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SAD EMOTION IN JAVANESE LANGUAGE: AN ANALYSIS OF MEANING COMPONENT AND RELATION

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Abstract

Every human being has an emotive side that expressed through utterances of sentences. The utterances that produced are influenced by the culture of speakers of that language. Therefore a culture is usually influenced to human to represent the feelings of their language specific that implies through lexica. No exception to sad emotion. In the Javanese society that used Javanese language, there are vocabularies that contain diverse sad emotions. This study discusses sad emotion vocabulary in Javanese language. The data used come from Panjebur Semangat magazines. This study aimed to determine the words that contain a sad emotion in the Javanese language, along with the meaning components and meaning relations. There are three theories

to analyze this study, namely theory of emotions and state of mind by Santangelo, theory of meaning component by Nida, and theory of meaning relation by Cruse. The method used in this study is a descriptive method. The results of this study are that (1) there are 15 vocabularies in the data that contain sad emotions, (2) there are 18 meaning components, and (3) there is indication of synonym relation between those 15 vocabularies.

Keywords

Emotions and States of Mind, Sad Emotion Vocabulary, Meaning Component, Meaning Relation

1. Introduction

Koentjaraningrat in the *Kebudayaan Jawa* (1979, p. 203-204) states that language is one of the elements in culture. From this statement it can be said that language is inseparable from the people who have a culture. A cultural definition has implications for teaching and for the 'other' to be in harmony by ignoring its differences and drives it to long for being the desired 'other' (Gunduz, 2017, p. 949). And language is used as medium to realize that vision.

Indonesia as a country that made up of many ethnics has hundreds of regional languages spread across every region. Based on data reported by *ethnologue.com*, in Indonesia there are 719 local languages, made it as the second largest language laboratory in the world after Papua New Guinea. One of the hundreds of regional languages, there is a Javanese language which is a local language that still widely used by Indonesia people, especially in the province of Central Java, Yogyakarta, and East Java.

Language has a relationship with emotion. As Lakoff wrote in his latest article (2016, p. 271) that states emotive is also influenced by a set of grammatical construct governed by predicates, in the form of adjectives and verbs. Furthermore, he said that each of these things has (a) an emotion, (b) an experiencer of the emotion, (c) a stimulus resulting in the experience of the emotion, (d) the stimulus is presupposed and the emotional experience is asserted. Then, the emotions in a language are also closely related to the culture of a society. This was also written by Sekwena and Fontaine in their research, which states that emotion vocabulary in a language is very salient because it cannot be translated into other languages (2017, p. 3). Language does not only give words to feelings, it also profiles the nature of those feelings (Dehraj et al, 2017, p. 247).

As a language, Javanese has a rich vocabulary in expressing a feeling or emotion. It said also by Mastuti (2003) which states that the Javanese filled with words that contain expressions of emotion. One form of such emotions is a sad emotion. In the Javanese, found a variety of vocabulary used to express feelings of sadness, for examples, are *grantēs*, *ngěñēs*, and *ngěrēs* word. In lexical, those words have quite thin about different meanings. The vocabulary differences are distinguished on the basis of the meaning component. Lexical meaning or semantic meaning or external meaning is the meaning of the word when the word stands alone, either in the form of a lexeme or affixed form that meaning is more or less fixed, as can be read in the dictionary specific languages (Pateda, 2010, p. 119).

A meaning component that produces the distinguishing meaning of vocabulary can be analyzed by using meaning component theory introduced by Nida. Nida in 1975 created a meaning component theory by providing analytical steps to facilitate in producing the meaning components of a word. Although the nascence of Nida theory is categorized as too long, so far there is no theory that operationally and detail that replaces this theory in producing meaning component. In fact, the meaning component term itself was first proposed by Nida. Before the researcher stepped into the analysis phase using the meaning component, previously a classification of emotions using Santangelo theory was done. Santangelo presented the criteria for classifying a word into an emotion. In this case, the kind of emotion to focus on is sad emotion. So then from this sad classification of emotion will be applied to the sad emotion vocabulary in the Javanese language.

Sad emotion chosen by the researcher as a focus of this study because in the Javanese, especially in literature, found variations in the use of sad emotion vocabulary. And in the every vocabulary contains thin meaningful difference between one another.

Expressing of sad emotions in Javanese distinguished by diverse vocabulary, which not everyone outside of Javanese culture knows. Even Javanese people itself is not more know about the differences of meaning component as the contains of every word. Based on that problem, reseacher proposed the following questions.

1. What the limitation of sad and emotion, and what is the sad emotion vocabulary in Javanese?
2. How does the analysis of meaning component of sad emotion vocabulary in Javanese?
3. What is the meaning relation of sad emotions in Javanese vocabulary?

2. Theoretical Background

This study used three interrelated theories in order to produce the expected research. Here are explanations of the theories.

2.1 Emotions and State of Mind Theory (1995)

The researcher used emotion theory from Santangelo. There are classifications of emotions accompanied by the characteristics of the emotion. The important thing about the theory of emotion by Santangelo is that the scope is broader than emotion, which is in the form of a state of mind. State of mind according to Santangelo, hereinafter referred to as the state of mind, that is the experience of affection is communicated through symbols of language.

2.2 Analysis of Meaning Component Theory (1975)

According to Nida, there are procedures that used in analyzing the components of meaning. Nida explains about the steps used in analyzing the components of meaning that produce meaning components of each word. The steps may included four ways, namely:

- naming;
- paraphrasing;
- definition; and
- classification.

2.3 Theory of Meaning Relation (2004)

Theory of meaning relation that used by the researcher is the theory proposed by Alan Cruse (2004). The meaning relation is used to find the relationship among the meaning in every sad emotion vocabulary. Th relationship aimed to provide a more specific meaning in every sad emotion vocabulary. From the kinds of relationships of meaning expressed by Cruse, the researcher only used synonymy meaning relation in analyzing the meaning components of sad emotion vocabulary. Meaning relation of synonymy, helping researcher to learn vocabulary anywhere that has a relationship of equality within the meaning of components that can replace or be replaced by another vocabulary.

3. Research Issues

After conducting a search on previous studies related to this study, the researcher found at least 5 (five) studies that discussed about 'heart feeling', i.e. *Medan Makna Rasa dalam*

Bahasa Jawa (1995), *Analisis Komponen Makna Kata Marah dalam Bahasa Jawa* (2002), *Emotions and States of Mind dalam Dongeng Jawa Jin Estri* (2003), *Medan Makna Ranah Emosi dalam Bahasa Indonesia* (2005), dan *Medan Makna Rasa Heran dalam Bahasa Jawa* (2014). Of the five studies that had been conducted, only two studies had addressed the feeling of sadness and two other studies relating them to emotions.

Two studies dealing with sadness were carried out by Suwadji et al. (1995) and Niken Pramanik (2005). However, both studies are only discussed in general, without providing a complete explanation of every vocabulary found. Although explicitly, the study conducted by Niken Pramanik (2005) is more completed than the study conducted by Suwadji, et al. (1995), but the study is still less detailed because it does not explain every element of meaning contained by every vocabulary. In addition, the words researched by Niken are words in the Indonesian language.

From the list of previous studies, there were two studies that pertain to emotions. Two studies were referred to, i.e. study conducted by Dwi Woro Mastuti (2003) and also study conducted by Niken Pramanik (2005). However, the study conducted by Dwi Woro Mastuti focused on the emotions of love that existed in *Jin Estri* manuscript, and her research is not completed because it saw only the lexical elements of every vocabulary that is approved as a word containing the emotions of love. The study conducted by Niken about the emotion sphere is more comprehensive by collecting all the approved words containing emotions. However, the study is also limited to lexical meaning in the absence of a more detailed explanation of the elements of meaning, and the data studied are the words that existed in the Indonesian language.

Starting from these explanations, the researcher focused on studying the sad emotion vocabulary in the Javanese language, especially to meaning components and meaning relations. In addition to the lack of study on the sad emotion vocabulary in more detailed Javanese language, the researcher also hopes that with this study the Javanese culture society in particular and public in general become more aware of the sad emotion vocabulary that existed in Javanese language and the differences which contained by each vocabulary.

4. Research Method

The method used in this study is descriptive analysis method. This method is chosen with the aim that the analysis solely based on the fact that there are (Sudaryanto, 1998, p. 62). With

this explanation, the study objectives can be achieved without the subjectivity of the researcher. The approach used in this study is lexical semantic approach. Some steps in conducting this study are as follows.

- Collecting the data, they were the words and also the sentences, that containing sad emotion. The data resource came from fictional story rubrics in the *Panjebar Semangat* magazine during 2013.
- Validating the data with *Baoesastra Djawa* dictionary (Poerwadarminta, 1939), and *Javanese-English Dictionary* (Robson and Wibisono, 2002). *Baoesastra Djawa* was used because that dictionary had been old enough to have complete vocabulary coverage compared with another Javanese dictionary. And *Javanese-English Dictionary* chosen by researcher because to find out the literal meaning in English from the data. This dictionary also the recent dictionary, that containing the standard Javanese vocabulary.
- Applying the theory of emotions and state of mind from Santangelo to ensure vocabularies derived from data were sad emotion vocabulary. The vocabulary that had a lexical meaning as a sad meaning would be classified as a sad emotion vocabulary.
- Implementating of meaning component analysis from Nida to look at the meaning of each component of the data collected. This meaning component analysis used after obtaining a list of sad emotion vocabularies based on the Santangelo classification. By using four analysis steps, namely naming, paraphrasing, definition, and classification, every emotion vocabulary would be obtained with meaning components that distinguished clearly between one sad emotion vocabulary with another one.
- Applying the theory of meaning relation of the data collected to look at the meaning relationship between the data. This step done to obtain the meaning relation among sad emotion vocabulary. In addition to the meaning component, with the meaning relation would also be generated the comparison of the used of vocabulary with another one.
- Formulating results of the research of the data that had been collected.

5. Analysing

In the analysis of this study, as already mentioned, used three main theories that had an appropriate sequence of analyzed until the desired results were obtained. In the first step, the data were classified first using emotion classification according to Santangelo. In this case was the

classification to obtain a list of sad emotion vocabulary. After that, the second theory of Nida used to analyze the meaning components contained in every vocabulary that belonged to the classification of sad emotion. Finally, theory from Cruse used to derive meaning relations from every sad emotion vocabulary. To gain an understanding in the analysis of this study, the researcher used a vocabulary example in the process of analyzing the meaning components and meaning relations. As for the other vocabulary analysis process was same. Here are explanations of the analysis of each stage.

5.1 Sad Emotions Vocabulary Classification in Javanese

The theory of emotions and state of mind by Santangelo explains the different types of emotions and state of mind that contained in the text. In terms of classification or division of emotions and state of mind, Santangelo differentiated into 5 (five) categories, namely (1) *positive expectation and interaction*, (2) *satisfactory affects*, (3) *negative projection*, (4) *aggressive-opposing emotions*, and (5) *unsatisfactory affects*. A research of sad emotion vocabulary in the Javanese focused on a fifth of classification, that is *unsatisfactory affects*. It can be seen from the signs or characteristics of emotions and state of mind, i.e. a) negative, b) forms a passive, c) characterized by low physiological, and d) a personal nature like an evaluation of the lack of self-own.

Based on those characteristics, the researcher found the vocabulary that contained in the data sources that met the classification of emotions and state of mind. From research in lexical semantics, found 15 (fifteen) vocabularies of emotions sad in the Javanese, i.e. (1) *duhkita* ‘sad, grief, sorrow, pain’, (2) *braminta* ‘straitened, sad, confuse’, (3) *grantěs* ‘sorrowful’, (4) *karantaranta* ‘to grieve, be in a sorrowful, dejected mood’, (5) *nlangsa* ‘heartbroken, crushed with grief or hardship’, (6) *ngěněs* ‘so sad’, (7) *ngěrěs* ‘scare and sad’, (8) *nlangut* ‘so sad’, (9) *ngranta* ‘sad because always remember a sad experience’, (10) *prihatin* ‘sad because poverty, difficultness of life’, (11) *rudatin* ‘sad, sorrowful, worried’, (12) *sědhih* ‘sad, sorrowful, grieved’, (13) *sungkawa* ‘sad, dejected’, (14) *tikbra* ‘dejected, sad’, and (15) *trěnyuh* ‘crushed, broken’.

5.2 Meaning Component Analysis of Sad Emotion Vocabulary in Javanese

There are four steps used in the analysis of meaning component, they are naming, defining, paraphrasing, and classification. The following are explanations of each step being applied in analyzing the sad emotions component in the Javanese vocabulary.

5.2.1 Naming

In this step, the researcher collected data are interpreted as a sad emotion vocabulary in Javanese. Vocabulary interpreted as sad emotion vocabulary, that is the lexical vocabulary containing sad emotions. Lexical meaning of sad vocabulary can be seen from the dictionary. From *Panjebar Semangat* magazine, found fifteen words which implies a sad emotion. Those vocabularies, namely (1) *duhkita*, (2) *braminta*, (3) *grantěs*, (4) *karanta-ranta*, (5) *nlangsa*, (6) *ngěněs*, (7) *ngěrěs*, (8) *nglangut*, (9) *ngranta*, (10) *prihatin*, (11) *rudatin*, (12) *sědhih*, (13) *sungkawa*, (14) *tikbra*, and (15) *trěnyuh*.

5.2.2 Paraphrasing

Paraphrasing step conducted to assess the core meanings (lexical) of each vocabulary containing sad emotion. The meanings of the core obtained, which is a combination of existing lexical meaning in Poerwadarminta (1939).

In this case, there were five classifications of vocabulary in the process of sad emotion vocabulary paraphrasing in Javanese. Those classifications as follows:

- Contains sad emotion = vocabulary interpreted as vocabulary containing sad emotions;
- Characteristically depth = vocabulary showed a deep emotional state;
- In the heart = vocabulary describes the sad emotion that occurs in the heart;
- Accompanied by the cries = vocabulary accompanied by a vocabulary that shows the shape of a cry of grief expression;
- Followed by cause = vocabulary was followed by the cause of sorrow.

From 15 (fifteen) vocabularies, all of them contained the sad emotion and in the heart. And 6 (six) vocabularies have characteristically depth, they are, (1) *grantěs*, (2) *karanta-ranta*, (3) *ngěněs*, (4) *ngěrěs*, (5) *nglangut*, and (6) *nlangsa*. In addition, there was 1 (one) vocabulary accompanied by cries, namely *grantěs*, and 3 (three) vocabularies followed by a cause, namely (1) *ngranta*, (2) *nlangsa*, and (3) *prihatin*.

5.2.3 Defining

Defining step is applied with put a sad emotion vocabulary in a sentence. In this step will be obtained 'diagnostic meaning' or meaning differentiator, which is not found in paraphrasing step. The meaning of this distinction is not found in the lexical meaning of the data, so as to discover the meaning of this distinction is required sentences or statements containing the sad

emotion vocabulary. Meanings as elements distinguishing the meaning of this is that the difference between sad emotion vocabulary with each other.

Here is one of the model examples in defining step to know the sad emotion vocabulary in the Javanese based on data source.

(1) *Duhkita*

Sorot mripate nawung dhuhkita kang tumlawung dawa. (PS 14 ed 6 April 2013 page 47)

‘The eyes set a sadness that echos loudly in a long time.’

Meaning component of *duhkita*

- [+Nuance of sad]¹

Duhkita word in that sentence shows the sad condition as if seen from the lexical meaning, which means ‘sad, grief, sorrow, pain’ (Robson and Wibisono, 2002, p. 202).

- [+Involving the senses of hearing]

The sad emotion shown by *duhkita* word in that sentence can be felt from the instrument senses, in this case the sense of hearing. *Tumlawung* word that means ‘echos loudly’ which refers to the result of the sad emotion that occurred, associated with the sense of hearing. The ears can be one of the medium used to capture the grief being experienced by a person.

- [+Deep]

In that sentence, the sadness shown by vocabulary *duhkita* portray emotions of sadness is very deep. It can be seen from the phrase *tumlawung dawa* ‘echos loudly in a long time’, which signifies that sorrow has accumulated into a deep sad emotion. In the sentence is also evident that the impact of deep sadness it is a very different eyes than the eye of ordinary people. So the components of meaning contained by *duhkita* word, i.e. [nuance of sad], [involving the sense of hearing], and [deep].

Based on the defining analysis of the 15 sad emotions vocabularies in the Javanese, acquired the meaning components as contained in the following table.

¹ [+] means that the word contains the meaning component that written

Tabel 1: Table of Meaning Component

N u m b e r	Meaning Component	Vocabulary														
		braminta	Duhkita	grantēs	karanta-ranta	nlangsa	ngēnēs	ngērēs	nlangut	ngranta	prihatin	rudatin	sēdhih	sungkawa	tikbra	trēnyuh
1	Sad nuance	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2	Involve the sense of sight	-	-	-	-	-	-	+	-	-	-	-	-	+	-	-
3	Involve the senses of hearing	-	+	-	-	+	-	-	+	-	-	+	-	-	-	-
4	Deep sense	-	+	-	+	+	-	-	-	-	-	-	+	-	-	-
5	Accompanied by action	-	-	+	+	+	+	+	-	+	+	+	-	+	-	-
6	Accompanied by conscience	-	-	+	+	+	-	-	-	+	-	+	-	-	-	+
7	Sense of spontaneity	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
8	Accompanied with cause	-	-	-	-	+	-	-	+	-	-	-	+	-	-	+
9	Accompanied with the result	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
10	Supposition	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
11	Characterized by another sad words	+	-	-	-	-	-	-	+	-	-	-	-	-	+	-
12	Sense of complain	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
13	Followed with a sad expression	+	-	-	-	-	-	-	-	+	-	+	-	+	+	-
14	Sense of worry	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
15	Hope	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
16	Unpredictability form	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
17	Superlative form	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
18	Request form	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-

(Source of data: *Panjebar Semangat Magazine* year 2013)

Notes:

Sign (+) means the vocabulary contains the component of that meaning

Sign (-) means the vocabulary does not contains the component of that meaning

5.2.4 Classifying

The last working step in the procedure of meaning component analysis is classification step. In this step, the results of the definition then became the meanings specified more specific. This is because in accordance with the principle components of meaning, that the narrower

meaning of the word, the more different the meaning contained by a word with another word. In the theory of meaning component analysis, there are three-step analysis procedures in classification.

1) Collecting vocabulary that has common meaning component

Common meaning component of every sad emotion vocabulary can be seen in paraphrasing results. From paraphrasing, the common meaning components of sad emotion vocabulary as follows.

- a. Containing a sad emotion, which is owned by all of the data which amounted to 15 (fifteen) vocabularies, or of $\pm 100\%$.
- b. In the heart, which is owned by all of the data which amounted to 15 (fifteen) vocabularies, or of $\pm 100\%$.

Based on these two statements, the researcher found seven (7) vocabularies that contained only a common meaning component [+Contain sad emotions] and [+In my heart]. It can be said also that those seven vocabularies does not have another component, only those two components meaning component. These seven vocabulary, they are (1) *bramita*, (2) *duhkita*, (3) *rudatin*, (4) *sědhih*, (5) *sungkawa*, (6) *tikbra*, and (7) *trěnyuh*. As for the other 8 vocabularies that will be addressed in the next stage.

2) Separating the vocabulary that had diagnostic meaning component

The second stage in the step of classification, separating vocabularies that have diagnostic meanings components. Diagnostic meaning components that components which are not held in a general sense. Therefore, the vocabulary that has other meaning components are automatically classified into vocabulary with diagnostic meaning components. If the first phase found 7 (seven) vocabularies that have common meaning component, and then in this stage is collected eight (8) vocabularies that have diagnostic meanings components.

Those vocabularies, i.e. (1) *grantěs* [+Characteristically deep] and [+Accompanied by cries], (2) *karanta-ranta* [+Characteristically deep], (3) *ngěněs* [+Characteristically deep], (4) *ngěřěs* [+Characteristically deep], (5) *nglangut* [+Characteristically deep], (6) *ngranta* [+Affiliated with the cause], (7) *nlangsa* [+Characteristically deep] and [+Affiliated with the cause], and (8) *prihatin* [+Affiliated with the cause].

3) Determining the basic components of specific meaning

The third stage in the classification step is done by creating a more specific classification by looking at the specific meaning of each vocabulary. The vocabulary that entered into second stages, then classified into several categories. Based on the classification analysis, sad emotion vocabulary in the Javanese can be classified as follows.

- Involving the sense of sight, namely *ngěrěs* and *sungkawa*.
- Involving the senses of hearing, namely *duhkita*, *nlangsa*, *nlangut*, and *rudatin*.
- Deep sense, namely *duhkita*, *karanta-ranta*, *nlangsa*, and *sědhih*.
- Accompanied by action, namely *nggrantěs*, *karanta-ranta*, *nlangsa*, *ngěněs*, *ngěrěs*, *ngranta*, *prihatin*, *rudatin* and *sungkawa*.
- Accompanied by conscience, namely *nggrantěs*, *karanta-ranta*, *nlangsa*, *ngranta*, *rudatin*, and *trěnyuh*.
- Sense of spontaneity, namely *nlangsa*.
- Accompanied with cause, namely *karasa-rasa*, *nlangsa*, *nlangut*, *sědhih*, and *trěnyuh*.
- Accompanied with the result, namely *nlangut*.
- Supposition, namely *ngěrěs*.
- Characterized by other sad words, namely *braminta*, *nlangut*, and *tikbra*.
- Sense of complain, namely *ngranta*.
- Followed with a sad expression, namely *braminta*, *ngranta*, *rudatin*, *sungkawa*, and *tikbra*.
- Sense of worry, namely *ngěrěs*.
- Hope, namely *ngěněs*.
- Unpredictability, namely *sědhih*.
- Superlative form, namely *prihatin*.
- Request form, namely *ngranta* and *rudatin*.

5.3 Meaning Relation of Sad Emotion Vocabulary in Javanese

Analysis of sad emotion vocabulary in the Javanese not only be seen from the meaning components. But the sad emotion vocabulary can also be analyzed from the relationship meaning between a vocabulary to another vocabulary. The analysis of meaning relation that used by the

researcher, that is relation meaning analysis expressed by Cruse (2004). The researcher used meaning synonymy relations as the main basis of this analysis.

Here is one model example of the meaning relation analysis to sad emotion vocabulary in Javanese.

(2) *Duhkita*

In the analysis of meaning relation, *duhkita* will be replaced with 14 (fourteen) sad emotion vocabularies others. Here was a sentence containing the word *duhkita*.

Sorot mripate nawung dhuhkita kang tumlawung dawa. (PS 14 ed 6 April 2013 page 47)

‘The eyes set a sadness that echos loudly in a long time.’

Words that can be substituted for the word *duhkita*

(1) *Duhkita* with *sědhih* and *sungkawa*

- *Sorot mripate nawung **sědhih** kang tumlawung dawa.*
- *Sorot mripate nawung **sungkawa** kang tumlawung dawa.*

In that sentence, *sědhih* and *sungkawa* can replace *duhkita* because it still states the meaning of sad and very deep.

Words that cannot be substituted with *duhkita*

(1) *Duhkita* with *braminta*

Sorot mripate nawung **braminta kang tumlawung dawa*

In that sentence, *braminta* cannot replace *duhkita* because *braminta* usually accompanied by expression of sadness, and there are other sad words as a form of emphasis on the sadness that occurred.

(2) *Duhkita* with *nggrantěs*

Sorot mripate nawung **nggrantěs kang tumlawung dawa*

In the sentence above, *nggrantěs* cannot replace *duhkita* because *nggrantěs* usually accompanied by ‘heart’ word and associated with the deep feeling of heart. In addition, the word *nggrantěs* is also accompanied by the act of crying.

(3) *Duhkita* with *karanta-ranta*

Sorot mripate nawung **karanta-ranta kang tumlawung dawa*

In that sentence, *karanta-ranta* cannot replace *duhkita* because *karanta-ranta* usually followed by ‘heart’ word and it is associated with a deep feeling of heart. In addition, *karanta-ranta* is more likely to take a ‘result’, while *duhkita* tends to position as a ‘cause’.

(4) *Duhkita* with *nlangsa*

**Sorot mriplate nawung nlangsa kang tumlawung dawa*

In that sentence, *nlangsa* cannot replace *duhkita* because *nlangsa* usually followed by 'heart' word and associated with deep feeling of heart. In addition, in the *nlangsa* word, there is element of spontaneity of a cause.

(5) *Duhkita* with *ngěněš*

**Sorot mriplate nawung ngěněš kang tumlawung dawa*

In that sentence, *ngěněš* cannot replace *duhkita* because *ngěněš* is usually followed by 'heart' or 'mind' word, and it associated with a deep feeling of heart. In addition, *ngěněš* is more likely to take position as a 'result', whereas *duhkita* tends to the position as a 'cause'.

(6) *Duhkita* with *ngěřěš*

**Sorot mriplate nawung ngěřěš kang tumlawung dawa*

In that sentence, *ngěřěš* cannot replace *duhkita* because *ngěřěš* usually used in supposition sentence and in the context of a more archaic sentence. In addition, *ngěřěš* is usually accompanied by an 'act of seeing' of an event.

(7) *Duhkita* with *nnglangut*

**Sorot mriplate nawung nnglangut kang tumlawung dawa*

In the sentence above, *nnglangut* cannot replace *duhkita* because *nnglangut* usually accompanied by causation. *Nnglangut* is also usually followed by the 'act of hearing' of an event.

(8) *Duhkita* with *ngranta*

**Sorot mriplate nawung ngranta kang tumlawung dawa*

In that sentence, *ngranta* cannot replace *duhkita* because *ngranta* usually followed by 'heart' word and there is 'a sense of complaining' against an event. In addition, *ngranta* is accompanied by an expression of sadness, while *duhkita* does not includes the expression of the sadness.

(9) *Duhkita* with *prihatin*

**Sorot mriplate nawung prihatin kang tumlawung dawa*

In that sentence, *prihatin* cannot replace *duhkita* because *prihatin* is usually followed by a deep sense of heart. In addition, *prihatin* is more likely to take position as a 'result' of an event, while *duhkita* tends to position as a 'cause'.

(10) *Duhkita* with *rudatin*

**Sorot mripate nawung rudatin kang tumlawung dawa*

In the sentence above, *rudatin* cannot replace *duhkita* because *rudatin* associated with a deep feeling of the heart, which represented by the expression of sadness, while *duhkita* not.

(11) *Duhkita* with *tikbra*

**Sorot mripate nawung tikbra kang tumlawung dawa*

In that sentence, *tikbra* cannot replace *duhkita* because *tikbra* is usually accompanied by an expression of sadness and other sad words as a form of emphasis on the sadness that happened.

(12) *Duhkita* with *trěnyuh*

**Sorot mripate nawung trěnyuh kang tumlawung dawa*

In the sentence above, *trěnyuh* cannot replace *duhkita* because *trěnyuh* is usually followed by 'heart' word. In addition, *trěnyuh* is more likely to position as a 'result', whereas *duhkita* tends to position as a 'cause'.

6. Conclusion

This study limited on the emotion definition based on the domain of language, not on the emotion definition based on the domain of psychology. More precisely is the emotion of language domain based on the state of mind. Then, the limitation in this study also lies in the sad emotion vocabulary that is still actively used in Javanese society. The proof of that is listed the words that used in *Panjebar Semangat* magazine, not based on the dictionary. Research data is limited to magazine issued during 2013 because the data source obtained by researcher in that year was completed. Furthermore, in the study of meaning relation, research is limited to the relationship of synonymy because the researcher only focused on the relationship of words that have the equivalence of meaning.

Based on the analysis of sad emotion vocabulary in the Javanese that has been done, this research can be concluded as follows. The first stage, based on the limitations on the sad emotions, found 15 vocabularies that is in the primary data source, i.e. 1) *duhkita*, 2) *braminta*, 3) *grantěs*, 4) *karanta-ranta*, 5) *nlangsa*, 6) *ngěněs*, 7) *ngěrěs*, 8) *nlangut*, 9) *ngranta*, 10) *prihatin*, 11) *rudatin*, 12) *sědhih*, 13) *sungkawa*, 14) *tikbra*, and 15) *trěnyuh*.

The second stage, from the analysis of meaning components it found eighteen meaning components which are owned by the sad emotion vocabulary in the Javanese. Those meaning components, i.e. 1) [sad nuance], 2) [involve the sense of sight], 3) [involve the sense of hearing], 4) [deep sense], 5) [accompanied by action], 6) [accompanied by heart word], 7) [sense of spontaneity], 8) [accompanied by cause], 9) [accompanied by conscience], 10) [supposition], 11) [marked by the other sad word], 12) [sense of complain], 13) [followed with a sad expression], 14) [sense of worry], 15) [hope], 16) [unpredictability], 17) [superlative form], and 18) [requests form].

The third stage, based on the analysis of meaning relation, it found 15 sad emotion vocabularies that derived from the data source. Those vocabularies have relation meaning among one vocabulary with another vocabulary. The meaning relationships can be used as a synonymy between words with other words. The results of the analysis of the meaning relation to fifteen vocabularies, they are:

- *braminta* can be replaced with *ngěrěs*, *nlangut*, and *tikbra*;
- *duhkita* can be replaced with *sědhih* and *sungkawa*;
- *nggrantěs* can be replaced with *karanta-ranta*, *nlangsa*, *ngěněs*, *ngranta*, *rudatin*, *sědhih*, and *trěnyuh*;
- *karanta-ranta* can be replaced with *nggrantěs*, *nlangsa*, *ngěněs*, *ngranta*, *rudatin*, *sědhih* and *trěnyuh*;
- *nlangsa* can be replaced with *nggrantěs*, *karanta-ranta*, *ngěněs*, *ngranta*, *rudatin*, and *sědhih*; (f) *ngěněs* can be replaced with *nggrantěs*, *karanta-ranta*, *nlangsa*, *nlangut*, and *ngranta*;
- *ngěrěs* can be replaced with *nggrantěs*, *ngěněs*, *rudatin* and *sědhih*;
- *nlangut* can be replaced with *braminta*, *nggrantěs*, *ngěněs*, *sědhih*, and *tikbra*;
- *ngranta* can be replaced with *nggrantěs*, *nlangsa*, and *ngěněs*;
- *prihatin* can be replaced with the word *nggrantěs*, *ngěněs*, *rudatin*, *sědhih*, and *trěnyuh*;
- *rudatin* can be replaced with *braminta*, *nggrantěs*, *duhkita*, *ngranta*, *sědhih*, and *tikbra*;
- *sědhih* can be replaced with the *ngěněs*; (m) *sungkawa* can be replaced with *sungkawa* and *duhkita*;
- *tikbra* can be replaced with *braminta*, *ngěrěs*, and *nlangut*; and

- *trěnyuh* can be replaced with *nggrantěs*, *ngěněs*, *ngranta*, *prihatin*, and *sědhih* in sentences.

For future research, this study is expected to be a stimulus for emotion studies in the language domain. Especially, other emotions are in the Javanese language as well as other local language that may not be has been widely studied. Furthermore, this research can also be expanded in the domain of language psychology, which can be used to identify the emotions contained in the variety of writing and literature, not merely expression and behavior. For the field of anthropology and cultural studies, this research can be the basis of reference in conducting research on the Javanese tribe, because the Javanese tribe has complexity in their language. Especially, in terms of vocabulary used in expressing emotion expressions.

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