



Lexeme Definition Model of Inner Attitude in Term of Sadness Meaning in Indonesian Based on Meaning Components

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Abstract. Lexeme definition of the same or adjacent meaning in the Indonesian dictionary has not shown any difference, so there is still overlap. This study proposes to find out a lexeme definition model for inner attitude in terms of sadness meaning in Indonesian. This study uses descriptive qualitative methods. The research data are attitudinal lexemes of sadness meaning sourced from eight Indonesian dictionaries. The result study shows that (1) there are twelve attitudinal lexemes of sadness meaning, namely *sedih* ‘sad’, *risau* ‘worry’, *pilu* ‘heartbroken’, *gundah* ‘upset’, *iba* ‘pity’, *sayu* ‘wistful’, *rawan* ‘vulnerable’, *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, *trenyuh* ‘teary’, and *nestapa* ‘misery’; (2) the lexical configuration showing a relationship in the form of (a) hyponymy hierarchy (*sedih* ‘sad’ as a hypernym of *risau* ‘worried’, *pilu* ‘heartbroken’, *gundah* ‘upset’, *iba* ‘pity’, *sayu* ‘wistful’, *rawan* ‘vulnerable’, *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, *trenyuh* ‘teary’, and *nestapa* ‘misery’; *iba* ‘pity’ as a hypernym of *pilu* ‘heartbroken’, *sayu* ‘wistful’, *trenyuh* ‘teary’) and (b) synonymy hierarchy (partial-synonymy: *pilu* ‘heartbroken’, *sayu* ‘wistful’, *trenyuh* ‘teary’; *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, *duka* ‘sorrowful’; *gundah* ‘upset’, *risau* ‘worry’, *rawan* ‘vulnerable’ and near-synonymy: *pilu* ‘heartbroken’ and *sayu* ‘wistful’; *lara* ‘pain’ and *nestapa* ‘sorrow’; *gundah* ‘upset’ and *risau* ‘worry’); and (3) the lexeme definition model is determined by semantic meaning of each lexeme which refers to (1) the meaning component marked by {+} or {±}, (2) type, (3) actor and goal, (4) effect, and (4) cause of the lexemes occurrence.

Keywords: inner attitude · meaning component · lexical relation · hyponym

1 Introduction

Indonesia as the second largest language laboratory in the world after Papua New Guinea (Spolsky, 2004, p. 174) shall protect and document language vocabularies through a comprehensive and quality dictionary compilation. Ideally, the compiled dictionary shows

the comprehensiveness and systemic meaning relationship in the same or adjacent term. By the way, the relationship meaning of hyponymy, synonymy, and meronymy will not be mixed-up (Kackson, 2002:20–21). The dictionary users will find the word differences whose the meaning are adjacent easily.

Etymologically, inner attitude comes from Latin (1983) *aptitude* (*aptitude*) and is related to the English lexicon *attitudinal* (*attitude* + *inal*), means ‘*relating of personal attitudes or feeling*’ (Webster, 2003:93). Inner attitude is closely related to belief and feeling attached to certain objects and the tendency to act towards the objects in certain ways (Calhoun & Acocella, 1990, p. 15). In syntactic behavior, inner attitude lexeme in adjective group that is close to verb. As adjective, the lexeme can express the various levels of quality and comparison. Meanwhile, adjective can play role as verb where it is followed by prepositions, such as *akan* ‘will’, *pada* ‘at’, *terhadap* ‘toward’, and *tentang* ‘about’. Inner attitude lexeme is included verbs (source) and adjective referring to human feeling and mood (Alwi et al., 2003, pp. 175–176).

To know the inner attitude lexeme of sadness, dictionary becomes the main basis either containing Indonesian vocabulary or describing definition meaning and its example. The definition of inner attitude lexeme in Indonesian dictionary is not yet systematic and comprehensive, so it is difficult to find the difference. There is an impression that the diagnostic meaning which differs the lexemes are difficult to trace, so the reader is faced to a circle of the same meaning (Zabadi, 2021, pp. 1–2). In its use, lexemes which were originally have adjacent meaning may have different meanings. For instance, the lexemes of *pilu* ‘heartbroken’, *duka* ‘sorrowful’, and *lara* ‘pain’ seem to be absolute synonyms because the three have the same meaning of *sadness*. The three lexemes definition are still in a circle and do not show their clear lexical relations, so they do not provide a complete description. In fact, when it is more observed through the meaning component analysis, the three lexemes are not closely identical or synonym because the three have diagnostic meaning as differentiators. The lexeme of *pilu* ‘heartbroken’ refers to a compassion feeling experienced by someone, carried out by oneself or others, have a negative impact on oneself and others, usually occurs when seeing someone (family, lover, or colleague) suffers, seeing other people suffer, very sad, and moved. The lexeme of *duka* ‘sorrowful’ relates to sadness feeling that a person experienced, has a negative effect on oneself and others, usually occurs because of seeing others suffer. Meanwhile, the lexeme of *lara* ‘pain’ relates to the feeling of sadness experienced by someone, done by oneself or others, usually occurs because they feel very difficult, very sad and moved. To find out the similarity and the difference, the meaning component analysis which is part of semantic lexical becomes one of the most important and most needed in theoretical linguistic, thus the study of the meaning of language units and its structure occupies one of the main places in modern linguistic study. Language meaning is explained by its differences because the formation of different language sides is determined by the language lexical and semantic system as result of reflecting social objective reality (Deeney, 2020).

Research related to inner attitude was carried out by Zabadi (2020), which was about the lexical configuration of inner attitude in term meaning of ‘anger’ in Indonesian. His study result showed that there are two types of lexical relationship: (1) top-down hierarchical relationship, that is in one domain of meaning, there are lexeme that functions as

hyperonym and some function as hyponyms, for example, lexeme of *marah*¹ ‘angry’ with lexemes of *dongkol* ‘cranky’, *jengkel* ‘annoy’, *sebal* ‘resentful’, *kesal* ‘annoyed’, *gondok* ‘goiter’ and lexeme of *marah*² ‘angry’² with lexemes of *kalap* ‘mad’, *berang* ‘angry’, *bengis* ‘violent’; and (2) parallel relationship, that is in term of relationship meaning between the parallel or equal lexemes, for example, lexemes of *jengkel* ‘annoyance’ and *mangkel* ‘mangkel’. Oktami (2019) studied the synonym meaning nuances of adjective inner attitude in Indonesian. She found pairs of adjective synonym inner attitude nuanced meaning from 55 adjective pairs which were thought as synonymous. Most of the meaning synonym pairs have different meaning nuances in cognitive meaning and in emotive meaning they have small number of meaning nuances. Yanti dan Zabadi (2017) in their research about semantic meaning of inner attitude lexeme in term of happiness from lexical relation found 14 inner attitude lexemes. The fourteen lexical relationship lexemes are hypophonic and synonymic relationships. There is no synonym relationship that is absolute or fully synonym, but closed up and partial.

Meanwhile, other studies in line with the entries’ definition are carried out by Sukyadi (2006) and Puspita and Sutami (2020). Both studies are related to inner attitude lexemes definition, but do not make the inner attitude lexeme as its object. Sukyadi (2006) found that the abstract concept definition of *marah* ‘angry’ and *benci* ‘hate’ are related to event and abstract concepts definition or event that triggers the rise of concept which is very essential. Physiological and ‘psychological prototypes’ occur in the concept of *marah* ‘angry’, while psychological prototype only occur in the concept of *benci* ‘hate’. Therefore, there are similarity of family in both cognitive models, not in their prototype attribution. In the research of Puspita and Sutami (2020), their research related to the object and complement definitions using Indonesian Big Dictionary as a resource. The research result showed that the object and complement definitions in Indonesian Big Dictionary still overlap. In fact, there are differences between object and complement in the development of Indonesian and linguistic theory. Therefore, the boundaries of lexemes definition must be clear, so that the overlap understanding can be reduced.

This research focuses on the model of inner attitude lexeme definition in term of *kesedihan* ‘sadness’ through meaning analysis of each lexeme. By the analysis, it is found the similarity and the difference meaning of lexemes, so that they clearly show the lexical relationship between the lexemes. The benefits of this research is not only for the dictionary compilers and users, but also for language teaching. For the dictionary compilers and users, the model can be used as a reference in defining the adjacent lexemes, while for the Indonesian teachers, it can be used as teaching materials, particularly in semantic courses.

2 Method

In this study, a qualitative method was used by applying content analysis. Mayring (2014, pp. 3–4) mentioned that content analysis is the right method to find out a specific conclusion in text study in term of semantics.

Research data are inner attitude lexemes in term of *kesedihan* ‘sadness’ meaning in Indonesian. Data were found from eight Indonesian dictionaries, namely (1) Big Indonesian Dictionary: 5th Edition in 2017 by Dictionary Compiler Team from Center

of Language Development; (2) Big Indonesian Dictionary: 3th Edition in 2003 by Dictionary Compiler Team from Center of Language; (3) General Indonesian Dictionary in 1994 by J. S. Badudu and Sutan Muhammad Zein; (4) Contemporary Indonesian Dictionary in 1991 by Peter Salim dan Yenny Salim; (5) Big Indonesian Dictionary in 1998 by Dictionary Compiler Team from Center of Language Development; (6) Modern Indonesian Dictionary in 1960; (7) General Indonesian Dictionary in 1954 by W. J. S. Poerwadarminta; and (8) *Kitab Arti Logat Melajoe* ‘Malay Slang Meaning Book’ in 1942 by E. St. Harahap.

Technique of data analysis refers to Mayring (2014) and Miles dan Huberman (2007) with content analysis in semantic study, which were developed based on needs, namely: (1) deep the concept and understanding of related research through library research; (2) sort and classify the lexemes data of inner attitude that have been collected through identification; (3) analyze the meaning component of each lexemes; (4) find the similarities and differences meaning of lexemes; (5) find the lexical configuration between inner attitude lexemes; and (6) determine inner attitude lexemes’ definition model.

3 Result and Discussion

The research result found twelve inner attitude lexemes in term of *kesedihan* ‘sadness’ meaning, namely *sedih* ‘sad’, *risau* ‘worry’, *pilu* ‘heartbroken’, *gundah* ‘upset’, *iba* ‘pity’, *sayu* ‘wistful’, *rawan* ‘vulnerable’, *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, *trenyuh* ‘teary’, and *nestapa* ‘misery’.

3.1 Component Meaning, Shared Meaning, and Diagnostic Meaning

Component Meaning, Shared Meaning, and Diagnostic Meaning (differences) were obtained through component meaning analysis with each lexeme definition. For the reason, there are three groups that must be considered, namely (1) shared meaning component, functions to determine the form and boundaries meaning; (2) diagnostic meaning component, functions to distinguish lexemes; and (3) supplement meaning component, functions to see the expansion meaning of lexemes. (Zabadi, 2021) According to Ekman (2004), there are four main points to distinguish lexemes which are related to emotion. The four are (1) types of inner attitude, (2) actor and goal of the rise of inner attitude, (3) result of the rise of inner attitude lexeme, and (4) cause of the rise of inner attitude lexeme.

The marking of meaning component in this research refers to the view of Palmer (1981, pp. 111–112) who said that the characteristics of meaning component analysis is in the meaning components application in the form of binary opposition. The meaning contrast between lexemes are marked by symbol (+) to sign the owned meaning components; symbol (–) to sign that is not owned by a lexeme; and symbol (±) to sign that is owned and not owned meaning components. Based on this thought, it is found the lexemes meaning component of inner attitude in term of *kesedihan* ‘sadness’ meaning as well as stated in Table 1.

The Table 1 shows that to find shared and diagnostic meanings, there four main analysis, namely (1) types of inner attitude, (2) actors and goals, (3) effects (oneself

Table 2. Shared and Diagnostic Meanings of the Lexemes of *iba* ‘pity’, *pilu* ‘heartbroken’, *trenyuh* ‘teary’, and *sayu* ‘wistful’

<i>Iba</i> ‘pity’	<i>Pilu</i> ‘heartbroken’	<i>Trenyuh</i> ‘teary’	<i>Sayu</i> ‘wistful’
+negative inner attitude	+negative inner attitude	+negative inner attitude	+negative inner attitude
+done and addressed to others	+done and addressed to others	+done and addressed to others	+done and addressed to others
+negative effect to oneself	+negative effect to oneself	+negative effect to oneself	+negative effect to oneself
+positive effect to other	+positive effect to other	+positive effect to other	+positive effect to other
+very sad	+very sad	+very sad	+very sad
+pity cause of being miserable	+pity cause of being miserable	+touched with sad	+very sad
+worry persistently	+worry persistently		

and the other), and (4) causes. Based on analysis, the inner attitude lexemes in term of *kedihan* ‘sadness’ meaning can also be categorized into four, namely (1) lexemes of *iba* ‘pity’, *pilu* ‘heartbroken’, *trenyuh* ‘teary’, and *sayu* ‘wistful’; (2) lexemes of *gundah* ‘upset’ and *risau* ‘worry’; (3) lexemes of *duka* ‘sorrowful’, *lara* ‘pain’, *nestapa* ‘misery’, and *masygul* ‘masygul’; and (4) lexeme of *rawan* ‘vulnerable’ (Table 2).

Lexeme of *iba* ‘pity’ has meaning that is included in *pilu* ‘heartbroken’, *trenyuh* ‘teary’, and *sayu* ‘wistful’. The shared meaning of the lexeme can be seen on {+TYPES OF NEGATIVE INNER ATTITUDE, +DONE AND ADDRESSED TO OTHER, +NEGATIVE EFFECT TO ONESELF, +POSITIVE EFFECT TO OTHER, +VERY SAD}. Lexeme of *pilu* ‘heartbroken’ has a particular characteristic through meaning component {+PITY CAUSE OF BEING MISERABLE, +WORRY PERSISTENTLY}. Lexeme of *trenyuh* ‘teary’ has a particular characteristic through meaning component {+TOUCHED WITH SAD}. Lexeme of *sayu* ‘wistful’ does not have a special meaning that can distinguish it from the lexemes of *pilu* ‘heartbroken’, *trenyuh* ‘teary’.

The three lexemes cannot be interchanged of places in the same sentence because each has a special meaning that can distinguish them as in the following example.

(1a) *Anak itu masih memiliki keluarga yang berada. Namun, ia tidak pernah dibantu. Semua warga desa trenyuh melihat perjuangan anak itu agar dapat terus sekolah.*

‘The child still has a wealthy family. However, he was never helped. All people in the village were **teary** to see the child’s struggle to continue his education.’

(1b) * *Anak itu masih memiliki keluarga yang berada. Namun, ia tidak pernah dibantu. Semua warga desa pilu melihat perjuangan anak itu agar dapat terus sekolah.*

‘The child still has a wealthy family. However, he was never helped. All people in the village were **heartbroken** to see the child’s struggle to continue his education.’

Table 3. Shared and Diagnostic Meanings of the Lexemes of *lara* ‘pain’, *nestapa* ‘misery’, *masygul* ‘masygul’, and *duka* ‘sorrowful’

<i>Lara</i> ‘Pain’	<i>Nestapa</i> ‘Misery’	<i>Masygul</i> ‘Masygul’	<i>Duka</i> ‘Sorrowful’
+negative inner attitude	+negative inner attitude	+negative inner attitude	+negative inner attitude
+done and addressed to other	+done and addressed to other	+done and addressed to other	+done and addressed to other
+negative effect to oneself	+negative effect to oneself	+negative effect to oneself	+negative effect to oneself
+positive effects to other	+positive effects to other	+positive effects to other	+positive effects to other
+very difficult	+very difficult	+trouble heart due to some causes	+raising a difficult feeling, very difficult
+very sad	+very sad		+very poor

- (1c) * *Anak itu masih memiliki keluarga yang berada. Namun, ia tidak pernah dibantu. Semua warga desa sayu melihat perjuangan anak itu agar dapat terus sekolah.*

‘The child still has a wealthy family. However, he was never helped. All people in the villager were **wistful** to see the child’s struggle to continue his education.’

To express the sadness feeling experienced by the people of the village when they see the child’s struggle, the three lexemes cannot interchange semantically, even though they are syntactically acceptable. Lexeme of *trenyuh* ‘teary’ tends to feel sad experienced by someone because of seeing other people’s suffering, usually followed by emotion feeling, like teary felt while seeing an accident that harms a family. Lexeme of *pilu* ‘heartbroken’ tends to feel sad experienced by someone because of hearing a bad news, like broken heart while hearing a child’s struggle to his life survival when goes by waves. Lexeme of *sayu* ‘wistful’ tends to feel sad experienced by someone because of seeing or hearing the other people’s suffering or crying.

The second group consists of *lara* ‘pain’, *nestapa* ‘misery’, *masygul* ‘masygul’, and *duka* ‘sorrowful’. To distinguish them, they can be seen on the Table 3 of shared and diagnostic meanings as follows.

In addition to have shared meaning, lexemes of *lara* ‘pain’, *nestapa* ‘misery’, *masygul* ‘masygul’, and *duka* ‘sorrowful’ which are in the same group, they also have different meaning. The four lexemes have the shared meaning components {+NEGATIVE INNER ATTITUDE, +DONE AND ADDRESSED TO OTHER, +NEGATIVE EFFECT TO ONESELF, +POSITIVE EFFECTS TO OTHER}. Based on the cause of occurrence, the lexemes of *lara* ‘pain’ and *nestapa* ‘misery’ have shared meaning component {+VERY SAD, +VERY DIFFICULT}. It seems that the sadness gradation is higher than the lexeme of *masygul* ‘masygul’. The both lexemes do not have diagnostic meaning which can distinguish them. Meanwhile, the lexeme of *masygul* ‘masygul’ has different meaning through meaning component {+TROUBLE HEART DUE TO SOME CAUSES}. The lexeme of *duka* ‘sorrowful’ has a special

meaning through meaning component {+RAISING A DIFFICULT FEELING, VERY POOR}. Therefore, it appears that the highest sadness gradation is on the lexeme of *duka* 'sorrowful'.

The four lexemes cannot be interchanged of places if they are substituted in a sentence, as shown in the following example sentence.

- (2a) *Perasaan duka kembali muncul bila melihat orang tertimpa kemalangan. Tapi, celakanya, sifatnya ini justru sering dimanfaatkan orang lain.*
 'Feeling of **sorrowful** re-arise when seeing someone in misfortune. But, unfortunately, it is often used by other people.
- (2b) **Perasaan lara kembali muncul bila melihat orang tertimpa kemalangan. Tapi, celakanya, sifatnya ini justru sering dimanfaatkan orang lain.*
 'Feeling of **pain** re-arise when seeing someone in misfortune. But, unfortunately, it is often used by other people.
- (2c) **Perasaan nestapa kembali muncul bila melihat orang tertimpa kemalangan. Tapi, celakanya, sifatnya ini justru sering dimanfaatkan orang lain.*
 'Feeling of **misery** re-arise when seeing someone in misfortune. But, unfortunately, it is often used by other people.
- (2d) **Perasaan masygul kembali muncul bila melihat orang tertimpa kemalangan. Tapi, celakanya, sifatnya ini justru sering dimanfaatkan orang lain.*
 'Feeling of **masygul** re-arise when seeing someone in misfortune. But, unfortunately, it is often used by other people.

Sentence (2a) can be accepted and understood, either syntactically or semantically'. If lexem of *duka* 'sorrowful' is substituted by lexeme of *lara* 'pain' (2b) and *nestapa* 'misery' (2c), the sentence is still accepted, even though seems to be different in nuance meaning. However, if the lexeme of *duka* 'sorrowful' is substituted with a synonym of *masygul* 'masygul' (2d) and *duka* 'sorrowful', the sentence becomes unacceptable, especially in semantics field. The lexeme of *duka* 'sorrowful' has a closer relationship with the lexemes of *lara* 'pain' and *nestapa* 'misery' rather than the lexeme of *masygul* 'masygul'. In Indonesian, the lexeme of *duka* 'sorrowful' is only a collocation (a traditional pair words) with *duka nestapa* 'misery sorrowful' or with *duka lara* 'painly misery' which means 'really very sad' (KBBI, 2003:278). However, the both have different nuance meaning. Lexeme of *duka* 'sorrowful' tends to a sadness experienced by someone due to lose of someone loved, such the death of a family member or a friend, while lexeme of *masygul* 'masygul' tends to a sadness feeling or a very hard experienced by someone due to a cause like seeing a suffering of people. The lexeme of *masygul* 'masygul' can also rise when someone feel sad because of she/he cannot finish her/his work as well as her/his expectation, such as someone felt *masygul* to see a maid who is not able to finish well her job. Meanwhile, lexeme of *lara* 'pain' has a closer relationship with *nestapa* 'misery' rather than the lexeme of *duka* 'sorrowful' or *masygul* 'masygul' because the both have a shared meaning. However, the lexemes of *lara* 'pain' and *nestapa* 'misery' are not absolutely synonym because they cannot interchange of place in all cases. For instance, to express the sadness feeling because of shame, the term of *lara wirang* (from Java's language) is used. If the lexeme of *lara* 'pain' substitutes with the lexeme of *nestapa* 'misery', the term is not commonly or rarely used.

Table 4. Shared and Diagnostic Meaning of the Lexemex of *gundah* ‘upset’ and *risau* ‘worry’

<i>Gundah</i> ‘Upset’	<i>Risau</i> ‘Worry’
+negative inner attitude	+negative inner attitude
+done and addressed to other	+done and addressed to other
+negative effect to oneself	+negative effect to oneself
+positive effect to other people	+positive effect to other
+nervous and restless in heart	+nervous and restless in heart
+very sad	

The lexeme of *lara* ‘pain’ tends to a sadness feeling experienced by someone because of heartache, such as sad because of often ridiculed. The lexeme of *nestapa* ‘misery’ tends to a deep sadness felt by someone because a separation from a loved people, such as misery because of the death of parent.

Meanwhile, the shared and diagnostic meanings of the lexemes of *gundah* ‘upset’ and *risau* ‘worry’ are shown in Table 4.

Shared meaning component which is on the lexeme of *gundah* ‘upset’ and *risau* ‘worry’ is {+NEGATIVE INNER ATTITUDE, +DONE AND ADDRESSED TO OTHER PEOPLE, +NEGATIVE EFFECT TO OWNSSELF, +POSITIVE EFFECT TO OTHER PEOPLE}. If viewing from its cause, the shared meaning component belonging to the lexemes of *gundah* ‘upset’ and *risau* ‘worry’ is {+NERVOUS AND RESTLESS IN HEART}. Diagnostic meaning of the lexemes which are in the lexeme meaning of *gundah* ‘upset’ is {+VERY SAD}. Meanwhile, lexeme of *risau* ‘worry’ has a special characteristic through the component meaning {+NERVOUS AND RESTLESS IN HEART}.

3.2 Lexical Configuration Lexeme

Lexical configuration or lexical relation is a semantic relation between meaning unit of a word or lexeme with another word meaning unit, for example, dog and animal, banana and fruit (Cruse, 2004). Lexical configuration by Palmer (1981, pp. 85–92) is classified into (1) hyponym (top-down relationship, that is a lexeme which functions as hypernym (top) and other functions as hyponym (down)), (2) synonym (parallel relationship, that is lexemes which have the same meaning), (3) antonym (opposite relationship, that is lexemes which have the opposite meaning), (4) relational opposition (contradictory relationship, that is a relationship that occurs contradictory), (5) polysemy (lexeme meaning relationship seen through the example and its use). Accordingly, synonymous relationship Cruse (2004, pp. 154–156) is also classified into (1) absolute synonym (referring to the identical meaning comprehensively that are equally identical in all context), (2) partial/proportional synonym (the lexeme meaning is only partially), (3) close-synonym (the same or adjacent meaning, but not identical).

The lexical configuration that occurs in the twelve lexemes can be seen in Chart 1.

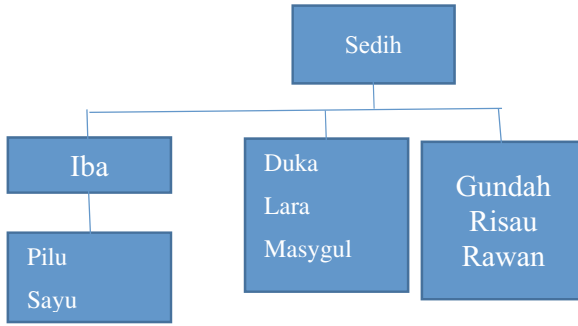


Chart 1. Lexical Configuration of Inner Attitude Lexemes in term of *Kesedihan* ‘Sadness’

The lexical configuration chart above shows that there are two kinds of lexical relation, namely (1) top-down relation or hyponym, and (2) parallel relationship or synonym. Hyponym relation occurs in lexemes of *sedih* ‘sad’ and *iba* ‘pity’; *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, *nestapa* ‘misery’; *gundah* ‘upset’, *risau* ‘worry’; and *rawan* ‘vulnerable’, because lexeme meaning of *sedih* ‘sad’ is included in ten lexemes. The *sedih* ‘sad’ lexeme is hyperonym of these lexemes. The *sedih* ‘sad’ lexeme becomes hypernym of other lexemes. Synonymous lexical relation occurs between the lexemes of *pilu* ‘heartbroken’, *sayu* ‘wistful’, *trenyuh* ‘teary’, *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, *nestapa* ‘misery’, *gundah* ‘upset’, *risau* ‘worry’. Shared meaning components as a whole are not owned by the lexemes which have parallel relation (synonym). Therefore, the lexemes of *pilu* ‘heartbroken’ and *trenyuh* ‘teary’ have diagnostic meaning, even though they are in the same unit of meaning.

In the unit lexemes of *iba* ‘pity’, *pilu* ‘heartbroken’, *sayu* ‘wistful’, *trenyuh* ‘teary’, the hyponymy relation also occurs between the lexeme of *iba* ‘pity’ with the lexemes of *pilu* ‘heartbroken’, *sayu* ‘wistful’, and *trenyuh* ‘teary’. Lexeme of *iba* ‘pity’ becomes hypernym because the lexeme meaning is included into the three other lexemes. Lexeme of *iba* ‘pity’ tends to be a sad feeling by someone due to something unpleasant, such as pity to see a child left by his mother. Meanwhile, relation between the lexemes of *pilu* ‘heartbroken’, *sayu* ‘wistful’, and *trenyuh* ‘teary’ which are in a unity is a synonymous relation. The three lexemes have different meaning, even though they basically also have the same meaning. Therefore, the synonymous lexical relation that occurs is not an absolute synonym, but it is a partial synonym and adjacent synonym. Lexeme of *pilu* ‘heartbroken’ has more adjacent of synonymous lexical relation with the lexeme of *sayu* ‘wistful’, rather than the lexeme of *trenyuh* ‘teary’. This indicates that there are no lexemes which have a shared meaning as a whole.

The lexemes of *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, and *nestapa* ‘misery’ are hyponym of the lexeme of *sedih* ‘sad’, while the lexemes of *duka* ‘sorrowful’, *lara* ‘pain’, *masygul* ‘masygul’, and *nestapa* ‘misery’ which are in one unit have synonym relationship. The synonymous lexical relationship that occurs is not an absolute meaning, but a partial and adjacent meanings. The lexeme of *duka* ‘sorrowful’ tends to a sad feeling experienced by someone due to loss of beloved people, such as the death of

family or friends; while the lexeme of *masygul* ‘masygul’ tends to a sad feeling experienced by someone due to a cause, such as seeing people’s suffering. Lexeme of *masygul* ‘masygul’ can also arise when someone feel sad because people cannot finish their work as well as their expectation, such as someone feel masygul seeing the work of her maid that is not right. Lexeme of *lara* ‘pain’ has more adjacent relationship with the lexeme of *nestapa* ‘misery’, rather than the lexemes of *duka* ‘sorrowful’ and *masygul* ‘masygul’ because the both have the same meaning components. However, lexemes of *lara* ‘pain’ and *nestapa* ‘misery’ are not absolutely synonym because the both cannot interchanged in all aspects. For instance, to express a feeling of broken heart due to shame, it is used term of *lara wiring* (Javanese language). If lexeme of *lara* ‘pain’ is substituted by lexeme of *nestapa* ‘misery’, the terms are not common used, but rarely used. Lexeme of *lara* ‘pain’ tends to a sad feeling experienced by someone due to broken hurt, such as sad cause is often vilified; while lexeme of *nestapa* ‘misery’ tends to a deed sadness felt by someone due to separation from beloved people, such as misery because the death of parents.

Synonymous lexical relation that occurs between lexemes of *gundah* ‘upset’, *risau* ‘worry’, and *rawan* ‘vulnerable’ are not absolute, but close. The three have the same meaning components, but the particular meanings are different. Lexeme of *gundah* ‘upset’ tends to a sad feeling experienced by someone due to separation from beloved people, such as upset feeling of a king when divorcing with her princess (uncomfortable feeling); lexeme of *risau* ‘worry’ tends to because of seeing unsafe something or condition, usually followed by anxiety; while lexeme of *rawan* ‘vulnerable’ tends to a very hard feeling which is more likely to occur due to insecure condition or missing with sadness.

3.3 Lexeme Definition Model

Meaning component analysis and lexical configuration occurred determine the semantic meaning of twelve lexemes of sadness. It is in line with mind of Lehrer (1974) who mentioned that based on the meaning component of a lexical unit, each lexeme of a lexical unit can be defined as its meaning. Semantic meaning of the twelve lexemes is determined by meaning components marked with {+} atau {±} which based on (1) type, (2) actor and goal, (3) effect, and (4) cause of occurrences. Semantic meaning of its scope becomes the basis definition model of inner attitude in term of sadness meaning.

Sad (*adjective*): ‘negative inner attitude felt by someone, raising a sadness feeling, done by oneself or other, negative effect to oneself and other, usually occurred because of very hard feeling, very sad, and restless in heart seeing someone or something’.

Pity (*adjective*) ‘sadness experienced by someone, raising a feeling of pity (heart-broken, wistful, teary), done by oneself or other, negative effect to oneself and other, usually occurred because of feeling other people’s suffering, difficult and sad in heart, seeing other people’s miserable’.

Heartbroken (*adjectivae*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of seeing other people (family, lover, or friend) suffering, very sad and moved’.

Wistful (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of very sad and moved, seeing other people suffering’.

Teary (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of seeing other people (family, lover, or friend) suffering, very sad and moved’.

Sorrowful (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of very sad and moved, seeing other people suffering’.

Pain (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of felt very hard, very sad, and moved.’

Masygul (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of feeling annoyed and restless, losing someone/something loved’.

Misery (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of very hard, very sad and moved, losing someone/something loved’.

Upset (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of unsafe, discomfort, restless in heart, getting problem’.

Worry (*adjective*) ‘a sad experienced by someone, done by oneself and other, negative effect to oneself and other, usually occurs because discomfort situation, restless in heart, getting problem.

Vulnerable (*adjective*) ‘a pity experienced by someone, done by oneself or other, negative effect to oneself and other, usually occurred because of discomfort, very hard, missing with sadness’.

4 Conclusion and Suggestion

The conclusion of the research as follows.

- 1) Lexeme of inner attitude in term of *kesedihan* ‘sadness’ meaning apart from having similarities, it also has different meaning. The causes are in the nuance meaning belonging to each lexeme.
- 2) Lexeme of inner attitude in term of *kesedihan* ‘sadness’ meaning has two types of lexical configuration, namely meronymy hierarchical (top-down) and synonymy hierarchical (parallel) configurations. Meronymy hierarchical indicates with a lexeme which functions as hyperonym and some that functions as hyponym; while synonymy hierarchical is indicated with parallel relationship between the lexemes. However, the synonymous relationship occurred is not absolute, but close and partial;
- 3) Definition model of inner attitude lexeme is:

“LEXEME, word class: (TYPES OF ATTITUDINAL LEXEME, ACTOR AND GOAL OF THE RISE OF ATTITUDINAL LEXEME, THE RISE EFFECT OF ATTITUDINAL LEXEME, DAN (4) THE CAUSE OF RISING OF INNER ATTITUDE LEXEME)”;

- a) Types of inner attitude lexeme are positive or negative;
- b) Actor and goal of the rise of inner attitude lexeme are oneself or other;
- c) The rise effects of attitudinal lexeme are (1) causing distress; (2) restless in heart; (3) feeling very difficult; (4) felt very sad and moved; (5) seeing family, friend, lover, suffer; (6) seeing other miserable; (7) feeling very sad; (8) feel annoyed, resentfull; (9) feel hard and very sad; (10) unsafe conditions; (11) feeling other suffers; (12) seeing bad situation; (13) losing someone/something loved; (14) hearing or seeing something that is not good; (15) failed; (16) getting life’s difficulties; (17) getting problem; (18) missing with sadness.

Suggestions that can be followed up as follows.

- 1) Other researchers can conduct further research on inner attitude lexeme, such as research that distinguishes the word classes of adjective and verb through a certain test framework.
- 2) Dictionary compilers can use this research which provides lexeme definition related to mood, feeling, or emotion. The result of this research can become a model definition in compiling dictionary, so that the differences of nuance meaning between the lexemes which have adjacent meaning are clear and do not make users feel confused.
- 3) Indonesian teacher, including students, can use this research for related subjects, such as semantic.

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