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SEMANTICS ANALYSIS: THE ANTONYM OF MILITARY, TIME AND TASTE TERMS

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Abstract: Meaning concepts is always being an interesting topic in linguistics especially about antonymy. Antonymy is not only found in absolute term but also in other ones. This research then tried to discuss antonymy in Bahasa Indonesia particularly in military terms, time and taste terms. The method used was Relation by Contrast-Lexical Contrast (RC-LC). Furthermore, as the result it was found that antonymy had some variants such as: non binary antonymy, contrastive antonymy, and gradation antonymy.

Keywords: *antonymy, meaning, military terms, time terms, taste terms*

INTRODUCTION

Semantics is a systematic branch of language that investigates meaning (Verhaar, 2010: 9). Then, semantics is the study about the meaning of a word. Semantics do not discuss word translations or sentences from one language to another. The difference between lexicon and grammar causes semantics to be distinguished between lexical semantics and grammatical semantics. The lexical semantics and grammatical semantics are very different, lexical semantics can be equated with the semantics of words. The meaning of the words shows the existence of meanings that are not independently associated with a particular context (context in other words). Lexical meanings are elements of language as a symbol of objects, events, etc., or the meaning caused by the relationship between elements and free from its use or context (Kridalaksana, 2008: 149).

Grammatical semantics is a semantic study that specifically examines the meaning contained in sentence units. Interpretation comes from the whole contents of the sentence not in terms of words. Based on this, grammatical meaning is a meaning that arises due to

the existence of the word in a sentence. While on the other hand lexical semantics talk about investigating the meaning of vocabulary elements in language generally (Kridalaksana, 2008: 117) and in which the meaning of linguistic units can be identified without the unit joining other lingual units, for example father means ‘male parent’ and mother means ‘female parent’ (Wijana, 2010: 28). So, in lexical semantics there are synonymy (similarity of meaning), antonymy (meaninglessness of meaning), homonymy (negligence of meaning), hyponymy (the scope of meaning), and polysemy (meaninglessness of meaning).

Because of learning about the meaning of words in a language generally, it makes lexical semantics is very interesting to be discussed further, it is proofed by the number of books discussing lexical semantic compared to the discussion of semantic grammatical. In this paper the semantic discussion is only limited to the discussion of lexical semantics especially regarding antonyms. The use of antonym in a language is natural, because as stated by Palmer (1981: 94 in Ikrarini 2012) antonym is a nature that is natural and regularly appears in a language. Cruse (1986) also argues that antonym is a concept mastered by language users, even when a person is three years old.

Traditional terminology explains that antonym is words that are contrary to meaning, this understanding seems to be quite popular so that it should be consider that when talking about antonyms, what is discussed is about the existence of words of meaning that have opposite meanings. Either opposite in the sense between positive or negative or like a conflict between the north pole or the south pole. Referring to the origin of the word antonym, antonym come from the Ancient Greek word *onoma* “name” and *anti* “fight” (in this term with loss of sound {-i} at the end), the literal meaning “name” (other) for other objects as well, perhaps because it comes from the original word that antonym becomes identical to the meaning of the word resistance. However, the term is too simple to explain the reality of antonyms because sometimes it is very difficult for us to answer whether the words that are considered as antonyms are only in one dimension, whereas the fact that these words can be contrary to other words all at once in several dimensions. Therefore, there are experts who prefer to call antonyms in terms of incompatibility or exclusion of meaning (Leech, 1981). Other experts such as Cruse

(1986) consider the word opposition to be more appropriate to describe the phenomenon of conflict of meaning between one another.

From the brief explanation above, it can be understood that the definition of antonym is not as simple as the thinking of most people that antonyms are the opposite of words, it turns out that there is a complex understanding of the reality of resistance itself, whether it is true or simply a simplification of terms. Palmer (inside Ikrarini, 2012) divides antonyms into three, namely antonym graded, complementary opposition and relational opposition. Leech (1981) divides antonyms into four namely taxonomic opposition, polaris opposition, relative opposition, and branching opposition. Lyons (1977) distinguishes it into three namely complementary, antonym, and reversibility (converses). While Wijana (2010) divides antonyms into antonyms binary, non-binary and *kosok balen*.

Based on the opinion of some experts above, it can be seen that the distribution of antonyms turns out to vary, so when it comes to analyzing antonyms there will be difficulties regarding the classification of what will be used. Broadly speaking, the classification of antonym analysis in this paper based on the nature of the contradiction of its meaning, based on the opinions of some experts such as Cruse (1986), Lyons (1977), Palmer (1981) and Murphy (2003). Antonyms based on the nature of the conflict two major groups regarding antonyms are (a) opposition to oppositional meanings and (b) contrasting meaning contradictions. Then, in what classification of antonyms for some Indonesian vocabularies such as:

a) *Jenderal* > < *Tamtama*;

b) *siang* > < *malam, pagi* > < *sore*; and

c) *manis* > < *asam*; *manis* > < *pahit*; *manis* > < *asin*,

it is an antonym with the nature of opposition to the opposition's meaning or antonym with the contrasting nature of the conflict.

ANALYSIS METHOD

The analytical method used was the method proposed by Murphy (2003), the method of Relation by Contrast-Lexical Contrast (RC-LC), this approach used because it considered easier to form antonyms and contrast devices. This approach saw conflicting meanings that occurred from a lexical perspective by identifying antonyms and contrast devices without limiting the contrast of specific words. With this approach, how pairs of antonyms formed conflicting meanings could be explained.

DISCUSSION

In this discussion three data discussed, namely a) *Jenderal*><*Tamtama*; b) *siang*><*malam, pagi*><*sore*; and c) *manis*><*asam*; *manis*><*pahit*; *manis*><*asin*

Jenderal*><*Tamtama

According to *Kamus Besar Bahasa Indonesia*, *Jenderal* means (1) the ranks of high ranking officers in the army which include great generals TNI, TNI generals, TNI lieutenant generals, TNI major generals, and TNI brigadier generals; (2) high ranking officers in the police force including police generals, police commissioners general, police inspector general, and brigadier general police. In addition, the word *Tamtama* has the lowest level of rank in the army and police, one level below the non-commissioned officer. Based on the meaning obtained from the dictionary, the level of the ranks hierarchy of the military world system could be arranged from the *Jenderal* down to the *Tamtama*.

Contextually, the words *Jenderal* and *Tamtama* can be found in the sentence as follows:

- (1) *Acara latihan gabungan TNI AD, AL, dan AU tahun 2014 dibuka langsung oleh Jenderal Moeldoko.*
- (2) *Tamtama adalah tingkat karir paling awal dalam dunia militer.*

From the two sentences, it was also obtained an understanding that *Jenderal* was

the highest rank in the military world and *Tamtama* on the other hand, which was the earliest level in the military world was the lowest rank. So in terms of meaning both in relation to meaning and lexical relations could be said words *Jenderal* and *Tamtama* are pairs that are of an antonym nature.

The antonym pair *Jenderal* > < *Tamtama* is a pair of antonyms from the rank system category in the military world. The antonym pair of pair *Jenderal* > < *Tamtama* is included in the category of antonym whose contrast is the nature of the contradiction because in general the two words do not conflict with absolute meaning. Traditional logic states the relationship of contradictions that mark complementary relations, that is if one is true and the other is wrong, it cannot be applied in this antonym. For example, if a soldier or police officer does not have the rank of a general, the army or police are not enlisted. In the military rank system, there are various types of ranks such as Colonel, Lieutenant or even Sergeant.

In the pair said pair *Jenderal* > < *Tamtama* can be inserted several vocabulary such as Colonel, Lieutenant, and Sergeant and each of these words is not absolutely opposition so in the meaning conflict between *Jenderal* > < *Tamtama* there are more than two members so that it can be said that the antonym character is pair the word is non-binary. On the antonym of *Jenderal* > < *Tamtama* has a relationship between maximal equations, each of which is part of a category of meanings, namely the category of the world rank system military. The types of meaning relations formed by this group are not cyclical and are only multilevel. If drawn in a hierarchical form it will look like the following:

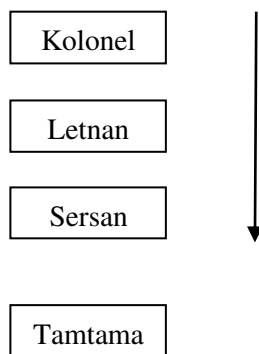


Figure 1. Hierarchy level from *Jenderal* to *Tamtama*

From the pair antonym *Jenderal* > < *Tamtama* the characteristics of non-binary are obtained, the types of hierarchical antonym with meaning relations do not cycle. So, it can be concluded that the pair of antonyms is part of the antonym which has contrasting contradictory properties.

Siang><Malam; Pagi><Sore

According to *Kamus Besar Bahasa Indonesia*, the word *siang* means (1) part of the day, that is bright (i.e. from sunrise to sunset): vision that is less alert in the daytime or when it is too bright; nyctalopia; (2) time between morning and evening (about 11:00 - 14:00); (3) it is already out in the morning or almost noon; it's gone midday or almost evening. For the word *malam*, the meaning is time after sunset until sunrise; *pagi* (1) the beginning of the day; (2) the time after sunrise until before noon, and *sore* has meaning after noon (about three o'clock until sunset).

In contextual use, the use of the words *siang*, *malam*, *pagi* and *sore* can be exemplified in the following sentence:

siang : (1) *Manusia kebanyakan beraktifitas di siang hari.*

(2) *Pada pukul sebelas sampai satu siang sebaiknya kamu tidak keluar karena panasnya menyengat.*

(3) *Kalau mau berangkat ke rumah Ari siang hari saja, sekitar pukul sebelas atau satu.*

malam : (1) *Permainan jaman dahulu biasanya dilakukan pada malam hari yakni saat bulan purnama.*

From the use of the word *siang* and *malam* in the example sentence above, there are similarities between the two words, which are both showing time in one day. What distinguishes later is the time that becomes the referent, if the *siang* (afternoon) shows at midday when there is sunlight and *malam* (night) shows the time when there is no sunshine (replaced by the moon). From these differences, it can be seen that the words *siang* and *malam* are antonyms. Apart from *siang* and *malam* there are pairs of other words that are also often used to address the time of *pagi* (morning) and *sore* (afternoon). The examples of sentences for 'pagi' and 'sore' are:

pagi : (1) *Besok pagi adalah hari yang sangat menentukan karena hari itu aku akan wawancara kerja.*

(2) *Belajar di sekolah biasanya dimulai pada pagi hari yakni pukul tujuh.*

sore : (1) *Jadwal pulang kerjaku untuk besok adalah sekitar pukul empat sore.*

The four data come from the categories of time division in a day. Antonym pair *siang*><*malam* and *pagi*><*sore* can be considered to have complementary opposition relations formed from existing components and whether there is a sun or not. The antonym pair enter into a contrast antonym because in general the two words do not conflict with meaning in absolute opposition. A contradictory relationship that marks a complementary relation, that is, if one is true then the other is wrong, it cannot be applied in this antonym. If this time is not *siang* (afternoon), then it is not always called as *malam* (evening). In Bahasa Indonesia there are also other vocabulary words besides *siang* and *malam* to show time such as *pagi* (morning), *sore* (afternoon), early morning, midnight and so on. So the nature of the contradiction of the meaning of the antonym pair *siang*><*malam* tends to contrast. This also applies to antonym pair of *pagi*><*sore*.

Based on the meaning obtained from the dictionary, it can be arranged at a time level or hierarchy in a day starting from *siang* and *malam*. Some vocabulary can be inserted in the hierarchy such as *dini hari* (early morning) and *petang* (evening). The nature of the meaningful conflict relationship formed by this group is cyclic. If illustrated in the diagram, the image obtained as follows:

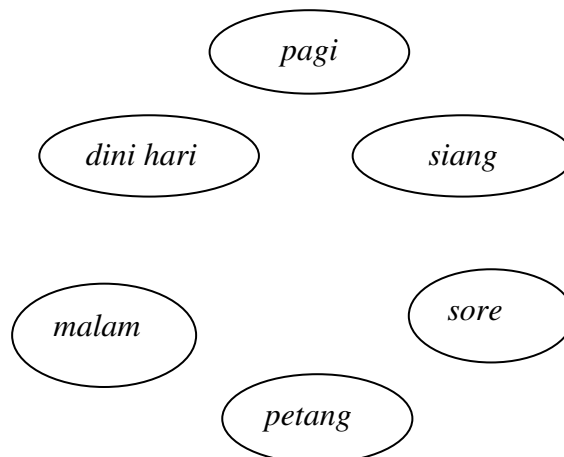


Figure 2. The cycle of time from *pagi* to *malam*

From the description above, the characters of the antonym pair *siang* > < *malam* and *pagi* > < *sore* are non-binary, and have recycled meaning relationships that are and not in absolute opposition therefore the nature of the contradictory meaning is antithesis in contrast to the type of hierarchical antimony.

Manis><Asam; Manis><Pahit; Manis><Asin

In antonyms of *manis* word(sweet), then there will appear several pairs, which can be *asam* (sour), *pahit* (bitter), *asin* (salty) or maybe even *pedas* (spicy). What makes a pair of antonyms from sweet can be more than one is that the pairs of both *asam* (sour), *pahit* (bitter) and *asin* (salty) are equally in the taste category. In the known taste category there are four main flavors namely *manis* (sweet), *asam* (sour), *asin* (salty) and *pahit* (bitter). According to KBBI the meaning of *manis* is (1) taste like sugar (2) beautiful; tiny (tt girl, thing) (3) very attractive (face, smile, words, etc.); very friendly and gentle (4) beautiful; fun. *Asam* is (1) sour like vinegar (young mango etc.) (2) not bright; sullen; sour (3) large tree trunk, small leaves, pods, and sour taste (4) sour fruit (5) a. substances that can give protons; b. substances that can form covalent bonds by accepting a pair of electrons, *asin* uses (1) tastes like salt and *pahit* (1) tastes like bile (2) do not please; troubles the heart; pathetic.

In everyday use can also be found sentences containing pairs of words from the taste category, for example:

manis : (1) *Bagi orang luar Jogja rasa Gudeg terasa sangat manis seperti kebanyakan gula.*

(2) *Ia akan dipertunangkan dengan gadis yg manis.*

(3) *Ia tidak cantik, tetapi senyumnya sangat manis.*

(4) *Lagu itu menimbulkan kenangan yang manis baginya.*

pahit: (1) *Jamu ini terasa pahit sekali.*

(2) *Pengalaman hidupku selama merantau teramat pahit.*

asam: (1) *Mangga ini terasa asam mungkin karena belum matang.*

(2) *Dari tadi pagi wajahnya asam sekali.*

(3) *Pohon asam di seberang jalan itu cukup rindang.*

(4) *Buah asam adalah bahan utama untuk permen ini.*

(5) *HCL adalah salah satu zat kimia yang bersifat asam.*

asin : (1) *Masakan kakak hari ini asin sekali, mungkin karena terlalu banyak garam.*

From the use of *manis* (sweet) above it can be obtained the notion that sweetness can refer to the sense of taste as in sentence (1) or as a word that symbolizes beauty or something pleasant. When compared to the other three tastes, it is clear that the three tastes of both bitter, sour and salty have an unpleasant meaning either as a taste or something else. If what is contested is the taste, the sweetness becomes opposition with bitter, sour, and salty. If what is contested is a life experience, sweetness is contrary to bitter, and for facial expressions, sweetness can be contrasted with said sour. So taking one of the four tastes as an antonym, the other three tastes have the same possibility as the opposition.

From the information it can be concluded that in the sense category the antonym is not binary but non-binary because the members are more than two. The meaning opposition in the taxonomy of *manis*><*asam*; *manis*>< *pahit*; *manis*><*asin* is not complementary because if not sweetness does not mean being sour because it could be a bitter or salty taste or even a mixture of some of these flavors. It is also not an opposition of gradation because the characteristic of the opposition gradation is the level that refers to the quality of the word, and there is a middle side between the pairs of words that are positioned as in hot><cold which recognize the midpoint quality of warmth. Even if there are those who think in a sense that a midpoint can be taken, namely by adding adjective markers such as somewhat or more for example to be ‘slightly salty’, ‘saltier’, ‘rather sweet’, ‘sweeter’, or ‘somewhat bitter’ it cannot show how strong the gradation is in taste.

In this taste category if the members are placed in an imaginary field, the position is not in a straight line with the antonym pair. In other words, the form is relative relations. For example, if it illustrated with vertical and horizontal lines as below

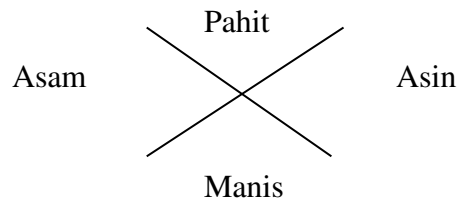


Figure 3. Taxonomy of taste

From the picture it can be concluded that the characteristics of the antonym taste are non-binary, the relationship of the meaning related to the taste also falls into the category of antonym taxonomic types that have contrasting contrast properties.

CONCLUSION

Based on the three data presented in the discussion it can be concluded that the the relation of a) *Jenderal*><*Tamtama*; b) *siang*><*malam*; *pagi*><*sore*; and c) *manis*><*asin*; *manis*><*pahit*; *manis*><*asin*; are antonym with contrasting meaning. The characteristics of these contrasting properties are:

- It is a non-binary antonym if all belonging to the relational opposition group are non-binary with more than two members where each member does not denote graded degrees of quality. Each member has the same level of meaning. As seen from the members of each pair of antonyms in more than two data.
- Contradictory members, if it is illustrated in an imaginary field, the position is not in a straight line with the pair of antonyms. In other words, the relationship formed is relative
- Relationships formed by members of the contrast antonym can be grouped as follows:

1. Cycle

Cycle relations are formed by members of relational judges that state the order of things, as in data (b) *siang*><*malam*; *pagi*><*sore*

2. Uncycle

This relation is as seen in data (a) *Jenderal*><*Tamtama*

Then it can also be understood that in the antonym, the nature of the contradiction is not only in opposition which includes complementary antonyms such as life partners who have absolute opposition antonyms gradations such as heat which have a gradation quality with warm midpoints, opposite antonyms (converses) like on the father><mother, and the opposite antonym like going up><down. In antonyms, it is also known as pairs that have contrasting traits, namely those which are non-binary and not absolute opposition but are only relative contrasts as exemplified in the data in the discussion section.

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