

Safrizal, 2017

Volume 3 Issue 2, pp. 2407-2417

Date of Publication: 9th November, 2017

DOI-<https://dx.doi.org/10.20319/pijss.2017.32.24072417>

This paper can be cited as: Safrizal,. (2017). The Meaning of “Penandai” in Novel of Sang Penandai By Tere Liye: A Semantic Study. PEOPLE: International Journal of Social Sciences, 3(2), 2407-2417.

This work is licensed under the Creative Commons Attribution-Non-commercial 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

THE MEANING OF “PENANDAI” IN NOVEL OF SANG PENANDAI BY TERE LIYE: A SEMANTIC STUDY

Safrizal

Linguistics, University of Indonesia, Depok, Indonesia
[safrizalaceh@gmail.com](mailto:sufrizalaceh@gmail.com)

Abstract

This study aimed to investigate the collocation meaning of the word “penandai”. This research focused on the word “penandai”. Data obtained from the novel “Sang Penandai” created by Tere Liye (2016). The method, researcher using technique of analysis collocation. The collocation obtained by using a tool, that is, AntConc v 3.4.4. The results of this study showed that: (1) the word “penandai” raises the frequency with the word, Jim, dongeng ‘fairy tale’, remiez, rhenal. Based on the word that is collocated, founded the meaning of the word “penandai” is (1) something (someone) are glorified, (2) helper, and (3) the maker (fairy tale).

Keywords

Linguistic Corpus, Novel, Semantics, Penandai, AntConc

1. Introduction

Novel is a literary work that is considered as a world of imagination that is reflected from the real world. In the novel, a life told is a true representative of human life. In addition, the choice of words raised in writing leads the reader to imagine that the reader is feeling what is going on in the novel.

Many novel writers are with different styles and produce different works. One of the best known novel writers in Indonesian society is Tere Liye. Tere Liye is one writer who is able to produce writing with the formation of words that have not been known even not yet exist in the concept of Indonesian so interesting to be studied in linguistics.

One of the most interesting novels reviewed is the novel entitled *Sang Penandai*. The novel, written in 2016, tells the story of a young man haunted by an unidentified old man until the story ends. He describes in his writings, the old male figure is "Sang Penandai". The phrase *Sang Penandai* is then placed on the title of his novel.

"Penandai" is the word that appears in the title of this book. Early appearance as a representative form of the whole novel story. Even, the presence of the word makes the novel interesting and the reader's desire arises to discover the meaning of the "penandai" and who is the "Sang Penandai". In the body of novel, there are questions raised at the beginning of the novel. There are several declarative sentences that make the reader wonder about the word "penandai", among them, "Akulah Sang Penandai! 'I'm a *Sang Penandai*'" This sentence appears four times during the story.

The form of the word "penandai" is a form that the author considers unique in the Indonesian Language. This is due to not found the form of the word "penandai" in the Big Indonesian Dictionary (KBBI) (Education, 2008). KBBI is a guidance dictionary in official Indonesian language usage. Any form of the word that is not listed in KBBI is a new vocabulary that still develops in society, but has not been inaugurated as an Indonesian vocabulary. In an example on the word *rasuah* (Aminah, 2013). In papers presented in the seminar on Indonesian Language Congress X, explaining that the word was used by the media as a written language. In the context of the media, speakers mention the meaning of the word *rusah* is 'gift to bribe' / 'bribes'. This word is not found in KBBI. Therefore, to determine the meaning of the word requires a scientific study.

Similar to the example above, the word "penandai" is a word that is not found lexically in the Indonesian Dictionary (KBBI). This shows that the word needs to be studied in detail to find the meaning it contains. One study that can be done in finding the meaning of the word is to use the technique of collocation.

Collocation is a permanent association between the word and the other words in the same environment (Education, 2008). In theoretical terms, the essential concept there is that of

collocation, defined as ‘a lexical relation between two or more words which have a tendency to co-occur within a few words of each other in running text’ (Stubbs, 2002). This is the grouping of words according to the company they keep. Simply put, words convey meaning depending on the environment they appear. According to (Crystal, 1969) collocation is the “habitual co-occurrence of individual lexical items” and it broadly refers to the grammatical combination of lexemes. In the text, significant items of meaning of a word will be derived from the syntactic relationships into which it conventionally enters (Akerlele, 2015).

The distributional analysis in the corpus-based approach is not restricted to constituents and syntactic classes, as in Levin’s example, but it takes into account the actual words in the context of which the target word appears. Firth (1957b) remarked that part of the ‘meaning’ of cows could be indicated by such collocations as, ‘*They are milking the cows*’. Cows give milk (Geerarts, 2010). This observation is taken as a methodological starting point: the words co-occurring with another one help to identify the properties of the word under scrutiny.

Based on the description above, the author is very interested to find the semantic meaning of the word "penandai". In determining the meaning of the word "penandai", the author will see collocation words that frequency more than three times appear together to then see the cohesion collocation meaning.

The purpose of this study is to investigating the collocation meaning of the word “penandai”. After the research is done, the research will be directed to be an evaluation of the new findings in the Indonesian language congress conducted by the Ministry of Education and Culture of Indonesia. On the theoretical side, this study aims to be a research data that will be used by researchers as a consideration in subsequent research

2. Methodology

The method used in this research is qualitative with referring to linguistic corpus approach (Lindquist, 2009). The analyzed data is a novel of “*Sang Penandai*” created by Tere Liye, a printout to IX November 2016. The data are then analyzed using the linguistic corpus method. Corpus linguistics is an area, which focuses upon a set of procedures, or methods, for studying language (Hardie, 2012). In this research using AntConc 3.4.4 application as the main tool in analyzing data. Step analysis: first, the data is converted into *txt* form, further, the data is entered into the application. The application used is the 3.4.4w antconc app to see the frequency

of the word "penandai". It will then look at the collocation of the word "penandai" to find meaning based on the more adjacent words of frequency.

Data is limited only to the word "penandai". Maximum words that are seen as forms that are located with the word "penandai" are 4 words left and 4 words right. This restriction is taken by the author because the data being analyzed is a noun. Data restrictions can be seen in the following figure.

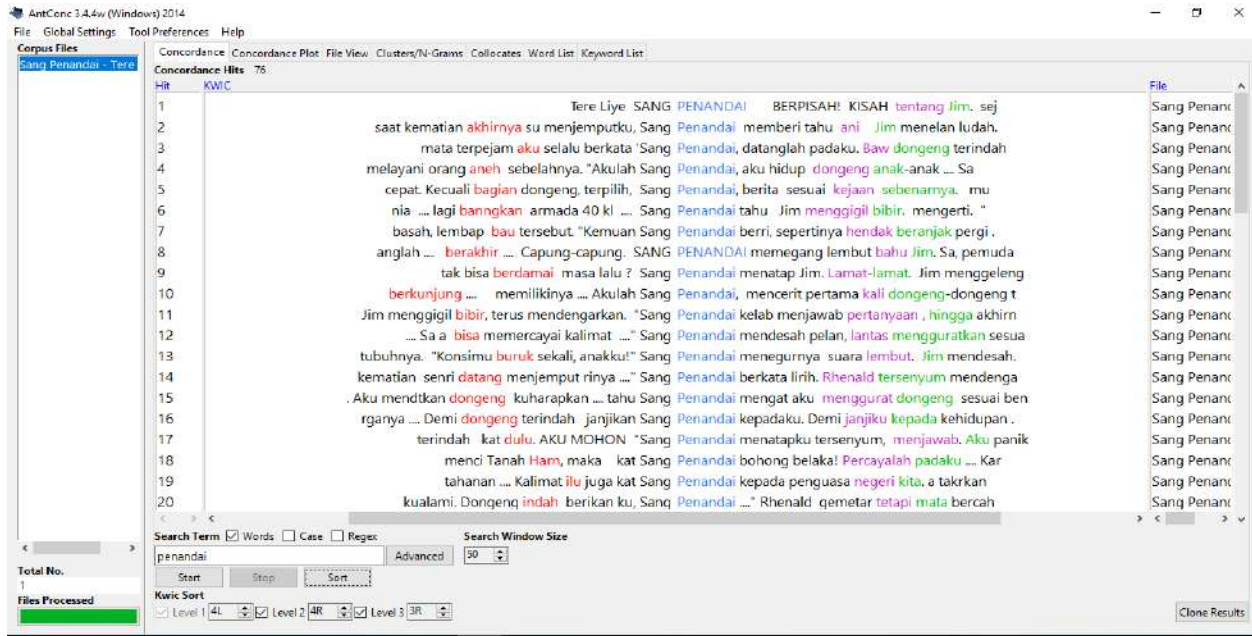


Figure 1: Restriction the Data Collocated

3. Analysis and Discussion

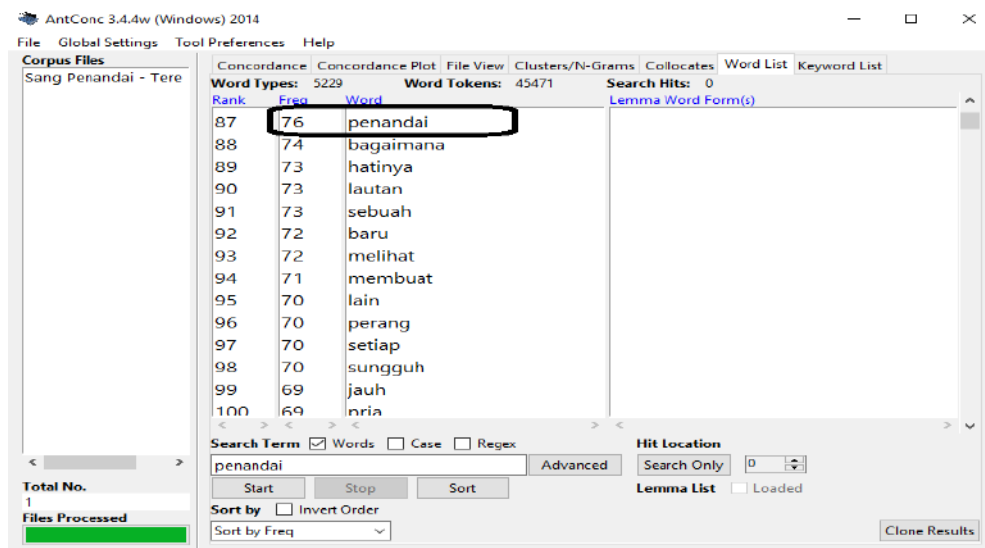
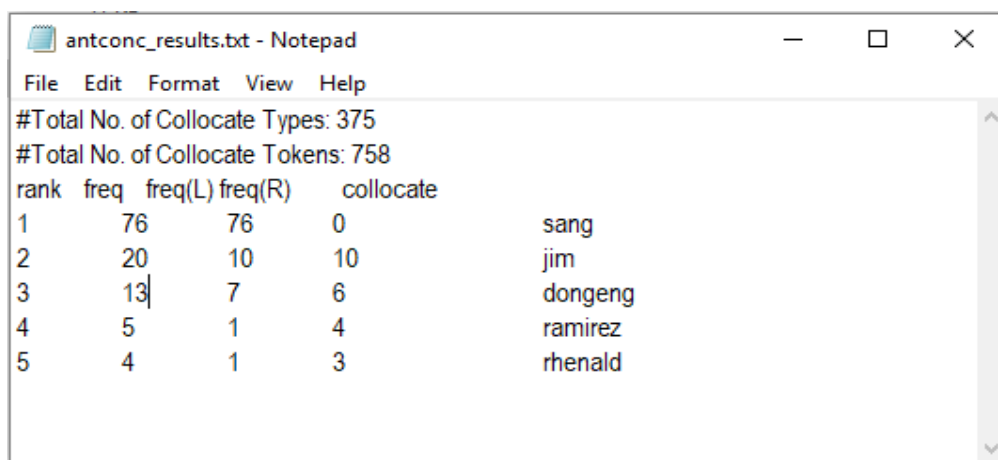


Figure 2: Word List of word "penandai"

Word list by frequency are lists of a language's words grouped by frequency of occurrence within some given text corpus, either by levels or as a ranked list, serving the purpose of vocabulary acquisition. Generating a list of the most frequent words in a corpus is easily and quickly done and the results are always interesting (Cheng, 2012). The focus of this study is on the word "penandai". This word appears 76 times in the data corpus. In the above table the word "penanda" is shown in the order of rank 87. That is, there are many other words that appear more frequencies in the data corpus, but researchers only take the word "penandai". Furthermore, it can be seen in figure 2 distribution of the word "penandai" in the data.



rank	freq	freq(L)	freq(R)	collocate
1	76	76	0	sang
2	20	10	10	jim
3	13	7	6	dongeng
4	5	1	4	ramirez
5	4	1	3	rhenald

Figure 3: Collocation of the word "penandai"

The data selected as a word that is associated with the word "penandai" is a word that is contextually related. In the data above the word 'sang' is the most words among other words. This word appears as much as the word "penandai", that is 76 times. The location of the word *sang* is on the left of the word "penandai", as in the phrase *Sang Penandai*. This phrase form in the data there is no separation between either. The form that appears has been unified. That is, the word is a bound form of word that can not stand alone (Chaer, 2008). *Sang* is the word used in the name of people, animals, or objects that are considered alive or glorified (Education, 2008). *Sang* has the position of the word class *artacula* (Kridalaksana, Kamus Lingustik (Linguistic dictionary) , 2001). *Articulas* in Indonesian are categories that accompany basic nouns (eg *si* Kancil 'the name of animal', *sang* Raja 'The King', *para* Siswa 'students').

Jim, *Remirez*, *Rhenald*, is the character raised in this novel. The appearance of the word *Jim* along with "penandai" as many as 19 times. Among them 7 times appear on the left and 12 times on the right. The number of frequencies the word of Jim is due to Jim's position as the

main character in this story. Later, the characters *Remirer* and *Rhenald* are the auxiliaries in the story, but these two words are found positions that can be categorized as words that are collocated with the word "penandai". The position of these two figures is not much different from Jim's character. The three names of characters found in *AntConc* are words that writers can consider as words that can describe the meaning of the word "penandai".

The last word the author chose, as the data is a *dongeng* 'fairy tale'. In Figure 2, found the word of *dongeng* 'fairy tale' appears 11 times, among them 7 times on left and 6 on right. *Dongeng* 'fairy time' is a story that did not really happen (especially about the strange events of ancient times) (Education, 2008). This word is classified into abstract noun classes (Kridalaksana, Kelas Kata dalam Bahasa Indonesia, 2008). The abstract noun is a noun normally derived from an adjective or verb, which does not indicate an object but on an event or on an abstraction (Kridalaksana, Kamus Linguistik (Linguistic dictionary) , 2001)

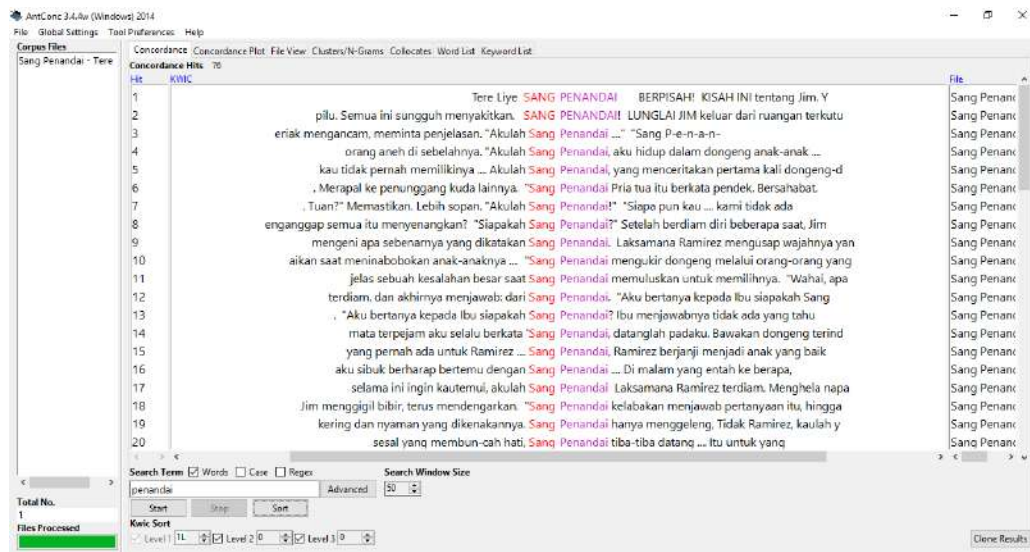


Figure 4: Data 1: The word of “Sang”

Concordance data above shows the frequency of the word *Sang*. This word appears 76 times. It always applies as a bound form in the phrase *Sang Penandai*. *Sang* can not stand on his own without a free word. In the social context, the word of *sang* is used only as a form of elevating a particular object. Kridalaksana gives an example, *Sang Raja* 'The King'. This means the word of *sang* is used to raise the value of the word that is accompanied, usually joining nouns, either persona, animals, or objects and declaring personification, such as *Sang Saka*

'heirloom (flag)', *sang Merah Putih* 'the Red and White flag/Indonesian flag' of the state of Indonesia (Kridalaksana, Kelas Kata dalam Bahasa Indonesia, 2008).

Sang Saka 'heirloom (flag)', *sang* serves to increase the degree of the word *saka*. The function, *sang*, experiences the emphasis of meaning on the word *saka*, which is to be more glorious. *Saka* be a valued and respected. Similarly, *sang Merah Putih* 'the Red and White flag'. *Merah Putih* 'the Red and White flag' becomes a highly venerated word group in the life of the community, especially the people of Indonesia. Therefore, the word that appears along with the word "penandai" becomes a marker that the word of "penandai" is a form of the word positioned higher and appreciated. That is, the character of *Sang Penandai* in the corpus of novel Tere Liye is a glorified and appreciated figure.

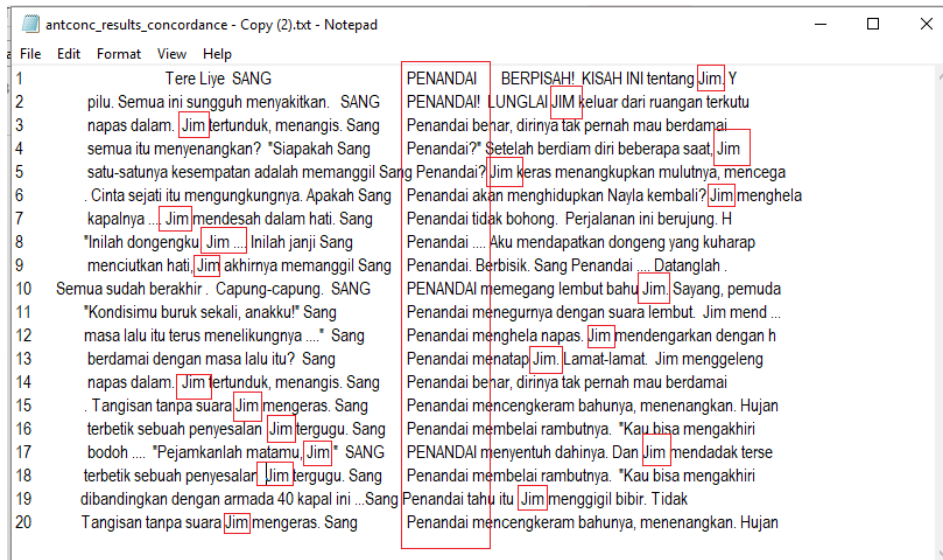


Figure 5: Data 2: The word of "Jim"

Jim word appears 20 times. *Jim* is the name of the main character that was raised in this novel. In the quote "*Jim akhirnya memanggil Sang Penandai. Berbisik, Sang Penandai ... datanglah ...*" 'Jim finally called the 'penandai'. Whisper *Sang Penandai*... come in... ". This illustrates that the *Sang "Penandai"* has very strong relevance with *Jim*. *Jim*, in the data above, can not be released with the word "penandai". This is because the "penandai" requires another noun to describe the word environment. Here, *Sang "Penandai"* is interpreted as a helper of *Jim* in each his case. This is clear, where every *Jim* has a very serious problem, then *Sang Penandai* will appear around him. In this story, the appearance of the *Sang Penandai* coincided with *Jim* four times.

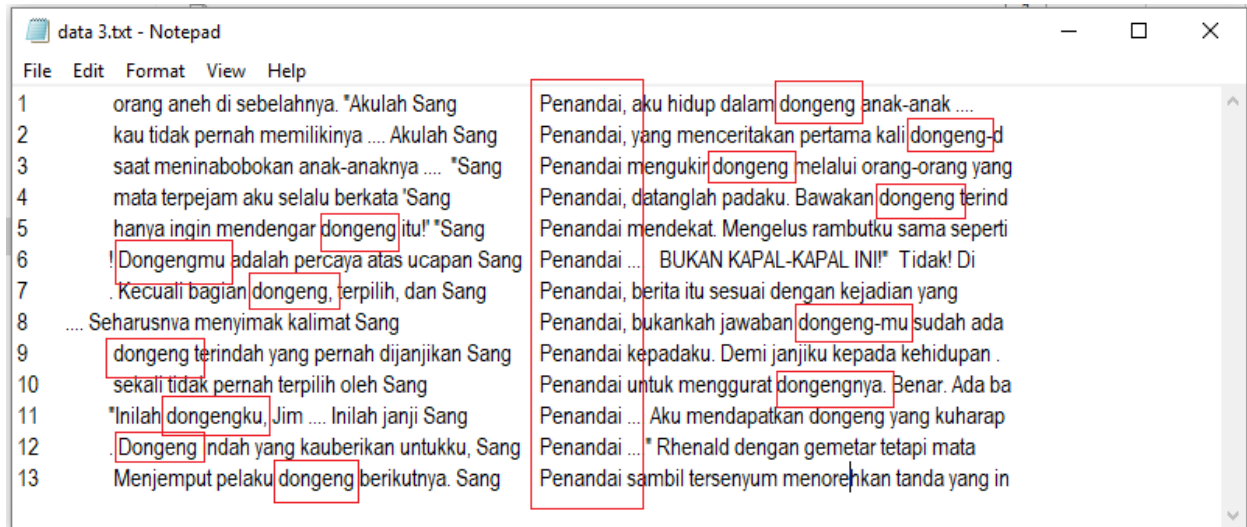


Figure 6: Data 3: The word of “dongeng”

In the second data, the noun that is associated with the word "penandai" is *dongeng* 'fairy tale'. *Dongeng* 'fairy tale' is a story of the imagination that developed in the community. In the corpus data examined, the word of *dongeng* 'fairy tale' appears 13 times: 7 times appears on the left and 6 times appears on the right. The above data, *dongeng* 'the fairy tale' describes the position and work of the word "penandai". That is, the word of *dongeng* 'fairy tales' emphasize on the work done by the character of the "penandai".

See the following quote.

3.1 saat meninabobokan anak-anaknya **"Sang Penandai mengukir dongeng** melalui orang-orang yang terpilih ...
... while lulling his children **"Sang Penandai carves a dongeng** through the chosen people ...

In the above of quote, the verb used in the above sentence is *mengukir* 'carve'. The verb of *mengukir* is 'scratching (sculpting, sculpting,) to make paintings (drawings) on wood (stone, metal, etc.)' (KBBI, 2008). Therefore, the "penandai" is described as a figure that makes (carves) *dongeng* 'fairy tale' of all the people that he chooses. Jim is the character of his choice in carving his *dongeng* 'fairy tale'. Therefore, the relevance of *dongeng* 'fairy tale' and Sang "Penandai" of its presence is not abrupt.

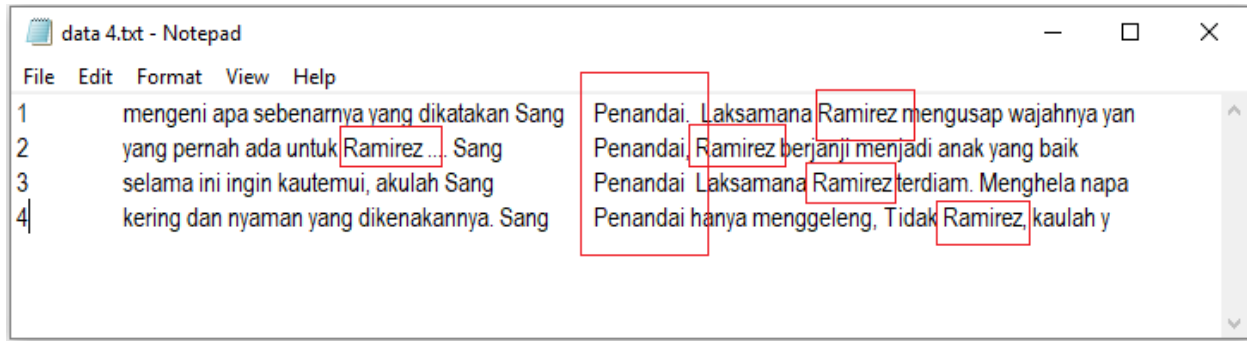


Figure 7: Data 4: The word of “Remiez”

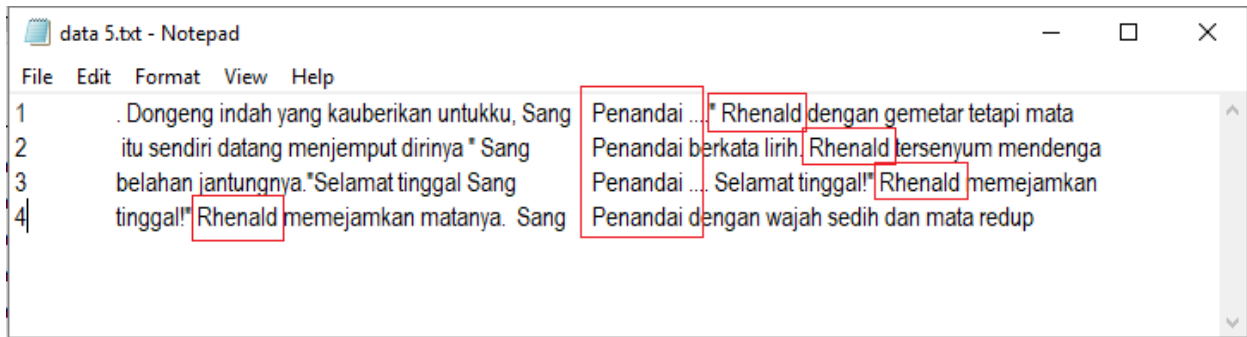


Figure 8: Data 5: The word of “Rhenald”

Data 5 and 6, describe auxiliary characters in the novel data, ie *Remiez* and *Rhenald*. Both words are classified into the word pronoun class, as is the case with *Jim*. Pronoun is a category that serves to replace nouns. What he replaced was called antisenden (Kridalaksana, Kelas Kata dalam Bahasa Indonesia, 2008). The word *Remiez* and *Rhenald* is a pronoun form of word that describes the data in determining the meaning of the word "penandai".

See the data below.

3.2... dongeng terindah yang pernah ada untuk **Ramirez Sang Penandai**, Ramirez berjanji menjaga ...

... the most beautiful dongeng 'fairy tale' ever seen for Ramirez Sang Penandai, Ramirez promises to keep ...

3.3 "...itu sendiri datang menjemput dirinya" **Sang Penandai** berkata lirih. **Rhenald** tersenyum mendengar...

"... itself came to pick him "Sang Penandai said softly. Rhenald smiled to listen ...

Quote the data above, ...dongeng terindah yang ada untuk Ramirez... (2), explains that Ramirez got a prize, dongeng 'fairy tale'. Dongeng 'fairy tale' made by Sang “Penandai”. Rhenald

is also one of the characters who became the choice of Sang "Penandai". In the above quote the *Rhenal* and Sang "Penandai" character are in communication. Communication between the two of them, in different quote, occurs when *Rhenal* would end his life by drinking poison and thanked to Sang "Penandai" which has carved out his tale. The purpose made of *dongeng* 'fairy tale' is the way of Sang "Penandai" helps a character who is experiencing a problem in his life.

"...itu sendiri datang menjemput dirinya" Sang Penandai berkata lirih...(2), in this quote, Sang "Penandai" trying to give *Rhenald* solution. *Rhenald* heard what Sang "Penandai" was talking about. However, Sang "Penandai cannot do anything else after seeing the condition *Rhenald* resigned to his life. *Rhenald* did not resume *dongeng* given by Sang "Penandai for him.

4. Conclusion

The results of the above analysis, the word "*penandai*" appears in the corpus of the novel "*Sang Penandai*" as much as 76 times. Furthermore, the collocations of words that appear the most frequent frequencies are *Sang*, *Jim*, and *dongeng*. These three words appear collocation with the word "*penandai*" more than 10 times.

By this collocation, then the word "*penandai*" can be found its semantic meaning. This word has a *glorified meaning* in collocation with the word *Sang*; it has a *helper meaning* in collocation with *Jim*, *Ramirez* and *Rhenal*; it has the meaning of *pembuat* 'the maker' (fairy tale) in collocation with the word *dongeng* 'fairy tale' that appears as much as 20 times. Therefore, the meaning of "*penandai*" is not a mark based on the lexicon, but has a *glorified meaning*, a *helper meaning*, and a *maker meaning* based on the collocation. .

References

- Akerele, E. Y. (2015). A Lexico-Semantic Reading of Chimamanda Adichie's Purple Hibiscus. *International Journal of Language and Literature* , Vol. 3, No. 2, pp, 144-155.
<https://doi.org/10.15640/ijll.v3n2a15>
- Aminah, A. N. (2013, Oktober -). Media Massa dan Pasar Bahasa. Penguatan Bahasa Indonesia di Dunia Internasional, pp. -.
- Chaer, A. (2008). *Morfologi Bahasa Indonesia* . Jakarta: Rineka Cipta.
- Cheng, W. (2012). *Exploring Corpus Linguistics: Language in Action*. New York: Routledge.

- Crystal, D. a. (1969). *Investigating English Style*. London: Longman.
- Education, N. D. (2008). *Kamus Besar Bahasa Indonesi (Indonesian Dictionary)*. Forth Edition. Jakarta: Gramedia Pustaka Utama.
- Geerarts, D. (2010). *Theories of Lexical Semantics*. New York: Oxford University Press.
- Hardie, T. M. (2012). *Corpus Linguistics*. New York: Cambridge University Press.
<https://doi.org/10.1075/ijcl.17.3.04har>
- Kridalaksana, H. (2001). *Kamus Lingustik (Linguistic dictionary)* . Jakarta: PT Gramedia Pustaka Utama.
- Kridalaksana, H. (2008). *Kelas Kata dalam Bahasa Indonesia*. Jakarta: PT Gramedia Pustaka Utama.
- Lindquist, H. (2009). *Corpus Linguistics and The Description of English*. Edinburgh University Press.
- Liye, T. (2016). *Sang Penandai*. Ninth Edition. Jakarta: Mahaka Publising.
<https://doi.org/10.1111/vox.12440>
- Mansoer. (2010). *Semantik Leksikal*. Jakarta: PT Rineka Cipta.
- Stubbs, M. (2002). *Words and Phrases: Corpus Studies of Lexical Semantics*. -: Oxford Blackwell.