

Manner and Meaning of Interjection on Medsos Community in Facebook (the Study of Ethnolinguistic)

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Abstract - *Particles of interjection used in Facebook 'FB' varies in their interpretation. Interjection is an expressing of human feeling emotion. Manner of interjection has its own semantic meaning of emotive, cognitive, and volitive in context during FB. This phenomenon shows motive users get triggered in expressing interjection, and spontaneously understood by readers. This is an ethnolinguistic study on a group of FB community chatting using particles interjection. Data collection techniques are Spradley and Moeleon. Analyzing data use Goddard's emotive interjection and metalinguistic, give results of interjection meaning and manner using in FB group, and the motive users using interjection.*

Key words - *ethnolinguistics; metalinguistics; interjection; facebook*

I. INTRODUCTION

Interjection is a sign that is codified (Isabella. P., 2009) while speaking. It is an *expression* of the feeling. Interjection is correlated with the context when the *interjection* is used (Nforbi. E., et al. 2016). Interjection is often in oral and written during informal conversations. It has been used and sprung up on social media (social media), especially Facebook "FB" which has many fans compared to Twitter, Line, Instagram, and others. FB users currently have spread throughout the world and all lives.

Indonesian people have the character of socializing, chatting, and grouping together in friendship. This character is an identity that is inherent in FB users in Indonesia. This resulted in the status column in the FB being filled with a variety and form of language. Well! Therefore the characteristics of social networks reflect the character of Indonesian society and culture; especially the forms of language used by them vary according to their purpose of interacting.

According to linguists, variations in the forms of language used in FB arise because heterogeneous community existence based on language and cultural background. Therefore the language patterns in FB also become complex, "complex and heterogeneous speech community" or follow the status and reputation in the community. Ironically, variations in the forms of language also appear in homogeneous groups of people because of the early global communication relations in cyberspace. Community communication has been able to reach out to outside communities to become heterogeneous social society communities. Language variations have patterns in linguistic repertoire, namely their use can be allocated according to social class, status, role or task, both at the level of phonology, morphology, syntax, and at the level of the lexicon (Saville-Troike, 2003: 41 - 71). After facilitating computers and cellular networks with the internet, language communication on Social Media has a positive impact on the convenience of all users.

Sampel of friend status, writes, "*Ignasius Jonan pangkas perijinan Migas dari 104 jadi 6*" (Ignasius Jonan cuts permit fuels from 104 become 6), responded by the *interjection* "wouw", and "bravo!" It has positive tone shows an expression of feeling pleasure

by commentator on the contents of the status. Today, FB is a place of discussion in which has various kinds of expressions feelings in users. The variety of languages is everyday languages or informal languages. The language has units that can express the emotions and feelings in user. One of the units is interjection, it has an expression and function as a symbol of expression that more than just ordinary words or sentences. This symbol is often called emoticons to replace expressions. David Cram (2008) says that small and out-of-the-line interjections are extraordinarily interesting, important, and something superior in grammar. Therefore, particles of interjection in FB become an important especially in social media networks. It becomes interesting to study and for its existence is known.

In Bahasa Indonesian Grammar books, interjection is categorized as part of the word task and structurally not related to other sentence elements (Alwi, 2008: 303). Kridalaksana (2007: 120) explains that interjection is a word category in charge of expressing the emotions of the speaker; and syntactically does not relate to other words in utterances. Interjection is considered the oldest form of language in the world of language (Keraf, 1984). Interjection use has an important role in verbal communication in all languages in the world that have interjections, but there is little literature that discusses interjection. According to Wierzbicka (1999: 276), "All languages have" emotive interjections "(i.e. Interjections expressing cognitively based feelings)" or each language has emotive interjection.

Through an ethnolinguistic approach, researchers conducted an investigating on the used of interjections by a group of students who use social media with the study objects the language they use on FB. Ethnolinguistic research is linguistic research intended to portray the cultural phenomenon of society (Baehaqie, 2013: X). According to Riley (2007: 08), ethnolinguistics is a study of a particular group of people, namely life experiences that are organized and expressed through a language. What is meant by 'particular society' in this study is the student community of FB users. This community enables FB to communicate various informations with their fellow members among FB users. In this context researcher focuses on their expressions that use interjection. They perform interjection as a form of expression that represents feeling and emotion while communicating. This study focuses on the expression, form and function of the interjection contained in the FB language expressions, as well as how users perform interjection to reply when commenting on the information contained in the FB.

Dian Fatima Niranti (2013) had conducted a research on FB users in her scientific work entitled 'Pola Perilaku Pengguna FB'. Niranti examined FB user behavior patterns among high school students at Tawangmangu Adem. Although object of the study the same as the FB community, but it has a difference object and setting of my research study which examines the FB community among students who study in university.

David (2008) in his interjection study argued that interjection is a part that 'minor' and 'marginal' but easily understood by fellow members of the FB network. As according to Wharton (in En-Hsuan Chin, 2010), through the relevance of speakers and partners and context, the purpose of narrative is truly understandable, "higher-level explicature". Sudharani, and Kaliyamurthie (2013) corroborated this opinion that interjection functions to alive an atmosphere, and to fill in the blank that interval while speaking. The interjections data source obtained from an electronic novel story.

Their interjection studies are different from present researcher's study of interjection. The researcher study is direct interjection the interjections used by users on FB in social media. The object of to study is the interjections on FB users' account, and comments between students.

According to Paul (2003), interjection is a traditional speech, and is related to oneself emotional state. So, interjection tends to mediate emotive to realize an inner expression (feeling) of someone to express or express a feeling or emotion towards something.

The results of the research from most scholars have not yet seen to study the forms of interjection used on FB status, such as the forms of volitive, emotive, and cognitive. The use of these forms of manner in interjection is very instrumental touching the sense of users. Sometimes, the absence and exploitation of volitive, emotive, and cognitive in interjection can disturb emotional social relationship between individual during FB.

Seeing many aspects of interjection that have not been revealed, the rationality that underlies this research on interjection is "the use of interjection that is very important for the community when they convey information and intention to other parties when communicating". The author also examines the diversity of interjections and their impacts.

Interjection serves to express all the feelings and intentions of a speaker. Interjection is expressed in various forms of manner that are well known in Indonesian lives. Even it is familiar in the community using adopted interjections from foreign languages, or interjections that have no meaning at all but have meaning and purpose in use. Examples of interjection are as follows.

No	Sources	Interjections
1.	Arabic	: “ <i>Astagfirrullah</i> ”, “ <i>Masaallah</i> ”,
2.	English	: “ <i>o..God</i> ”, “ <i>oh...no</i> ”,
3.	Indonesian	: “ <i>uh...</i> ”, “ <i>wah...</i> ”, “ <i>ah...</i> ”, “ <i>hai...</i> ”, “ <i>ow...</i> ”, “ <i>oh...</i> ”, “ <i>cis...</i> ”, “ <i>nah...</i> ”, “ <i>he...</i> ”
4.	Javanese	: “ <i>toh...</i> ”, “ <i>lo...</i> ”, “ <i>weleh</i> ”.
5.	All ethnics	: “ <i>eh</i> ”, “ <i>ow</i> ”, “ <i>hu</i> ”, “ <i>ah</i> ”, “ <i>cih</i> ”, “ <i>wow</i> ”.

In the example (3) the source *uh* is a form of interjection which often found in Indonesian. This intersection serves to add a reflection humanistic element, by filling in the blanks when speaking "filled pause". Another example used by speakers is *okey* that occurs in everyday interjection.

Humans often use interjection when expressing ideas or feelings in everyday conversation. Expressing of subtle and abstract feelings sometimes can be expressed by *wah!* and *oh*. Emotional responses to the expression of sound in such manner make easy to the recipient to understand the message, the purpose and meaning of the intended interjection, without having to associate with the previous or next sentence. With this interjection, users can imagine suppose the greeting is in high intonation and followed by wide open eyes of surprise 'gesture' when it is triggered by something amazing. Another example that explains the function of interjection *Wow!*, when expressing the spoon is huge. ‘Wow!’ with its exclamation mark is an interjection commonly used in its entirety alone, not related to the preceding and following sentences.

Based on the phenomena in FB, most interjections are implemented by users in their status. It shows that interjection is very influential in chatting, and is very instrumental in maintaining friendships. The interjection is formed and triggered when users reading the status written by the owner of the account. The results of temporary observations showed that when interjection is overused, it interferes to make the conversation bored, and even offended or hurt.

On the other hand, if a conversation without the expression of interjection, communication will feel bland and flat. Expression can trigger our emotional response which ultimately can interpret what other people say. In reality, expression is embodied in the form of interjection with reflective, emotive and expressive aspects of the speaker. Therefore, without interjection the communication is less effective and attractive to the audience. In addition, words and actions can be interpreted with the emotional signals of speakers.

“Sinyal-sinyal emosi yang dipertunjukkan orang lain seringkali menentukan bagaimana cara kita mengintepretasikan *kata-kata* dan *aksi-aksi* mereka. *Ekspresi* juga memicu respon emosional kita, dan pada gilirannya, akan mewarnai interpretasi kita terhadap apa yang orang lain katakan; apa yang kita pikirkan adalah motif, perilaku, dan maksud orang lain tersebut” (Ekman, 2013: 100).

Ekman said that the emotional signals displayed by others, the speakers, often determine how the hearers interpret the words and actions of speakers’ text. Speakers’ expression also triggers hearers’ emotional response, and in reality, will color hearers’ *interpretation* of what speakers say; what hearers think is the *motive*, *manner*, and *meaning* of other speakers. Ekman classifies basic human emotions into six types: pleasure, sadness, surprise, anger, fear, and disgust.

Interjection is revealed in the form of positive and negative expressions such as surprise, feeling happy and sad, complaining, cursing, scolding, rectifying "filler words", filling "filled pause", and others. Even the interjection of *ums* and *uhs*, or the pauses in the conversation process is as a sign of doubt (Corley and Stewart, 2008). Based on this phenomenon researcher wishes to study more deeply the existence of interjection used by a group of students in community in the domain of FB.

Based on the problems formulated, the purpose of this research is to describe the manners and meanings of interjection, the setting, formulating the forms of interjection by FB users, and finally to describe the respondents using interjections.

II. LITERATURE REVIEW

Ethnolinguistics

Riley (2007: 8) claims ethnolinguistics is an approach that examines the life experiences of a group of people and studied through the language used in a particular community. “*The study of a group’s experience of life as it is organized and expressed through the group’s language tools ... aim is to examine the relationship between a language on the one hand and society and culture on the other*”. In line with Dr. Muhammad Rohmadi (in Baehaqie, 2013: vii), ethnolinguistics is a branch of linguistics that

investigates relationship between language and society that do not have in writing. The above opinion is supported by Goddard (2013) in *Interjections* and *"Cultures of Emotion"*, the relationship between expression of interjection, speech in everyday language, and cultural differences in emotion turned out to be many and not striking.

Interjections

Goddard (2013) argues that emotion is manifested by sound, he quotes Darwin's opinion in his essay entitled, "The Expression of the Emotions in Man and Animals" (1872/1998), he states that human and animal emotions are expressed through sound and Goddard named it as "sound-like" interjection. According to Crystal (1987: 423), interjection is 'A class of words with emotive meaning, which do not form grammatical relationships with other classes. Structurally, it is not related to other elements of the sentence.

Thus, interjection is a study that relies on the view of semiotics as stated (Goddard, 2013: 2), this study represents expressive functions. He gave an example that is to someone who revealed "Ugh", "Wow" expressed something that was in the feeling or expressed surprise. They do not explain to someone through words, but express with a short expression sometimes even the expression does not have a denotative meaning. Interjections show rather than say. They constitute complete and self-contained utterances. Interjections are "complex deictics" (Wilkins, 1992; Huddleston & Pullum, 2002; and Wharton, 2003, in Goddard, 2013: 2). The function of interjection can be used as a metalanguage that accounts for its meanings. In Natural Semantic Metalanguage its framework is based on the idea that there is a set of undefinable meanings that have exponents in all languages (Goddard and Wierzbicka 1994, 2002a). Code in language function as a metalanguage or metalinguistic used to say or to explain about language (Abdul Chaer dan Leonie Agustina, 2010). It means the expression of interjection is to say oneself emotion in language.

Types of Interjection

Based on this study, Goddard stated that interjection can be divided into three parts, namely;

- a. Primary emotive interjections, which are spontaneous exit interjections in which the denotative words issued have no meaning, but have goals and meanings, such as; (ops, yock, eek, ugh. wow) if the meaning of these words is searched in the dictionary it is most likely not to be obtained, but the words have their own purpose and meaning,
- b. Primary cognitive interjection, that is, expression in the form of Word-like primary parts of parts of speech that are deductive are functioned to direct, inform and rebuke (Goddard, 2013). These words can be interpreted denotatively or by using dictionaries, such as (shit, christ, yuck!).
- c. Secondary volitive interference, which is a joint interjection of primary emotive forms and primary cognitive forms.

The Relationship of Interjection with Emotive

As explained above, emotive linkages with interjection and likened to human body, and its soul that is inseparable from one another. Ameka (1999: 213) states that interjection is an expression that shows a person's mental state, attitude, and reaction to a particular situation. Furthermore, House (1950: 196) examines the origin of the word "interjection" which comes from Latin meaning "interjactus", is the past form of the word "interjicere", and states that means throwing something in front. In the division of word classes based on the function of a word in a sentence, interjection is categorized as an independent word class, that is, the word class of interjection, and includes a type of closed class (Huddelston, 1984: 121).

Based on the understanding that is defined by the experts above, therefore the expression that is in the form of interjection is more general has no meaning, but only has the intent and meaning implied in the expression.

So, emotive is the giver of the feeling that is conveyed to their partners during conversation. In such as Intangible emotion, (1) love, (2) sadness, (3) anger, (4) crying, (5) happiness, (6) surprise, and (7) fear. Hartono (2013: 98-100) describes the meaning implied in "connotative" and the meaning of "denotative". "Connotative" is the meaning of words / phrases that are behind their central meaning, often showing human feelings and attitudes towards the objects they refer to.

Contexts

According to Lubis (1994: 94), an analysis of documents is based on contexts. The form of the context in the speech of the speech event according to Hymes 1972 (in Chaer and Agustina, 2010: 48) is analogous to the eight components of the "SPEAKING" acronym. Emotive interjection (Goddard, 2013) classified manner of interjection into three semantic contextual; there are emosional contextual of immediate (stimulus-bound) uses in emotive, didactic uses in cognitive, and discursive and Ironic uses in volitive.

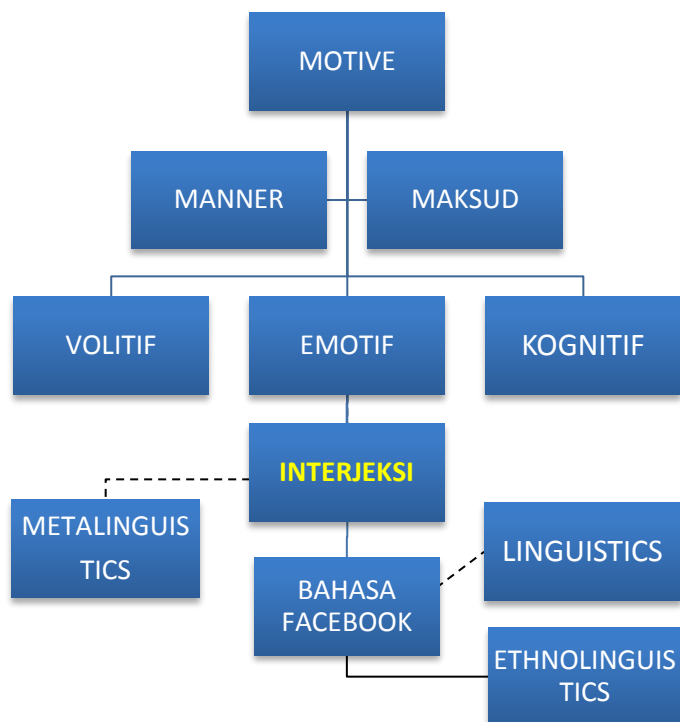


Figure 1. Outline of Analysis Interjection

III. METHOD

Research Method

This study uses social networking media, namely FB which the users are university student community. This research is on FB accounts of internet media. The data collected from the FB media during the interjection in the form of "interjection" taken from the student's FB status account.

This study examines the interjection in conversational event of university student community on FB. It uses a qualitative research design (Moleong, 2016: 3) with phenomenological study approach (Yin, 2011: 17). The main reason for using qualitative designs is to examine the forms and function of words of interjection, and actions (commenting on status of existing owners' account) that are carried out communally by the student community of FB. Then by using phenomenology, this interjection study ables to study the student community as a phenomenon. It is always associated with meaning of the event originating from the individual status of the FB user.

The data used as the object of this research is an expression that uses interjection in the student's FB account. Interjection data is from comments on status written by the owner in the communal space.



Figure 2. Facebook Status Friends and Status Information

Data sources come from 10 student FB accounts consisting of 5 men and 5 women. The selection of data sources due to the interjections used by women and men are often different, both in the form and placement in communication. The data are from comments at the wall of the FB user account. This data is used as an object of the research in this study in the form of expressions consisting interjections.

Data Validity Techniques

Checking of the validity of interjection data is carried out by analyzing the accuracy through the process of degree of confidence in the method of triangulation techniques (Moleong, 2016: 331), namely how to check the validity of the interjection data by, (1) rechecking again through appropriate data collection techniques, (2) checking the degree of trust based on the data source by interviewing (student FB account owner and commentator). Then in order to maintain the degree of acceptance of the data, researcher examines the validity of the data through 3 stages according to the direction (Goddard, 2013: 3) namely, (1) primary emotive, (2) primary cognitive, and (3) secondary volitive.

Data Analysis Techniques

Analysis of interjection data in FB account on a validated conversation event is again checked for acceptance through participant observation analysis (Spradley in Moleong, 2016: 302). Spradley's analysis model uses data collection techniques, while analytical techniques are according to the Spradley and Goddard model (2006: 2).

Five forms of interjection and classification of interjections

1.	Volitive Interjection Secondary Interjection	<i>ayo, yuk, mari hai, he, hei, eh, halo (alo)</i>
2.	Emotive Interjection 'sound like' Primary Interjection	<i>bah, cih, cis, ih, idih (idihi), ..eh, jhahaha</i>
3.	Cognitive Interjection "word like" Primary Interjection	<i>Wah, aduh, aih, ai, lo, duilah, eh, oh, ah, Waawww...???!!!</i>
4.	Secondary Interjection (identik with other words)	<i>brengsek, sialan, buset (busyet), keparat, celaka, aduh (duh), aduhai, amboi, asyik, syukur, alhamdulillah, untung, astaga, astagfirullah, masyaallah, masa, alamak, gila (gile), goblok, tolol, anj*ng, sontoloyo</i>
5.	Interjectional phrases	<i>insya Allah, mudah-mudahan,</i>

- 1) Invitation, call (Express directive (i.e., "I want ...") messages, such as English Shh! (Roughly, "I want you to be quiet now"), which is used to urge someone to do something).
- 2) Ridicule, disgust (whose primary burden is to express feelings in the emotional sense, that is, "cognitively based feelings". Such as disgust, fear, and annoyance).
- 3) Interjection of amazement, admiration (delivering more cognition-oriented messages, typically related to information state, that is, to what one knows, comes to know. There is an overlap with the emotive category because these ideas are arguably also conveying an element of feeling)
- 4) Hope, anger or abuse, surprise, resentment or disappointment, gratitude, hopefully, (based on regular nouns or verbs)
- 5) hope (Composite expressions)

Table 1. Classifications of interjections

Formal	Semantic	Contextual
"Noise-like" primary	Emotive	Immediate (stimulus-bound)uses
"Word-like" primary	Cognitive	Didactic uses
Secondary	Volitive	Discursive uses Ironic uses

IV. RESULT AND DISCUSSION

Status A

Makin hari makin keliatan bersih dan tertata.....

Pedestrian Jalan Gunung Sahari Asri dan Bersih

Pedestrian dan kondisi kali di sepanjang Jalan Gunung Sahari, Jakarta, Senin (16/05/2016), terlihat berbeda. Kini kondisi pedestrian tampak asri dan bersih.

Direct translation:

(Day by day looked clean and well-arranged....)

(Pedestrian Jalan Gunung Sahari beautiful and clean)

(Pedestrian and condition river along Jalan Gunung Sahari, Jakarta, Monday (16/05/2016), looked different. Now condition pedestrian looked beautiful and clean.)



[01a/EZC] (a) Ety Zahra Cahayani: **Waawww...????!!**

[01b/YSP] (b)Yanto Saiful Purba: *Ntar kalo ganti gubernur gerobak bakso, rokok, pecel lele akan bertengger disitu..eh satu lg "tambal ban"jhahaha.....*

[01b/YSP] Direct translation:

(b) Yanto Saiful Purba: later if change governor stall bakso, cigarette, pecel lele will stay there..eh one more “patching tyre”jhahaha.....

Distribution of Interjection

INTERJECTIONS	PRIMARY	SECONDARY
Volitive <i>Interaction</i>		Siipp_5 eh_1b
Emotive <i>sound like</i>	Hadehhhhh_3 jhahaha....._1b Wihhh_(a)	
Cognitive <i>word like</i>		Hufftt_1 Hhhhhh_2 Hhhhhh_4 Waawww...???!!!_1a Woow_(b)
Words		Aminnn_6
Phrases		

Comments	Expressions	Responds	Interpretation
01a/EZC	Waawww...???!!!	Surprise	*photo and words on status of FB detil.com.news informing friends that the condition *Jalan Gunung Sahari Jakarta and the river was dirty, but now its condition and pedestrian looked beautiful and clean.
01b/YSP	Ntar kalo ganti gubernur gerobak bakso, rokok, pecel lele akan bertengger disitu..*eh satu lg "tambal ban" jhahaha.....	Disturbed	The environment and condition shown in the photo will not remain the same, later change new leader the cleanliness as in the photo on status of FB group will change back worsen as before.
	jhahaha.....	Mockery	Pasimis with the situation and condition as in the photo that the road, river, and pedestrian which looked beautiful and clean may not forever.

1. Manner of Interjection: responded using "wawww ... ??? !!!" [01a/EZC],

Cognitive "word-like primary" (adjective; *beautiful*). Showing very strong expression of feeling shock, expressed in 3 punctuation, and 3 question marks when seeing that place now are astonished and beautiful..

2. Meaning: The Interjection shows expression of *surprising* looking at unexpected change to the place as in the photo status with the word interjection "wawww ... ??? !!!". It gives *cognitive* meaning of semantic to the expression in word-like *so beautiful, well-arranged, and clean*???. In the context of *didactic* uses

The above two particles interjection are deliver more cognition-oriented messages, typically related to information state, that is, to what one knows, comes to know. There is an overlap with the emotive category because these interjections arguably also convey an element of feeling.

3. Situation: the interjection "wawww ... ??? !!!" used when reader *feels wordless* in the condition of *amazed* looking at the photo of Jalan Gunung Sahari had changed to so clean, so beautiful, and very comfortable. Speaker got *triggered and surprised* at the first place when looking at the photo, spontaneously express "wawww ... ??? !!!" seeing it in such of an ironic change.

4. Responding

When reading the texts respondent was triggered and expressed...

Ntar kalo ganti gubernur gerobak bakso, rokok, pecel lele akan bertengger disitu..eh satu lg "tambal ban"jhahaha..... [01b/YSP].

Respondent *interpreted* the word interjection **Waawww...???!!!**, used and expressed by speaker, and in turn respondent *expressed* his emotion towards it. Respondent replied with *expression* "eh" and "jhahaha", to express his feeling, and urge all members of the group about his uncertainty and disbelieving about the place will forever clean and beautiful. The *jhahaha* interjection expressed the feeling of disturbed, resentment, or a little mocking. Interactions "eh" is volitive secondary interactive, and "jhahaha" are *emotive primary* forms of interjection, such as "noise-like primary interjections". The form of interjection "jhahaha" is categorized into 'emotive' classes, because the interjection is expressed based on the feeling, 'the interjections whose primary burden is to express feeling in the emotional sense, that is "cognitively based feelings"' if the leader changes thing in his mind, it will be happened.

V. CONCLUSION

There are three forms of interjection on the FB status. Each has emotive, cognitive, volitive, and also in the form of words and phrases. Situations and conditions at the time of interjection are expressed giving emotional signals, and determine how comments interpret the interjection with the form of words and phrases, and also express interjections that trigger emotional responses to other comments on what one or other users say on the FB wall.

Whatever commentator thinks and criticizes using interjections in FB are user's behavior related to their manner in expressing feeling of emotion with ownself motive. This is the purpose and meaning delivering throughout expressing interjections during conversation. Users use interjections in such the forms with the aims for others to understand what the expression mean. Semantic meaning in the expression can be understood by others in the group during conversation, because they share the same forms in semantic meaning of volitive, emotive, cognitive, words and phra

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