKNOWLEDGEMENTS

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