Lampungnese Connotative Meaning

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Abstract

A pair of a word can have similar denotative meanings but it does not mean their meaning are identically the same. In a certain tendency, such as emotion, technique, or situation, they are possibly different. So, the meaning can be different. The type of difference is called connotative meaning. The understanding of connotative meaning is remarkable since choosing inappropriate words leads to ineffective communication. This study examines the connotative meaning of words in Lampungnese, a language that has contact with other languages in a culturally diverse region, Lampung province. By this study, Lampungnese speakers, both native and non-native can choose the word accurately to then effective communication can be achieved. In this study, data were taken from a direct observation of Lampungnese natural interaction among the natives by the researcher. Next, the researcher applied interviews with twenty 50 years old Lampungnese natives to find out the specific tendency of each datum. After that, a natural social experiment is conducted to reach the respond of Lampungnese while listening to the word given so then the finding will be more accurate. From the efforts mentioned, it was found some pairs of words are denotatively the same and connotatively different. As additional information, they exist in various contexts of communication, such as intelligent quality, feeling, situation, politeness, and activities.

Keywords: Connotative meaning, effective communication, Lampungnese.

Introduction

The word ‘house’ and ‘home’ refer to a structural building in which people live their life there Conceptually, both words are similar. However, ‘home’ is more associated with the comfortability, love, and security. Meanwhile, ‘house’ is associated with the physical building (Dishar & Hammadi, 2016). From the explanation, it can be defined that some words with similar meanings can have a difference in certain tendencies. In the example above, both words differ in the tendency of emotion. As described above, the word ‘home touches the feeling while the other word only touches the physics. In the other words, their meaning is different although they refer to the same signified.

The concept of meaning difference above is called connotative meaning. Connotative meaning defines as the concept of meaning which has a certain tendency of sense or value which makes it different from other concepts which have no certain tendency (Chaer, 2013; Yule, 2006; Dickins, Hervey, & Higgins, 2016). On the other hand, the concept meaning which has no certain tendency is called denotative meaning (Chaer, 2013; Yule, 2006), the opposite of the connotative meaning. In the other words, connotative meaning is a denotative meaning which is added by a certain feeling, emotion, or value (Antika, Ningsih, & Sastika, 2020). In addition, Leech (1981) adds that culture is one of the factors building up the connotative of word meaning. Furthermore, Subroto (2011) exemplifies the word ‘dog’ in Indonesian Muslim society has a negative connotative meaning since they believe in dog uncleanness. So, if people are called by the word, it means they are sworn in. Meanwhile in western society, the word has a positive connotative meaning since they trust scientifically

the dog is a smart and friendly animal. So, if people are called by the word, it means they are praised. From the explanations, it can be taken that connotative meaning represents a certain tendency of feeling, value, or cultural concept.

Using a word with connotative meaning correctly will lead a listener to accept the meaning transferred by a speaker correctly too. If a speaker uses an inappropriate word, a listener will not achieve the point meant and then the communication will be ineffective (Sharma & Sharma, 2015). In addition, Omar (2012) in his research found English non-native speakers failed to transfer messages to English natives because they did not use certain words with proper connotative meanings. The finding proves the importance of understanding the connotative meaning.

Based on the explanation above, understanding the connotative meaning and applying a proper word in communication is substantial. Therefore, studies on connotative meaning must be much improved. To rich it, some supporting efforts need to be conducted, such as researching it. Accordingly, the effort is much remarkable since it will provide more references in the field. Moreover, interaction among people from various languages and cultural backgrounds cannot be avoided nowadays. So, the study of connotative meaning in various languages is urgent to be done so then people can learn it and abstain from ineffective communication when they use other languages.

Especially in the language in the plural area, the connotative meaning study is necessary so people from other backgrounds can communicate effectively in the language. One of the languages is Lampungnese. Lampungnese (language) is a language spoken by Lampungnese (people), mostly in Lampung province and its surroundings (Reranta, 2021; Sanusi, 2006). Especially in the Lampung province, other languages, brought by other ethnicities also exist based on the Lampung Province Regional Statistics Agency (Badan Pusat Statistik Provinsi Lampung, 2020). Consequently, people will contact the language in the province, although the percentage of contact cannot be exactly measured. In accordance, if they do not understand the connotative meaning of certain words, they will be trapped in ineffective communication. Therefore, presenting people with the description of Lampungnese connotative meaning is essential to be undertaken.

This study is about finding out the connotative meaning of Lampungnese words. In accordance, this is to describe the subject analysis to people. So, they can use proper words and avoid ineffective communication in the Lampung language. In addition, this is to add the reference of semantic study and Lampungnese so they will understand the topic better and can avoid ineffective communication in the Lampung language.

Theory and Method

As mentioned in the first chapter, connotative meaning is a concept of meaning with a certain tendency to feel, value, and culture (Chaer, 2013; Leech, 1981; Subroto, 2011; Yule, 2006; Dickins, Hervey, & Higgins, 2016). Furthermore, Dickins (2019) explains five types of connotative meaning based on the process of interpretation in human thought toward a word interpreted. Those processes are associative meaning, attitudinal meaning, affective meaning, allusive meaning, and reflected meaning. Next, they are will be explained one by one.

The first is in associative meaning. Dickins (2019) said, “Associative meaning is part of the overall meaning of an expression which consists of expectations that are – rightly or wrongly – associated with the referent of the expression”. From the quotation, it can be taken that connotative meaning can come from the expectation or association of people to a word. Furthermore, Dickins (2019) illustrated the association of people in British society to the word ‘nurse’. In British society, people associate the word with ‘female who looks after the

sick. The association comes since usually nurses are female in society. So, people expect to have females while having business with a nurse. On the other hand, the word 'engineer' is associated with 'man' since usually the job of engineering is done by man.

The second is attitudinal meaning. Based on Dickins, Hervey, & Higgins (2016), attitudinal meaning is the connotative meaning constructed by an expression that consists of attitude to the referent both in a neutral way and hints at some attitude to it. Dicking (2019) illustrated the word ‘pig’ in sense of ‘police’. In British society, 'pigs' is associated with negatives. Then, if the speaker calls policemen with the word 'pig', it means the police are meant as negative as pigs. On the other hand, it does not mean people will consider the police as same as pigs in all time, but just it is in a certain context, for example when policemen do corrupt. So, the tendency is about the attitude of the context, not general association like the previous connotative meaning process.

The third is affective meaning. Based on Dickins, Hervey, & Higgins (2016) said, “Affective meaning is that kind of meaning conveyed by the tonal register, i.e. 'the tone that the speaker takes – vulgar, familiar, polite, formal, etc.” This process of meaning comes from the attitude of speakers addressing the word, such as how the tone, intonation, expression, and movement when uttering the word. Dickins (2019) illustrate it with the word 'toilet' and 'bog'. Both have the same denotative meaning, which is a place for emptying human waste. However, the word 'bog' is usually uttered to swear to people impolitely. Thus, the word 'bog' is effectively meant as impolite/disrespectful.

The next is allusive meaning. According to Dickins, Hervey, & Higgins (2016), allusive meaning is both iconic or symbolic of an interpreted object. For example, in the Muslim community, the city of Jerusalem is called 'Al Quds' /al.quds/ in Arabi society. For Arabs, Al Quds means the holy city as they are thought by their major religion, Islam. Meanwhile, the name Jerusalem is considered the city of the piece since it was considered the symbol of peace among religious diversities in the past. So, both Al-Quds and Jerusalem's meanings are different connotatively and similar denotatively.

The last one is reflected meaning. Dickins (2019) stated that reflected meaning is pseudo-referential. In other words, it is a meaning made by calling to mind another meaning of a similar word or phrase. For example, in the Arabic context, if a person is called another with the word 'donkey', it does not mean the called person is a real donkey, but it means the person is considered as stupid as Arabs think the animal is stupid.

From those five process types of connotative meaning made, it can be concluded that connotative meaning is made because a certain language particle, such as a word, phrase, and other can represent other things, while its similarity in denotative level does not. Therefore, some different word which has the same denotative meaning is possibly different at the connotative level. The difference makes a certain word has a certain tendency, such as feeling, politeness, reputation, and reflection.

Study on connotative meaning has been done by some researchers in various language so far. Jayanti, Asridayanti, & Afrilesa (2019) analyzed connotative meaning in journalistic. Efransyah (2020) did an analysis of connotative meaning in the Basemah language. Antika, Ningsih, and Sastika (2020), Lestari and Nitisari (2022), and Purnamasari (2018) analyzed the connotative meaning used in song lyrics. Those studies, clearly state that connotative meaning is found in various ways of communication, such as formal and nonformal, and spoken and written. In the other words, it can be concluded that connotative meaning cannot be avoided in communication. So, presenting the connotative meaning of words will be helpful since it exists in many segments of communication.

This study examined the connotative meaning of Lampungnese words to describe both nonLampungnese and Lampungnese so then the use of the words will be more proper and

effective. In accordance, Lampungnese words which have the same denotative meaning would be analyzed to find the tendency brought by the word so then people can differentiate them from the other words. To do the analysis, the researcher applied the qualitative method. Based on Mulyadi (2013), a qualitative method is an approach applied to theorize phenomena or facts in the study of socials and humanities. In other words, Zaluchu (2020) stated a qualitative method is a tool used to construct a theory of social or anthropology phenomenologically. According to the definitions above, it is taken that the method is suitable and applicable to this research.

Next, the data analyzed in this research were pairs of words that have denotative meanings. Accordingly, they were collected by observing Lampungnese interaction directly in Lampung. Having some pairs of words, the researchers directly interviewed twenty native speakers of Lampungnese with diver elements of social stratifications to obtain diver perspectives too. However, all the twenty informants use Lampungnese in their daily conversation and rarely speak Bahasa Indonesia, a lingua franca in Indonesia. Moreover, they are over 50 years old so their Lampungnese has been mastered since a long time ago.

The researcher planned to find the process of meaning the data. However, none of the informants could explain the process and all words cannot be treasured etymologically so far. Perhaps, they can be answered with etymology studies. In the future, the researcher plan to conduct it. For this research, in this research, the pairs of words will be analyzed the certain tendency only.

Having abundant data and their tendency explanation, the researcher conducted a social experiment to measure the tendency. The social experiment is done by having a direct conversation with twenty respondents one by one. In accordance, those respondents have the same criteria as the informants mentioned above. In this case, all respondents did not know that their responses were analyzed. This setting was designed to obtain natural responses from them.

Finally, the result of observation, interview, and the social experiment was analyzed to achieve the findings. Next, the finding was described in the form of a paragraph. In the paragraph, each presented word would be translated into the closest English word to ease the explanation.

Findings and Discussion

From the effort of observation, interview, and experiment, it was obtained some pairs of words are denotatively similar and connotatively different. Next, each pair will be discussed one by one below.

The first finding is the word 'pengatu' /pəŋatu /and the word 'tulung' /tuluŋ. Both words denotatively mean 'help' in English. Meanwhile, their connotative is different in emotional tendencies. The word 'Tulung' does not have an emotional tendency. So, if people use the word when asking for help, it means they only ask for him without deep hope. On the other hand, the word 'Pengatu' has a deep emotional tendency. So, if people ask for help using the word 'Pengatu', it means they need help. Politely, asked people must help them.

The second is the word '*Gunjor'* /gunjoʁ/ and the word *'Lulo'* /lulo/. Both words mean 'stupid' denotatively. However, connotatively they have a different meaning. The word 'Gunjor' is a stupid condition caused by laziness. Meanwhile, the word 'Lulo' is a stupid condition caused by a low intelligent quotient. So, the connotative difference between both words is the factor causing their meaning.

The third is the word '*Pintor*' /pintoʁ/ and 'Calak' /ɟalaq/. Both words denotatively mean 'smart'. Connotatively, they have a tendency causatively as the previous comparison. The word 'pintor' is being smart by learning. Meanwhile, the word 'Calak' is more about

born talent. As well as the previous discussion, the factor causing being smart is the factor of constructing the connotative meaning.

The next is the word '*nyepok*' /ɲəpoʔ/ and '*ngunut*' /ŋunut/. Both words denotatively mean 'looking for something. In some context, they meant 'working to make money. Both words connotatively differ in the sincerity of looking for or making money. In this case, 'Nyepok' is more sincere than 'Ngunut'. Moreover, in some contexts, 'ngunut' is not serious. On the other hand, the connotative difference between them is sometimes in how many results people earn from the action. In Lampungnese society, the word 'Nyepok' signifies the money made is much. In contrast, the word 'ngunut' is only for a little money made. For example, if the business is considered a big business, they will use the word 'Nyepok'. Meanwhile, if the business is considered a small business, they will use the word 'ngunut'.

The fifth is the word '*Nuwa'* /nʊa/ and '*Jinganan*' /ɟiŋanan/. Both words refer equally to the word 'house' denotatively. Moreover, the word 'Nuwa' has the same connotative meaning as house and home in English. Meanwhile, the word 'Jinganan' is more about the house in which a person gets a birth, grows up, lives, and even plans to spend old age. So, they are differed by the duration of living there. In an illustration, if people mention their house using the word 'Nuwa', it means they can migrate to another house. Meanwhile, if they use the word 'Jinganan', it means they do not have the intention to move, even if they plan to die in the house.

Furthermore, the connotative comparison between the word '*Manom*' /manom and *'Kelom'* /kəlom/. The word 'Manom' and 'Kelom' refer to the dark condition denotatively. Usually, the word 'Manom' is used to describe the physical dark, for example, the night weather. On the other hand, the word 'Kelom' is used to express the darkness of feelings, such as despondent, heartbroken, and hopelessness.

The seventh datum is about the word '*Payun'* /pajun/ and '*Miker'* /mikəʁ/. Denotatively, both words refer to the verb thinking. Connotatively, the word 'Payun' has a stronger emotional tendency than the word 'Miker'. The word 'Miker' is only the thinking activity to solve a problem. Meanwhile, the word 'Payun' is about thinking sadly for a long time without finding an idea. In English, the word 'payun' is closer to the word contemplate. Usually, 'payun' is used to express the condition of being heartbroken or hopeless.

The next one is the word *'Bista'* /bista/ and *'Ngupok'* /ŋupoʔ/. Both words denotatively refer to the activity of conversation. However, the topic of the conversation is about other people. Connotatively, both words differ in the sides of the object conversated. In this case, the topic talked about in the activity of 'Bista' is the positive side of an object. Meanwhile, the topics talked about in the activity of 'Ngupok' contains the negative side of an object. In other words, the word 'Ngupok'.

Furthermore, it is the pair of the word '*Sitang*' /sitaŋ/ and '*Simpat'* /simpat/. Those words refer to the activity of throwing something. The difference is about the purpose of doing it. Connotatively, the word 'Sitang' means throwing something to throw something away or attack others. Meanwhile, the word 'Simpat' is about throwing something to place it, for example throwing a book to a table to place it there.

The tenth is the word '*Maju'* /maɟu/ dan the word *'Inggoman'* /iŋgoman/ connotative comparison. Those words denotatively refer to the concept of 'wife' in English. The connotative difference is in the recency of being a wife. In Lampungnese, the new wife is usually called 'Inggoman'. In contrast, the old wife is usually called 'Maju'. However, there is no specific timing to consider the newness in the context.

Next, it is the word '*Singkuh*' /siŋkuh/ and '*Sindu'* /sindu/. Both words refer to respect for others denotatively. The difference between those two words is in the perfection of respect. The word '*Singkuh'* is respecting others as it is necessary in a situation, for

example, listening to a speaking person. Meanwhile, the word '*Sindu'* is a total respect. As a comparison, if 'Singkuh' in the example is just about listening, 'Sindu' is also giving attention, taking notes, and criticizing the speaking speakers. So, the word 'Sindu' has a more perfectional tendency than the word 'Singkuh'.

Furthermore, the connotative comparison among '*Sakik´* /sakiʔ/, '*Maring'* /maʁiŋ/, and '*Haban'* /haban/. Three of them denotatively refer to pain. While connotatively, they are different from one another in what causes the pain. The pain of 'Sakik' comes from a punch or collision. The pain of 'Maring' comes from a contemporary illness, such as fever, headache, or stomachache. Meanwhile, the pain of 'Haban' comes from acute diseases, such as diabetes, heart disease, and cholesterol disease. So, pain in Lampungnese is classified causatively.

The last finding is the comparison of the word '*Lapah'* /lapah', ' '*Lijung'* /lijuŋ/, and *Tandak'* /tandaʔ/. Those words closely mean 'going' in English. As well as the previous discussion, the difference among these three words is on the factor of causing the 'going'. In Lampungnese, the word 'Lapah' is used for expressing 'going with the piece'. To illustrate, that people do 'Lapah' means they go without problem or they have no problem with people left behind. Meanwhile, the word 'Lijung' is about 'going because of a problem. For example, people go somewhere else because they have problems with people in the previous place. On the other hand, the word 'Tandak' is about 'going because of being kicked out. For example, house guests go because they are kicked out by the house owners. In addition, the difference between 'Lijung' and 'Tandak' is more about who decides to go. The word 'Lijung' indicates that the people go based on their own decision. Meanwhile, the word 'Tandak' indicates that the people go because they are kicked out or the decision is on the kicker.

Conclusion

This study analyzes the connotative meaning of Lampungnese words. This study obtains 13 pairs of a word which denotatively similar but connotatively different. Moreover, more pairs possibly exist in Lampungnese so the following research is recommended by the researcher to the future researcher. By having the following research, the references will be bigger so then readers can have more knowledge related to the topics.

As mentioned in the second chapter, this study has not touched on the process of how the connotative meaning is constructed in the Lampungnese word analyzed because this study is failed to find the etymology of each word. Therefore, another recommendation from the researcher is that conduct research on the etymology of the words mentioned in this study.

As discussed in the introduction, using proper words will lead to effective communication. Therefore, an effort of understanding connotative meaning is important. Especially in the Lampungnese context, it is needed since the finding shows the existence of words with connotative meanings happens in various contexts, such as in intelligent quality, feeling, situation, politeness, and activities.

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