

Grammatical Cohesion in Moh. Sanoesi's *Siti Rayati*

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ABSTRACT

This paper was aimed at examining the grammatical cohesion in the novel of *Siti Rayati* by Moh Sanoesi. This research was descriptive qualitative, and the data were collected by using the documentation study technique and processed using direct element analysis techniques (Immediate Constituent Analysis). Based on the results of this research, two things emerge, the type of grammatical cohesion and the semantic relationship of grammatical cohesion. First, the types of grammatical cohesion include partial, substitution, ellipsis, and parallelism. Referential grammatical cohesion is divided into two, anaphoric referential patterns and cataphoric referential patterns. Substitution is anaphorical and proverbial patterns that show behavior. Among the ellipsis found were object elimination patterns, adverb elimination patterns, and subject elimination patterns. Parallelism is divided into a parallel pattern of sentence 1 and 2, a parallel pattern of sentence 4 and 5, a parallel pattern of sentence 1 and 3, a parallel pattern of sentence 2 and 3, and a parallel pattern of sentence 2 and 4. Second, the semantic relationship of grammatical cohesion includes causality with two types: reason-effect and cause-effect, comparative with the word *siga*, *kawas* and *lalandian*, paraphrastic relationship, the implicative relationship (background-inclusive and background-indications), identification relationship, additive relationship, the generalization relationship (generic-specific), and the consultative relationship (the means-results and the means-end).

Keywords: Grammatical cohesion, novel, semantic relationship.

1. INTRODUCTION

Language is an important element in human communication. Human communication requires meanings, it is language itself. Sukriyah, Sumarlam, and Djatmika (2018) mentioned that language is used to fulfill the need for expressing ideas, ideas, and goals. Ariyani, Suyanto, and Agustina (2019) stated that communication is a process of exchanging information among humans through a system of symbols, signs, or general behavior.

As a means of communication, language must be able to convey messages through the relationship of meaning between sentences. Sumarlam on (Zulaiha, 2014) in general stated that verbal communication means are divided into two types, spoken language and written language communication. As a means of communication, language must have a relatedness of meaning between the first and second sentences, second and third sentences. Therefore, it will make the sequence into a discourse. Discourse will be considered good and appropriate when it has a cohesive and coherent continuous relationship.

Cohesiveness in discourse builds external relationships while coherence builds inner relationships. In general, discourse has cohesion and coherence (Sukriyah et al., 2018). According to Sumarlam (2010), unified discourse is a discourse seen from the relationship of form and external structure that is cohesive, and it is also seen from the meaning or inner relationship that is coherent.

Research on grammatical cohesion has been carried out. Zulaiha (2014) conducted an analysis of grammatical and lexical cohesion in the *Jemini* Novel by Suparto Brata. Zulaiha's research focused on the type of grammatical cohesion between sentences in the novel. This research is research on Javanese novels. So far, there has been no research on grammatical cohesion in Sundanese novels.

Based on the explanation above, grammatical cohesion in discourse is very important. Therefore, the researcher feels the need for conducting research on grammatical cohesion in literary works, especially novels. Thus, the purpose of this study is to explain and

describe the grammatical cohesion and semantic relationships in *Siti Rayati* novel.

2. METHOD

This research is classified into qualitative research by using a descriptive method. The qualitative method was used to examine natural objects, where the researcher was the core instrument, the technique of collecting data was done by triangulation, the data analysis was inductive, and the results of this qualitative research were centered on other meanings that generalized Sugiyono (2017). This research used the descriptive method. The descriptive method was a method that aimed to find out and solve actual problems by collecting data and interpreting data Arikunto (2013). The descriptive method was used to describe paragraphs or sentences that contain data on grammatical cohesion in the novel *Siti Rayati* by Moh. Sanoesi. *Siti Rayati* novel was published in 1923 by Dachlan Bakti Publishers, Bandung. *Siti Rayati* is divided into three parts. This novel has been translated into English by Wendy Mukherjee. Ajip Rosidi said that the book written by Sanoesi not only raised the awareness of the Sundanese people but also raised the concerns of the colonial government. It is the same with *Siti Rayati* novel which really made the Sundanese people commotion Mukherjee (2006). Based on the description above, there are several reasons why the researcher chose *Siti Rayati* novel, namely (1) It has been translated into English, (2) The language used is an easy-to-understand language, and (3) The content of *Siti Rayati* novel builds Sundanese society against colonialism at that time.

The technique of collecting data was in the form of a documentation study. This technique was used to collect paragraphs that consisted of the data of grammatical cohesion in *Siti Rayati* novel. Data processing is the process of systematically searching and arranging the existing data from interviews, field notes, documentation, by organizing the data into categories, translating the process into units, drawing up the patterns, choosing which ones are important, and making conclusions (Sugiyono, 2017). The steps of processing data, as follows: (1) checking the grammatical cohesion data that has been collected, (2) creating a class of grammatical cohesion data based on the type and semantic relationship, (3) analyzing grammatical cohesion data based on grammatical semantic types and relationships, (4) describing grammatical cohesion data based on grammatical semantic types and relationships, and (5) preparing the interpretations and conclusions. Direct element analysis (Immediate Constituent Analysis) was used here. The source of the data in this research was the novel *Siti Rayati* by Moh. Sanoesi.

3. FINDINGS AND DISCUSSION

Based on the analysis and description of the grammatical cohesion data in the novel *Siti Rayati* by Moh. Sanoesi, there were 132 grammatical cohesion data. There were four types of grammatical cohesion, they were refraction, substitution, ellipsis, and parallelism. In this research, there are several things that are certainly different from previous research. In this study, the grammatical cohesion of the ellipsis has three patterns, namely the *caritaan sirnaan* pattern, the *udagan sirnaan* pattern and the *sirnaan jejer* pattern.

According to Sudaryat (2016), grammatical cohesion was a language unit used to unite discourse scenes, grammatical cohesion was divided into four, namely grammatical cohesion, substitution, ellipse, and parallelism. Referential grammatical cohesion is divided into two, namely anaphoric referential and cataphoric referential. Anaphoric referential refers to referential grammatical cohesion which refers to references that are behind (antecedents). While cataphoric referential refers to referential grammatical cohesion whose existential position is in front or before the reference (antecedent). This is appropriate with Sudaryat's theory (2016) which stated that deixis that the position was behind or before the reference was called anaphoric deixis, while that was in front of the reference was called cataphoric deixis.

3.1. Anaphoric and Cataphoric Grammatical Cohesion

In this research, there were 72 data of anaphoric grammatical cohesion, 36 data of cataphoric grammatical cohesion. An example of anaphoric grammatical cohesion is described in data (001).

(001) "Aduh ampun juragan" Si Patimah tolorojolan rék indit tina lahanan tuan, bari cipanon rambay. Baju cipruk baseuh ku kesang, tapi tibatan dilésotkeun mah, kalah beuki pageuh manéhna dicekelan. "Cicing Nyai," (pokna), "mau ka mana, jangan sieun sama juragan mah," bari teu eureun-eureun ngagalémoh nyuman. (SR/16/02)

Based on the data (001), the word *Si Patimah* and the pronoun *manéhna*. The word *Si Patimah* is part of the sentence referred to by the pronoun *manéhna*. This causes the word *Si Patimah* to become a reference (antecedent) or referent, while the pronoun *manéhna* has a function as deixis. The relationship between *Si Patimah's* reference and *manéhna* deixis belongs to referential grammatical cohesion. Because the position of the *manéhna* deixis is in front of the *Si Patimah* reference, the relationship is called anaphoric reference grammatical cohesion. The data (047) is an example of cataphoric grammatical cohesion

(047) Dina sajeroning lempang manéhna inget waé ka éta awéwé. Di pabrik ogé manéhna henteu lila, tapi tuluy balik deui ka kebon, ngajugjug ka tempat si Patimah tadi. Barang gok ka hareupeun, “Patimah!” bari manéhna ngodok saku nyokot lokét, “mau manéh dipersén sama Juragan?” (SR/13/01)

Based on the data (047), the pronoun *manéhna* and the word *Juragan*. The word *juragan* is the part of the sentence referred to by the pronoun *manéhna*. This causes the word *Juragan* to be a reference (antecedent) or referent, while the word *manéhna* is positioned as deixis. The relationship between *Juragan*'s reference and *manéhna* deixis belongs to referential grammatical cohesion. Because, the position of the *manéhna* deixis is in front of the *Juragan* reference, the relationship is called the cataphoric reference grammatical cohesion.

3.2. Substitution Grammatical Cohesion

Substitution grammatical cohesion is divided into two, namely anaphoric proverbs and proverbs that show behavior. This refers to Sudaryat's explanation (2016).

Substitution is a grammatical cohesion that is realized by changing the reference to certain words. Substitutions can be in the form of proverbs, namely words that show behavior, circumstances, things, or the discourse contents previously mentioned. So, it can be an anaphoric proverb, it can be a cataphoric proverb. In this research, there were two substitution data for anaphoric proverbs and two data for proverbs showing behavior. Below are the data that consist of substitution grammatical cohesion. the example of the anaphoric proverb can be seen in data (101).

(101) Sajaba kitu, Gan Titi ayeuna ngulik buku-buku pangajaran di sakola pikeun jadi guru téh, selang-selang anjeuna sok ngaos buku-buku séjén kaperluan umum saperti tina perkara kumaha jalan-jalanna hirup hiji bangsa, kumaha cara-carana rupa-rupana pamaréntah di Éropa atawa di én karajaan, kumaha hak-hakna rahayat jeung nu maréntah. Rahayat mardika jeung rahayat teu mardika. Nya kitu deui buku-buku babad, kacida pisan anjeunna resepna malah mindeng anjeunna ngahuleng semu nu mikiran bener henteuna buku-buku babad, sajarah tanah Jawa atawa Hindia anu geus diaos ku anjeunna, buku-buku beunang ngarang bangsa Walanda. (SR/42/01)

Based on the data (101) the phrase of *Nya kitu deui* is included in the anaphoric proverb, because it shows the sentence contents in the discourse that was previously mentioned, namely in the sentence “*Sajaba kitu, Gan Titi ayeuna ngulik buku-buku pangajaran di sakola pikeun jadi guru téh, selang-selang anjeuna sok ngaos buku-buku séjén kaperluan umum saperti tina perkara kumaha jalan-jalanna hirup hiji bangsa, kumaha cara-carana rupa-rupana pamaréntah di Éropa atawa di én karajaan, kumaha hak-hakna rahayat jeung nu maréntah. Rahayat mardika jeung rahayat teu mardika*”. The phrase of *Nya kitu deui* is the substitution from the sentence “*buku-buku*

babad, kacida pisan anjeunna resepna malah mindeng anjeunna ngahuleng semu nu mikiran bener henteuna buku-buku babad, sajarah tanah Jawa atawa Hindia anu geus diaos ku anjeunna, buku-buku beunang ngarang bangsa Walanda”.

Furthermore, the example of Proverbs that show behavior can be seen in data 014.

(014) “*Ieuh kieu ayeuna mah, Ema méré naséhat, kaharti ku Ema ogé, atuh da Ema asalna ngora. Tapi ayeuna kieu, Nyai indit isuk pagéto ka nu nyieun, ka nu boga dosa, ka bapakna budak ménta dikawin, moal enya teu daékeun, sieuneun atuh didakwa*.”

Based on the data (014), the phrase *Ieuh kieu* is included in the cataphoric proverb because it shows the behavior that was mentioned after. The phrase *Ieuh kieu* is a substitution of the sentence “*ayeuna mah, Ema méré naséhat, kaharti ku Ema ogé, atuh da Ema asalna ngora. Tapi ayeuna kieu, Nyai indit isuk pagéto ka nu nyieun, ka nu boga dosa, ka bapakna budak ménta dikawin, moal enya teu daékeun, sieuneun atuh didakwa*”.

3.3. Ellipsis Grammatical Cohesion

Ellipsis grammatical cohesion is divided into three patterns, namely, *sirnaan caritaan* pattern, *udagan sirnaan* pattern and *sirnaan jejer* pattern. Although eliminating elements of discourse is relatively free, but in this research the types or classes are given. This is appropriate with Sudaryat's opinion (2013) that the ellipsis grammatical cohesion was built by eliminating the elements of discourse that have been mentioned previously. How to remove it was relatively free, not fixed by the influence of other language elements. In this research, three data patterns were found, namely the *sirnaan caritaan* pattern, the *sirnaan udagan* pattern, and the *sirnaan Jejer* pattern. The examples are explained in the data (011), (022), and (052).

1. Sirnaan Caritaan Pattern

(011) “*Enya, tapi Mama hayang nyaho, naon sabab-sababna, pék baé caritakeun entong dihalang-halang, kapan Mama boga pamajikan ogé dijurung ku Titi*.” “*Éta Mama, Embi mah sok kacida teuing ka abdi téh, siga naker abdi téh anu teu boga indung, teu boga bapa, budak panggih cenah abdi téh*.” (SR/55/01)

In the data (011) sentence “*Éta Mama, Embi mah sok kacida teuing ka abdi téh, siga naker abdi téh anu teu boga indung, teu boga bapa, budak panggih cenah abdi téh*.” remove the predicate *sabab-sababna*, which is in the previous sentence. This makes it called ellipsis grammatical cohesion which eliminates the *caritaan* pattern.

2. Sirnaan Udagan Pattern

(022) “Naon anu karasa téh Nyai?” cék Ma Sarminah indungna, bari tarang anakna diragap, “his geuning ieu panas, geus bijil késang Nyai?” “Puguh tacan, Ma,” wangsul Patimah. (SR/17/02)

In the sentence (022) “Puguh tacan, Ma,” wangsul Patimah, remove the object *késang*, in the previous sentence. The sentence “Naon anu karasa téh Nyai?” cék Ma Sarminah indungna, bari tarang anakna diragap, “his geuning ieu panas, geus bijil késang Nyai?” Therefore, it is called ellipsis grammatical cohesion which eliminates the object pattern.

3. Sirnaan Jejer Pattern

(052) Gan Titi lumpat ka tukang nyandak télégram, pias semu nu reuwas, bari socana ngalimba, “Bu, mana Nyonya?” “Di jamban, Gan,” Wangsulna. (SR/44/02)

In the data (052), it shows that the sentence “Di jamban, Gan,” Wangsulna. *ngaleungitikeun subjék dina kalimah Gan Titi lumpat ka tukang nyandak télégram, pias semu nu reuwas, bari socana ngalimba, “Bu, mana Nyonya?”* namely the word “Nyonya”, that was in the previous sentence, therefore it is called ellipsis grammatical cohesion which eliminates the subject pattern.

3.4. Parallelism Grammatical Cohesion

The grammatical cohesion of parallelism in this research, as follow: (1) Parallel Patterns of the 1st Sentence and 2nd Sentence, (2) Parallel Patterns of the 4th Sentence and the 5th Sentence, (3) Parallel Patterns of the 1st Sentence and the 3rd sentence, (4) Parallel pattern of the 2nd sentence and the 3rd sentence, and (5) Parallel pattern of the 2nd sentence and the 4th sentence. Below are the results of the analysis and description of the parallelism pattern. The total number of the data containing parallelism is seven data paragraphs.

1. Parallel Patterns of the 1st and 2nd Sentence

(056) Henteu lila jebul awéwé opatan kaluar ti gedong, nya rupana mah jajar pasar baé, diselop jéngké, samping Jonas, baju batis bulao langit. Ngalangkang rénda kutangna katara bodas, sarta beubeur épékna ngelemeng katémbong beureum, katojo ku sorot lampu listrik ti pabrik. (SR/07/04)

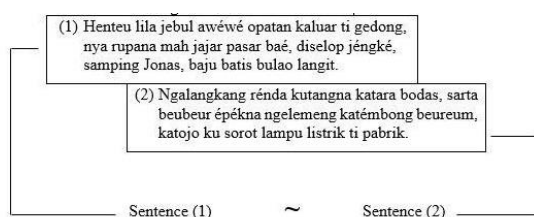


Figure 1 Parallelism pattern.

The parallelism cohesion relationship in the paragraph above, especially between the 1st and the 2nd sentences, can be seen in Figure 1.

In the data (056), the first sentence “Henteu lila jebul awéwé opatan kaluar ti gedong, nya rupana mah jajar pasar baé, diselop jéngké, samping Jonas, baju batis bulao langit” and the second sentence “Ngalangkang rénda kutangna katara bodas, sarta beubeur épékna ngelemeng katémbong beureum, katojo ku sorot lampu listrik ti pabrik” builds a sequence of equivalent sentences: “baju batis bulao langit ~ beubeur épékna ngelemeng katémbong beureum”.

2. Parallel Patterns of the 4th and 5th Sentence

In the data (040) sentence (4) “Ari teu kuli, éh kumaha atuh da butuh. Indung geus ripuh” and (5) “Bapa geus teu boga. Ya Alloh mugi-mugi Pangéran anu kawasa ngantayungan ka awak abdi” builds a sequence of equivalent sentences: “Indung geus ripuh ~ Bapa geus teu boga”.

(040) Beuki lila beuki loba paméréna si tuan sarta hate Si Patimah beuki yakin pangirana yén tuan mikaresep ka dirina. “Ya Alloh.” manéhna sasambat dina haténa, “mugi-mugi Gusti Nu Maha Suci maparinan salamet ka diri abdi anu keur sakieu diranjingna ku sétan idajil. Ari teu kuli, éh kumaha atuh da butuh. Indung geus ripuh. Bapa geus teu boga. Ya Alloh mugi-mugi Pangéran anu kawasa ngantayungan ka awak abdi.” (SR/14/03)

3. Parallel Patterns of the 1st and 3rd Sentence

(126) Tingsérédét haténa Si Patimah bari nangkarak di enggonna, ketir pabaur jeung sedih, ngadéngé gugur guguludugan, angin ngagelebug, sora batu tinggulutuk palid kabawa caah di Cipicung, walungan tukangeun imahna, sarta tingdorokdok kai raruntuh katebak angin. Éstu rarasaan manéhna mah, nya harita peuting panganggeusan téh, lebur kiamah. Peuting éta manéhna nepi ka bray beurang teu bisa mondok sakerejep-kerejep acan, dédéngéan hariwang, pikir kalaletir, haté tingsérédét pinuh ku kanalangsaan jeung kangangresan. (SR/28/03)

In the data (126) sentence (1) “Tingsérédét haténa Si Patimah bari nangkarak di enggonna, ketir pabaur jeung sedih, ngadéngé gugur guguludugan, angin ngagelebug, sora batu tinggulutuk palid kabawa caah di Cipicung, walungan tukangeun imahna, sarta tingdorokdok kai raruntuh katebak angin” and (3) “Peuting éta manéhna nepi ka bray beurang teu bisa mondok sakerejep-kerejep acan, dédéngéan hariwang, pikir kalaletir, haté tingsérédét pinuh ku kanalangsaan jeung kangangresan” builds a sequence of equivalent sentences: “Tingsérédét haténa Si Patimah bari nangkarak di enggonna, ketir pabaur jeung sedih, ngadéngé gugur guguludugan, angin ngagelebug, sora batu tinggulutuk palid kabawa caah di Cipicung ~ Tingsérédét haténa Si Patimah bari

nangkarak di enggonna, ketir pabaur jeung sedih, ngadéngé gugur guguludugan, angin ngagelebug, sora batu tinggulutuk palid kabawa caah di Cipicung”.

4. Parallel pattern of the 2nd and 3rd Sentence

(091) Papanggih jeung urang Sunda nya maké tata jeung basa Sunda, papanggih jeung Walanda nya nurutkeun tatana jeung basana, cindekna kumaha kahayangna nu dicandak nyarios. Panganggo sakapeung-kapeungeun sok nganggo anggoan Sunda, tapi da dasar salira sampayan, rap ieu pantes, rap itu lucu baé. Éstu satingkah polah téh ngan matak resep baé nu neuleu, matak kabita nu dipariksa, matak bogoh anu nénjo. (SR/44/01)

In the data (091) sentence (2) “*Panganggo sakapeung-kapeungeun sok nganggo anggoan Sunda, tapi da dasar salira sampayan, rap ieu pantes, rap itu lucu baé*” and (3) “*Éstu satingkah polah téh ngan matak resep baé nu neuleu, matak kabita nu dipariksa, matak bogoh anu nénjo*” builds a sequence of equivalent sentences: “*tapi da dasar salira sampayan, rap ieu pantes, rap itu lucu baé ~ Éstu satingkah polah téh ngan matak resep baé nu neuleu, matak kabita nu dipariksa, matak bogoh anu nénjo*”.

5. Parallel pattern of the 2nd and 4th Sentence

(078) Meneran poé Ahad, pukul satengah genep sore. Di distrik Pakemitan, bawahan Afdeeling Sukabumi, angin ngagelebug, langit angkeub, semu nu rék hujan gedé. Di jalan gedé coréngcang jelema nu leumpang. Panto-panto imah narutup, kolot budak ngarampih, karumpul saimah-imahna. Di alun-alun nu sasarina pinuh ku nu pelesir, waktu harita mah sepi pisan. (SR/36/02)

In the data (078) sentence (2) “*Di distrik Pakemitan, bawahan Afdeeling Sukabumi, angin ngagelebug, langit angkeub, semu nu rék hujan gedé*” and (4) “*Panto-panto imah narutup, kolot budak ngarampih, karumpul saimah-imahna*” builds a sequence of equivalent sentences: “*angin ngagelebug, langit angkeub, semu nu rék hujan gedé ~ Panto-panto imah narutup, kolot budak ngarampih, karumpul saimah-imahna*”.

3.5. The Causality Relationship

There are eight grammatical semantic relationships, namely causality relationships, comparative relationships, paraphrastic relationships, implicative relationships, identifying relationships, additive relationships, generalization relationships, and resultative relationships. This is appropriate with the opinion of Sudaryat (2016) that the semantic relationship between parts of the discourse is usually in the form of a mountain of ideas between certain elements in a bond of problems, which is called a meaning relationship. There are eight types of meaning relationships in discourse, namely causal relationships, comparative relationships, paraphrastic relationships, implicative relationships,

identifiable relationships, additive relationships, generalization relationships, and resultative relationships.

The relationship of causality or cause and effect can show "cause and effect" and "reason-effect". A "cause-effect" relationship describes how cause and effect occur. Meanwhile, a "reason-effect" relationship describes the reasons for the incident and how the consequences are. The causal relationships totaled 11 data paragraphs, causal relationship "cause and effect" amounted to five data, while the causal relationship "reason-effect" amounted to six data. To make it clearer, the examples of the data are described as follows.

1. The Causal Relationship of Cause and Effect

(065) Isukna manéhna henteu indit ka kebon, ngaringkuk baé di imahna, sarta ka indungna bébéja muriang. Ku sabab éta indungna ogé kapaksa henteu ka pabrik, teu iklaseun ninggalkeun Si Patimah anak nu ngan sahiji-hijina tur gering. (SR/17/01)

In the data (065), it shows that there is a cause-and-effect causality relationship. The sentence *Isukna manéhna henteu indit ka kebon, ngaringkuk baé di imahna, sarta ka indungna bébéja muriang* is the cause of the emergence of a situation, which resulted in the emergence of a new situation described in the sentence *Ku sabab éta indungna ogé kapaksa henteu ka pabrik, teu iklaseun ninggalkeun Si Patimah anak nu ngan sahiji-hijina tur gering*.

2. The Causal Relationship of Reason and Effect

(070) Kira-kira pukul satengah genep, jol Tuan Steenhart datang ngélék buku diiringkeun ku mandor besar ngajingjing kantong duit ka elos rék mayaran kuli-kulina. Tuan nyebutan ngaran hiji-hijina kuli jeung sabaraha kudu narima, sarta mandor nu mayaran. Ngaran Si Patimah nu biasa ka tukang-tukang kasebut nomer dua puluh dina bukuna, harita mah manéhna henteu ngadéngé dicalikan, singhoréng téh ayeuna mah dihaja ku Tuan Steenhart dipandeurikeun. Atuh kapaksa manéhna ngadagoan nepi ka béakna kira-kira pukul satengah dalapan peuting. (SR/21/01)

In the data (070), it shows the causal relationship of reason and effect. The sentence *Kira-kira pukul satengah genep, jol Tuan Steenhart datang ngélék buku diiringkeun ku mandor besar ngajingjing kantong duit ka elos rék mayaran kuli-kulina. Tuan nyebutan ngaran hiji-hijina kuli jeung sabaraha kudu narima, sarta mandor nu mayaran. Ngaran Si Patimah nu biasa ka tukang-tukang kasebut nomer dua puluh dina bukuna, harita mah manéhna henteu ngadéngé dicalikan, singhoréng téh ayeuna mah dihaja ku Tuan Steenhart dipandeurikeun* is the cause of the emergence of a situation, which resulted in the emergence of a new condition that is described in

the sentence “*Atuh kapaksa manéhna ngadagoan nepi ka béakna kira-kira pukul satengah dalapan peuting*”.

3.6. The Comparative Relationship

A comparative relationship or comparison shows a comparison between two or more things in an event, either explicit or implicit. The implicit comparative relationships use conjunctions such as, *kawas, jiga, jeung siga*, are called *ngumpamakeun* relationships. While the explicit comparison does not use conjunctions, it is called the *lalandian* relationship. From the research results, it was obtained five data paragraphs. the examples are described as follows.

(092) Patimah tuluy dangdan papakéan nu pangalusna dipaké dipapantes sangkan Si Tuan katarik haténa. Manéhna disamping kebat léréng, dibaju batis bodas bulao langit, biwir dihaja dibeureuman siga nu mentas nyeupah, sarta huntu ngagelem ngéngélan kapolaga, bari ngajingjing tas duit siga nu rék ka pasar, leumpang ka imahna Mandor Sastra, eék ménta dianteur supaya dipangnyaritakeun ku Tuan Steenhart, kumaha kaayaan dirina jeung naon maksudna manéhna ayeuna. (SR/30/02)

In the data (092), there is implicit comparative relationship by using the word *siga* in the sentence “*Manéhna disamping kebat léréng, dibaju batis bodas bulao langit, biwir dihaja dibeureuman siga nu mentas nyeupah, sarta huntu ngagelem ngéngélan kapolaga, bari ngajingjing tas duit siga nu rék ka pasar, leumpang ka imahna Mandor Sastra, rék ménta dianteur supaya dipangnyaritakeun ku Tuan Steenhart, kumaha kaayaan dirina jeung naon maksudna manéhna ayeuna*”. A clause sequence “*Manéhna disamping kebat léréng, dibaju batis bodas bulao langit, biwir dihaja dibeureuman siga nu mentas nyeupah, sarta huntu ngagelem ngéngélan kapolaga, bari ngajingjing tas duit*” is clause element that is compared, meanwhile a clause sequence “*siga nu rék ka pasar, leumpang ka imahna Mandor Sastra, rék ménta dianteur supaya dipangnyaritakeun ku Tuan Steenhart, kumaha kaayaan dirina jeung naon maksudna manéhna ayeuna* is comparative element”.

3.7. The Paraphrastic Relationship

The paraphrastic relationship shows that one part of the discourse explains the content of the discourse in another way, it usually uses a longer language. From the research results, there are 29 data paragraphs of semantic relationships that contain paraphrastic relationships. the example is explained as follows.

(042) Bulan April, poé Saptu, kira-kira pukul lima sore, rabul awéwé-lalaki, kolot-budak ka palasar kontrakan Ragasirna. Ngabalanjakeun duitna, duit ladang késangna buburuh di éta kontrakan. Beuki ka sareupnakeun beuki jul-jol jelema daratang, sarta ayeuna mah lain bujang-bujangna atawa kulina di éta kontrakan baé, tapi ogé ti kontrakan-kontrakan jeung ti

lembur-lembur séjén anu deukeut ka kontrakan Ragasirna, daratang maruru lalajo wayang golék, anu heuleut saminggu dihaja diayakeun di pasar ku kawasana éta kontrakan. (SR/07/01)

In the data (042), it shows that there is paraphrastic relationship which it shows the discourse in another way. It is seen in the sentence (1) “*Bulan April, poé Saptu, kira-kira pukul lima sore, rabul awéwé-lalaki, kolot-budak ka palasar kontrakan Ragasirna*”. That is explained by the sentence (2) “*Ngabalanjakeun duitna, duit ladang késangna buburuh di éta kontrakan*” and the sentence (3) “*Beuki ka sareupnakeun beuki jul-jol jelema daratang, sarta ayeuna mah lain bujang-bujangna atawa kulina di éta kontrakan baé, tapi ogé ti kontrakan-kontrakan jeung ti lembur-lembur séjén anu deukeut ka kontrakan Ragasirna, daratang maruru lalajo wayang golék, anu heuleut saminggu dihaja diayakeun di pasar ku kawasana éta kontrakan*”.

3.8. The Implicative Relationship

Implicative relationships show that one part of the discourse confirms or becomes the basis for conclusions from the contents of another part of the discourse. The implicative that shows its involvement in the relationship of one part of the discourse to another part of the discourse is called the background-inclusive relationship, while the one that shows evidence to make a conclusion is the background-conclusion relationship. The implicative relationship in this research contains 15 data paragraphs, while the background-inclusive relationship consists of seven data, while the background-conclusion relationship consists of eight data. The examples are described in data (060) and (132).

1. Implicative Relationship of Background-inclusive

(060) Imah ku tina angin gedé-gedéna, inggeung rerekotan. Éstu jempling peuting éta mah teu kadengé budak ceurik-ceurik acan. Di gedong Tuan Kawasa anu biasa ngagebray caang ku lampu listrik, peuting harita mah canéom baé poék, ngan listrik di pabrik anu raang baé téh teu dipareuman, guwang-gawing katebak angin. (SR/28/02)

In the data (060), it shows that there is an implicative relationship in the form of a background-inclusive relationship. It can be seen in the sentence “*Imah ku tina angin gedé-gedéna, inggeung rerekotan. Éstu jempling peuting éta mah teu kadengé budak ceurik-ceurik acan*” that shows the background, while in the sentence “*Di gedong Tuan Kawasa anu biasa ngagebray caang ku lampu listrik, peuting harita mah canéom baé poék, ngan listrik di pabrik anu raang baé téh teu dipareuman, guwang-gawing katebak angin*” shows the inclusion.

2. Implicative Relationship of Background-conclusion

(132) Urang Sunda dicandak sasauran basa Sunda, urang Jawa dicandak sasauran basa Jawa, péndékna tuan jeung nyonya nurutkeun baé kumaha dibawa ngomong ku urang anu datang. Keur mah atuh basana beunang disebutkeun sa-Hindia anjeuna mah uninga, turug-turug adat-istiadatna bangsa Pribumi apal pisan. Ku lantaran anjeunna kagungan sipat jeung budi anu sakitu luhurna, atuh dipibapa jeung dipikolot téh lain ku bangsa pribumi baé, tapi ogé jadi kapercayaan jeung panarosan bangsa anjeunna. (SR/41/03)

In the data (132), it shows that there is implicative relationship that is in the form of background-conclusion relationship. It can be seen from the sentence *“Urang Sunda dicandak sasauran basa Sunda, urang Jawa dicandak sasauran basa Jawa, péndékna tuan jeung nyonya nurutkeun baé kumaha dibawa ngomong ku urang anu datang. Keur mah atuh basana beunang disebutkeun sa-Hindia anjeuna mah uninga, turug-turug adat-istiadatna bangsa Pribumi apal pisan”*, it shows the background that is being the basis of the conclusion. While the sentence *“Kulantaran anjeunna kagungan sipat jeung budi anu sakitu luhurna, atuh dipibapa jeung dipikolot téh lain ku bangsa pribumi baé, tapi ogé jadi kapercayaan jeung panarosan bangsa anjeunna”*, shows the conclusion.

3.9. The Identifying Relationship

Identifying relationships shows that the relationship of meaning among the parts of the discourse can be found based on knowledge and experience. there are 15 data paragraphs in this research. These are the examples of Identifying relationships.

(006) “Ari abdi mah Mama, itung-itung milih milih rabi, mindah-mindah rasa baé, sugan ayeuna abdi ngeunah gaduh damel, da geuning abdi kaétang teu gaduh damel ogé, ngan saukur ngawulaan Mama sareng Embi, hate ngan juwet baé, teu aya pisan kasenangan karasana téh. Atuh henteu ngeunah baé ayeuna dina gaduh padamelan kuli, nya teu aya pamenganana masing énjing pagéto ogé abdi kaluar tina ieu padamelan da henteu téken kontrak ieu.” (SR/56/01)

In the data (006), it shows the identifying relationship. In the sentence *“Ari abdi mah Mama, itung-itung milih milih rabi, mindah-mindah rasa baé, sugan ayeuna abdi ngeunah gaduh damel, da geuning abdi kaétang teu gaduh damel ogé, ngan saukur ngawulaan Mama sareng Embi, hate ngan juwet baé, teu aya pisan kasenangan karasana téh”* and *“Atuh henteu ngeunah baé ayeuna dina gaduh padamelan kuli, nya teu aya pamenganana masing énjing pagéto ogé abdi kaluar tina ieu padamelan da henteu téken kontrak ieu.”* It is one opinion from the Gan Titi figure, that is based on his knowledge and experience in work.

3.10. The Additive/Additional Relationship

Additive or additional relationships show a combination of two events, whether related at the same time or not. Usually, the additive relationship shows a coordinating relationship. From the research results, there are 47 data paragraphs of semantic relationships that contain additive relationships. These are samples of Additive/Additional relationship.

(036) Babu tukang nyeuseuh di Tuan van der Goud ayeuna dicandak ngalih ku Gan Titi, sarta dibayar saperti baréto. Salakina ogé ayeuna mah meutingna sok di bumi anjeunna baé ngabaturan. Anakna awéwé, si Nani unggal poé mawa rantang nganteuran Gan Titi ka kantor, kabeneran bumina téh teu jauh ti tempat padamelanana, méh pahareup-hareup, ngan kahalangan ku Ciliwung baé. Kacida pisan éta budak dipikanyaah ku Gan Titi. Sagala kaperluanana jeung kahayangna ku anjeunna dipanggaleuhkeun, malah nu teu nyaho mah ku tina éta budak diasih-asihna, turug-turug kulitna beresih, rupana teu béda jeung indungna boga rupa hadé, nyarangkana téh nu teu nyaho mah raina Gan Titi baé. (SR/60/03)

In the data (036), it shows that there is additive relationship in the form of relationship or combination of two events, both at the same time or not. It can be seen in *“Babu tukang nyeuseuh di Tuan van der Goud ayeuna dicandak ngalih ku Gan Titi, sarta dibayar saperti baréto. Salakina ogé ayeuna mah meutingna sok di bumi anjeunna baé ngabaturan. Anakna awéwé, si Nani unggal poé mawa rantang nganteuran Gan Titi ka kantor, kabeneran bumina téh teu jauh ti tempat padamelanana, méh pahareup-hareup, ngan kahalangan ku Ciliwung baé. Gan Titi ka kantor, kabeneran bumina téh teu jauh ti tempat padamelanana, méh pahareup-hareup, ngan kahalangan ku Ciliwung baé”* followed by *“Kacida pisan éta budak dipikanyaah ku Gan Titi. Sagala kaperluanana jeung kahayangna ku anjeunna dipanggaleuhkeun, malah nu teu nyaho mah ku tina éta budak diasih-asihna, turug-turug kulitna beresih, rupana teu béda jeung indungna boga rupa hadé, nyarangkana téh nu teu nyaho mah raina Gan Titi baé”*.

3.11. The Generalization Relationship

The generalization relationship shows the relationship among parts of the discourse from general to specific or from specific to general. The generalization relationship from general to specific is called a generic-specific relationship, while from specific to general it is called a specific-generic relationship. This research found one generic-specific relationship data. These are examples of the generalization relationship.

(035) Ayeuna selang-selang tina padamelan, Gan Titi teu eureun-eureun neruskeun pangajaranana. Ngulik buku-buku babad, buku-buku tina perkara peregerakan-pergerakan politik, buku-buku kaperluan umum, anu ti baréto salawasna

dipikaresep ku anjeunna. Malah ayeuna mah ditambahan sok ngaos surat-surat kabar Malayu pangirim ti kenalanana ti Semarang, batur sakola anjeunna keur waktu di sakola HBS, nu ayeuna jadi jurnalis. (SR/61/01)

In the data (035), it shows that there is generic-specific relationship. In the sentence “*Ayeuna selang-selang tina padamelan, Gan Titi teu eureun-eureun neruskeun pangajaranana*” (generic) and the sentence “*Ngulik buku-buku babad, buku-buku tina perkara peregerakan-pergerakan politik, buku-buku kaperluan umum, anu ti baréto salawasna dipikaresep ku anjeunna*” (specific).

3.12. The Resultative Relationship

The resultative relationship shows that the relationship among parts of the discourse shows the results, based on means or *sarat*. The resultative relationship that is based on the means is called the means-result relationship, the one that is based on the *sarat* is called the *sarat*-result relationship, which is based on the result and the goal and which is also distant, it is called an *anékxi*-result relationship. there are three data of resultative relationship. There are two data of the means-result relationship, while the means-end relationship has one data.

1. The Means-result Resultative Relationship

The resultative relationship based on the means is called the means-result relationship. The example is below

(003) “Ah Juragan mah réa saur baé, témpoan baé abdi deukeutna saminggu jauhna dua minggu. Upami abdi teu datang jeung nu...” di dieu si Jaya ngomongna eureun sakeudeung, “lah péndékna mah entong diampihan deui ngaran Si Jaya téh. Keur naon abdi mimilu jeung Juragan ti kikirik nepi ka jadi anjing, keun pagéto abdi indit.” (SR/10/01)

In the data (003), it shows that there is a means-result resultative relationship. The sentence “*Ah Juragan mah réa saur baé, témpoan baé*” is the means. While the sentence *Upami abdi teu datang jeung nu...*” di dieu si Jaya ngomongna eureun sakeudeung, “*lah péndékna mah entong diampihan deui ngaran Si Jaya téh. Keur naon abdi mimilu jeung Juragan ti kikirik nepi ka jadi anjing, keun pagéto abdi indit*” is the result.

2. The Means-end resultative relationship

The resultative relationship based on the intended result is called the means-end relationship. The examples are below.

(029) “Alah maké éra, éta meureun bangsa kulit bo-d-a-s, naha Nyai maké éra, komo deui jaman ayeuna mah geus ilahar, Nyai! Lamun kitu ngan Nyai baé sorangan nya pantes baé éra. Leuwih hadé datang ayeuna mah terus terang ka nu boga dosa ka bapana

budak, masing lain bangsana ogé, piraku teu karunyaen. Anggur beuki sieuneun bangsa kitu mah, sabab bangsa sopan, neyekel kahormatan.” (SR/27/01)

In the data (029), it shows that there is the means-end resultative relationship. The sentence “*Alah maké éra, éta meureun bangsa kulit bo-d-a-s, naha Nyai maké éra, komo deui jaman ayeuna mah geus ilahar, Nyai!*”. While the sentence “*Lamun kitu ngan Nyai baé sorangan nya pantes baé éra. Leuwih hadé datang ayeuna mah terus terang ka nu boga dosa ka bapana budak, masing lain bangsana ogé, piraku teu karunyaen. Anggur beuki sieuneun bangsa kitu mah, sabab bangsa sopan, neyekel kahormatan.*” is the goal.

4. CONCLUSION

Based on the results of the cohesion analysis of the novel *Siti Rayati*, there are several types of grammatical cohesion, they are referential, substitution, ellipsis, and parallelism. Referential grammatical cohesion is divided into two, namely anaphoric referential and cataphoric referential. There are two substitutional grammatical cohesion, namely anaphoric proverb and proverb that shows behaviour. ellipsis grammatical cohesion has three patterns, namely the *sirnaan caritaan* pattern, the *udagan sirnaan* pattern and the *sirnaan jejer* pattern. The grammatical cohesion of parallelism in this research, there are five patterns, namely the parallel pattern of the 1st and 2nd sentences, the parallel pattern of the 4th and 5th sentences, the parallel patterns of the 1st and 3rd sentences, the parallel pattern of the 2nd and 3rd sentences, and the parallel pattern of the 2nd and 4th sentences.

In addition, in this research, there are eight types of semantic relationships of grammatical cohesion in discourse, namely causality relationships, comparative relationships, paraphrastic relationships, implicative relationships, identifying relationships, additive relationships, generalization relationships, and resultative relationships. In this research, the relationship of causality is divided into two, namely cause-effect and reason-effect. The comparative relationship that exists is by using the words *siga*, *kawas*, and *lalandian*. There is an implicative relationship that is divided into two, namely the background-inclusive relationship and the background-*kacindekan* relationship. The generalization relationship that exists in this study is the generic-specific generalization relationship. And, the resultative relationship that exists is the resultative means-result relationship.

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