

COMPONENTIAL ANALYSIS OF MEANING ON LEXEMES DENOTING THE ACT OF SEEING IN ARABIC

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مستخلص البحث

يهدف هذا البحث إلى معرفة الفروق في مكونات المعنى على المعاجم التي لها معنى فعل الرؤية في اللغة العربية. من خلال دراسة الدلالات، يستخدم التحليل تحليل نداء المكون للمعنى لمعرفة السمات المميزة بين المعاجم. استخدم هذا البحث أسلوباً نوعياً يتضمن خطوة جمع البيانات من خلال النظر إلى المعاجم التي لها معنى فعل الرؤية من الكتب المدرسية والقواميس. يتضمن تحليل البيانات تصفية المعاجم وتحليل مكونات المعنى في كل معجم عن طريق إضافة رموز دلالية إلى الميزات الدلالية في كل معجم. يتم تحديد الاختلافات في مكونات المعنى من خلال العديد من الميزات الدلالية مثل جهاز الرؤية، وطريقة الرؤية، والكائن، والشعور من خلال عملية الرؤية.

الكلمات الأساسية: مكونة، معنى، تحليل، دلالات.

ABSTRACT

This research aims to find the differences in components of meaning on lexemes denoting the act of seeing in the Arabic language. Through semantics study, the analysis employs Nida's componential analysis of meaning to figure out the distinguishing features among lexemes. This research used a qualitative method that includes the step of data collection by looking at the lexemes denoting the act of seeing from textbooks and dictionaries. The data analysis includes filtering the lexemes and analyzing the components of meaning in each lexeme by adding semantic notations to semantic features in each lexeme. The differences in components of meaning are determined by several semantic features such as the device of seeing, the way of seeing, the object, and the feeling through the process of seeing.

Keywords: *Componential; Meaning; Analysis; Semantics.*

INTRODUCTION

Language is symbolized by sentences, either sentences that are spoken or sentences that are written. The sentence is composed of words. In each unit of words that are arranged, there is a meaning. The meaning is what you need to know in order to understand the language.

The meaning of words can be studied by using three method/point of view, namely: 1) Diachronic Method (*al-manhaj al-tārikhiy*); 2) Synchronous Method (*al-manhaj al-wasfiy*); 3) The Panchronic Method (*al-manhaj al-muqāran*).¹ The diachronic method is used to see the historical journey of a word from time to time,² while the synchronic method is used to see the word both at this time and in a certain period of time.³ On the other hand, the panchronic method is not limited by certain time conditions. This method is needed to look at the universal characteristics of a language, patterns of change across languages, and certain language features that are constant over a long period of time.⁴

Finegan distinguishes three types of meaning, i.e. linguistic, social, and affective meaning. Linguistic meaning encompasses both sense and reference. One way of defining meaning is to say that the meaning of a word or sentence is the actual person, object, abstract notion, event, or state to which the word or sentence makes reference. Referential meaning may be the easiest kind to

recognize, but it is not sufficient to explain how some expressions mean what they mean. For one thing, not all expressions have referents. Social meaning is what we rely on when we identify certain social characteristics of speakers and situations from the character of the language used. Affective meaning is the emotional connotation that is attached to words and utterances.⁵

Fromkin and Rodman call the study of word meanings and the relationship of meanings between words as lexical semantics, while the study of the meaning of syntactic units that are larger than words are called phrasal semantics and sentential semantics.⁶ By Cruse, the last two types of semantics are called grammatical semantics.⁷

However, to find out the meaning of the word, it is necessary to investigate the domain of its use. Matthews defines a domain as a range of forms that apply some of the same rules.⁸ For example, the name of a color forms a certain domain, as well as the terms kinship and type of profession.

Related to that domain, the object that will be analyzed in this research through Nida's componential analysis of meaning are the lexemes denoting the act of seeing in Arabic language.

¹ Abdul Karim Mujahid, (n.d.). *Al-Dilālah Al-Lughawiyah 'inda Al-'Arab*. p. 17.

² P.H. Matthews, (1997). *The Concise Oxford Dictionary of Linguistics*. Oxford: Oxford University Press. p. 96.

³ *Ibid*, p. 367.

⁴ *Ibid*, p. 263.

⁵ Edward Finegan, (2004). *Language. Its Structure and Use*, 4th Ed. United States of America: Thomson Wadsworth. p. 181-182.

⁶ Victoria Fromkin and Robert Rodman, (1998). *An Introduction to Language*, 6th Ed. Orlando: Harcourt Brace College Publishers. p. 155-156.

⁷ David Alan Cruse, (2000). *Meaning in Language. An Introduction to Semantics and Pragmatics*. Oxford: Oxford University Press. p. 267.

⁸ Matthews, *op. cit.* p. 103.

Previous researches on utilizing the same approach have been done before by scholars. The first research was conducted by Ida Cahyani, *Componential Analysis of Meaning on Lexeme "Look" in English*. This study aims to find the difference in components of meaning on lexemes that mean 'look' in English. Through semantics study, the analysis employs Nida's componential analysis of meaning to figure out the distinguishing features among lexemes. This is qualitative research that includes the step of data collection by looking at the lexemes which have the meaning "look" from four dictionaries. The data analysis includes filtering the lexemes from dictionaries and analyzing the components of meaning in each lexeme by adding semantic notations to semantic features in each lexeme. The result shows that there are fifteen lexemes that have the meaning "look" in English, namely "see, look, watch, stare, gaze, glance, glare, glimpse, gape, behold, peer, peep, peek, blink and wink." The differences in components of meaning are determined by several semantic features such as the device of seeing (whether using direct eyes or not), the way of seeing, the object, and the involved feeling through the process of seeing.⁹

The second was done by Fahmi Gunawan, *The Analysis of Componential Meaning of Berani Lexeme in Arabic Language*. This research discusses the core meaning of berani (brave) lexeme in Arabic. It's aimed to reveal the diversity of berani lexeme and its relation to the culture of Arabic society. It's important to be

⁹ Ida Cahyani, (2019). *Componential Analysis of Meaning on Lexeme "Look" in English*. *Metaphor: Journal of English Literature, Cultural Studies, Linguistics, English Teaching, and Gender Studies*. Vol. 1 No. 2.

discussed due to the well-known of Arabic societies with their bravery or courage, particularly in the development of Islam in prophethood times. The data were taken from the largest Arabic dictionary, *Lisan al-Arab*, which consists of 20 volumes, and the method used in this research was the qualitative method. Based on this research, through the analysis of componential meaning, 22 lexemes of berani (brave) are retrieved. Those lexemes are classified into five things. (1) Based on the tribe's name, there are 3 lexemes; buham, azmar, dan migwār. (2) Based on the armaments, there are 5 lexemes; šārim, mijzāmāh, kamiy, midrah, dan zamir. (3) Based on the metaphor, there are 4 lexemes; nahīk, ḡuba'sīnah, mis'ar, dan 'amalwas. (4) Based on the time, there are 1 lexeme; mikhsaf. (5) Based on the method used, there are 14 lexemes; they are 'albas, aswaš, bāsīl, buhmah, galats, gašamšam, migwār, mijzāmāh, mis'ar, najid, šārim, šahmīm, šamšāmāh, dan zamir. Each of the lexemes has the different componential meaning.¹⁰

LITERATURE REVIEW

Semantic Field (Semantic Domain)

According to Wijana semantic field can be defined as several lexical items that belong to a particular domain or field.¹¹ Meanwhile, according to Kridalaksana, the semantic field is part of the semantic system of language that describes part of the cultural field or a certain reality of the universe which is realized by a set of

¹⁰ Fahmi Gunawan, (2015). *The Analysis of Componential Meaning of Berani Lexeme in Arabic Language*.

¹¹ I Dewa Putu Wijana, (2010). *Pengantar Semantik Bahasa Indonesia*. Yogyakarta: Pustaka Pelajar.

lexical elements whose meanings are related.¹²

According to Umar, semantic field is a collection of words that are related in meaning and have one core word that has a general meaning.¹³ As the word إنسان /*insān*/ in Arabic is the core word of a number of words that are below it with elements such as: طفل /*thifl*/, طفلة /*thiflah*/, شاب /*syāb*/, رجل /*rajul*/, ولد /*walad*/, امرأة /*imra'ah*/, and so on.

According to Lehrer semantic field analysis needs to include lexeme relationships which are paradigmatically opposite, but morphologically and semantically related, such as *fly* and *wing*.¹⁴ Lehrer also emphasized that the vocabulary of a language is structured. Vocabulary of a language can be classified into several related lexical items with a conceptual field and is divided into a space of meaning (semantic space) or a domain of meaning (semantic domain).¹⁵ Citing the opinion of Trier¹⁶, Lehrer believes that the language field is not isolated. According to him, the language field will join together to form a larger part until finally the entire vocabulary can be included in it.¹⁷

¹² Harimurti Kridalaksana, (2008). *Kamus Linguistik*. Jakarta: Gramedia.

¹³ Ahmad Mukhtar Umar, (1982). *‘Ilm al-Dilālah*. Kuwait: Maktabah Dār al-‘Arabīyyah li al-Nasyr wa al-Tawzī. p. 79.

¹⁴ Adriene Lehrer, (1974). *Semantic Fields and Lexical Structure*. Amsterdam: North Holland. p. 17.

¹⁵ *Ibid*, p. 15.

¹⁶ Jost Trier, (1934). *Das sprachliche feld. Eine auseinandersetzung*. Neue Fachrbücher für Wissenschaft und Jugendbildung,

¹⁷ Lehrer, *op. cit.* p. 17.

Componential Analysis

Componential analysis is simply defined as a way of explaining the sense relations that hold among lexical items. It is also defined as the analysis of a set of related linguistic items, especially word meanings into combinations of features.¹⁸

Componential analysis is also defined as a technique to identify basic meaning components of words.¹⁹ Other scholars define componential analysis as the breaking up of lexical items into a number of semantic components, so the relationship between the components that hold across lexical items can be stated and labeled systematically.²⁰

Aitchison asserts that by using componential analysis, it is possible to state the smallest indivisible units of lexis or minimal components.²¹

Componential analysis might also be defined as the analysis of words through structured sets of semantic features that are given as (present) or (absent) or (indifferent) regarding a feature.²²

¹⁸ Nelson Goodman, (1952). *“On Likeness of Meaning”*. In Leonard Linsky (ed). *Semantics and Philosophy of Language*. London: University of Illinois Press.

Frank Robert Palmer, (1983). *Semantics*, 2nd Ed. Cambridge: Cambridge University Press.

¹⁹ Basil Hatim and Jeremy Munday, (2004). *Translation: An Advanced Resource Book*. Routledge, London/New York.

²⁰ Lehrer, *op. cit.* p. 66.

Eugene Albert Nida, (1975). *Componential Analysis of Meaning*. Belgium: Mouton. p. 48.

²¹ Jane Aitchison, (2003). *Linguistics*. London: Hodder & Stoughton, Ltd. p. 92.

²² Howard Jackson, (1996). *Words and Their Meaning*. New York: Addison Wesley Longman Inc. p. 80.

John I. Saeed, (2009). *Semantics*, 3rd Ed. United Kingdom: Wiley Blackwell. p. 265.

The componential analysis involves the analysis of word meaning into certain components, or we can say that it involves the process of decomposing the sense or meaning of the word into its semantic features.²³

These semantic features will reduce the word's meaning into its ultimate contrastive elements. The dimensions of meaning are given (+,-) labels, so that the marked features carry (+) and the unmarked features carry (-).²⁴

The significance of componential analysis stems from the fact that it goes far beyond the cultural and linguistic differences between languages and focuses on the meaning components of the words that can be called universal, so it goes without saying that componential analysis provides an insight into the meaning of words and represents a way to study the relationships between words that are related in meaning.

It is clear that the value of componential analysis in the description of a particular language is not affected by the status of the semantic components in universal terms. It must also be realized that componential theories of semantics are not necessarily "conceptual" or "mentalistic". This point should be emphasized because not only Katz and Chomsky but also many other linguists have defended a componential approach to semantics within a philosophical and psychological framework which takes it for granted that the meaning of the lexical

item, is the "concept", associated with this item in the minds of the speakers of a particular language.²⁵

Componential analysis can only be done within the same semantic domain. There are three basic steps in the procedure for determining the diagnostic features,²⁶ they are: a.) determining the common features and lining up all the apparently relevant differences in form and possibly related functions; b.) studying the relations of the features to one another, in order to determine the redundancies and dependencies; and c.) formulating a set of diagnostic features and testing such a set for adequacy.

The actual linguistic procedures employed in the componential analysis consist of four types, they are naming, paraphrasing, defining, and classifying. If elicitation of usage is carefully conducted and if the results of such a procedure are carefully checked against spontaneous utterances, there is every reason to believe that the results of using the four basic processes of naming, paraphrasing, defining, and classifying can be essentially accurate.²⁷

METHOD

The method used in this study is a qualitative descriptive method. This method applies the requirement that research must be based on existing facts so that the description given is in accordance with the actual situation. This research goes through three stages, namely the stage of providing data, the

²³ Geoffrey Leech, (1981). *Semantics*. Middlesex: Penguin. p. 89.

Charles Kreidler, (2002). *Introducing English Semantics*. New York: Routledge. p. 87.

Ronald Wardhaugh, (1977). *Introduction to Linguistics*. United States: McGraw-Hill. p. 163.

²⁴ Leech, *op. cit.* p. 90.

²⁵ John Lyons, (1968). *Introduction to Theoretical Linguistics*. Cambridge: Cambridge University Press. p. 474.

²⁶ Nida, *loc. cit.*

²⁷ *Ibid*, p. 64-66.

stage of data analysis and the stage of presenting the results of the analysis.²⁸

The data in this research are lexemes denoting the act of seeing in Arabic language. The data were obtained from Arabic textbooks, Arabic dictionaries, the *Qawā'id Al-Lughah Al-'Arabiyyah*, *Durus Al-Lughah Al-'Arabiyyah*, *Al-Munjid fi Al-Lughah wa Al-A'lam*, and *Al-Bisri* dictionary.

The analysis employs Nida's componential analysis of meaning to figure out the distinguished features among lexemes. Through qualitative method that includes the step of data collection by looking in the lexemes denoting the act of seeing from textbooks and dictionaries. The data analysis includes filtering the lexemes and analyzing the components of meaning in each lexeme by adding semantic notations to semantic features in each lexeme.

FINDINGS AND DISCUSSION

In this research, only 9 lexemes with the meaning of the act of seeing will be discussed, although many lexemes with the same meaning are found, these 9 lexemes were chosen because they are thought to be able to show distinguishing features between one lexeme and another.

(1) /*Ra'ā*/ رَأَى- يَرَى

Ra'ā is a term for the act of seeing in Arabic which means seeing with the eyes or seeing with a reason (opinion) (Al-Munjid, 1986:243). *Ra'ā* has components of meaning [+HUMAN ACTIONS],

[±HUMAN OBJECT], [+STRAIGHT DIRECTION], [+LONG DURATION], [-MEDIUM], [±CLOSE RANGE], [+FIXED DIRECTION].

e.g. رأيت الفتى يمشي بالعصا

'I have seen a teenager walking with a cane'

(2) /*Nazara*/ نَظَرَ- يَنْظُرُ

Nazara is a term for the act of seeing in Arabic which means seeing with the eyes, it can also mean paying attention (Al-Bisri, 1999:190). *Nazara* has components of meaning [+HUMAN ACTIONS], [±HUMAN OBJECT], [+STRAIGHT DIRECTION], [+LONG DURATION], [-INTERMEDIARY], [±CLOSE RANGE], [+FIXED DIRECTION].

e.g. نظر على إلى منظرٍ جميلٍ

'Ali had seen a beautiful sight'

(3) /*Ta'ammala*/ تَأَمَّلَ- يَتَأَمَّلُ

Ta'ammala is a term for the act of seeing in Arabic which means gazing, it can also mean seeing (Al-Bisri, 1999:190). *Ta'ammala* has components of meaning [+HUMAN ACTIONS], [+HUMAN OBJECTS], [+STRAIGHT DIRECTIONS], [+LONG DURATION], [-INTERMEDIARY], [+CLOSE RANGE], [+FIXED DIRECTIONS].

e.g. تأمَّلْ إلى الأمثلة الآتية

'Take a look at the following examples'

(4) /*Syāhada*/ شَاهَدَ- يُشَاهِدُ

Syāhada is a term for the act of seeing in Arabic which means watching, it can also mean witnessing (Al-Bisri, 1999:391). *Syāhada* has components of meaning [+

²⁸ Sudaryanto, (2015). *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Penerbit USD. p. 6.

HUMAN ACTIONS], [±HUMAN OBJECT], [+STRAIGHT DIRECTION], [+ FIXED DIRECTION], [-INTERMEDIARY], [+CLOSE RANGE], [+ FIXED DIRECTION].

e.g. شَاهَدْتُ لَعِبَةَ كُرَةِ الْقَدَمِ

'I have watched a football game'

(5) /*Lāhaza*/ لاحظ – يلاحظ

Lāhaza is a term for the act of seeing in Arabic which means paying attention (Al-Bisri, 1999:655). *Lāhaza* has components of meaning [+HUMAN ACTIONS], [±HUMAN OBJECT], [+STRAIGHT DIRECTION], [+ FIXED DIRECTION], [+INTERMEDIARY], [±CLOSE RANGE], [±FIXED DIRECTION].

e.g. لَاحَظْتُ لَعِبَةَ كُرَةِ الْقَدَمِ

'I payed attention to the football game'

(6) /*Rāqaba*/ رَاقَبَ – يُرَاقِبُ

Rāqaba is a term for the act of seeing in Arabic which means peeking or stalking (Al-Bisri, 1999: 109). *Rāqaba* has components of meaning [+ HUMAN ACTIONS], [± HUMAN OBJECTS], [+STRAIGHT DIRECTIONS], [+ FIXED DIRECTIONS], [+INTERMEDIARY], [+CLOSE RANGE], [+ FIXED DIRECTIONS].

e.g. هُوَ يُرَاقِبُ عَدُوَّهُ مِنْ بَعِيدٍ

'he stalks his enemy from afar'

(7) /*Lahaza*/ لَحَظَ – يَلْحَظُ

Lahaza is a term for the act of seeing in Arabic which means glancing (Al-Bisri, 1999: 193). *Lahaza* has components of meaning [+HUMAN ACTIONS], [±HUMAN OBJECT], [-STRAIGHT DIRECTION], [±LONG DURATION], [-INTERMEDIARY], [+CLOSE RANGE], [±FIXED DIRECTION].

e.g. يَلْحَظُ الرَّجُلُ الْمَرْأَةَ الْجَمِيلَةَ إِتَّقَتْهَا أَمَامَ الْجَامِعَةِ

'The man glanced at the beautiful woman he met in front of the campus'

(8) /*Hadaja*/ حَدَجَ – يَحْدِجُ

Hadaja is a term for the act of seeing in Arabic which means to glance (Al-Bisri, 1999:147). *Hadaja* has components of meaning [+ HUMAN ACTIONS], [+HUMAN OBJECTS], [±STRAIGHT DIRECTIONS], [-LONG DURATION], [-INTERMEDIARY], [+CLOSE RANGE], [+FIXED DIRECTIONS].

e.g. هِيَ تَحْدِجُ بِعَيْنِهَا الْجَمِيلَةَ

'She glanced up with her pretty eyes'

(9) /*Jahaza*/ جَحَظَ

Jahaza is a term for the act of seeing in Arabic which means glaring, eyes wide open, wide-eyed (Al-Bisri, 1999:195). *Jahaza* has components of meaning [+HUMAN ACTIONS], [+HUMAN OBJECT], [+STRAIGHT DIRECTION], [+LONG

DURATION], [-INTERMEDIARY], [+CLOSE RANGE], [+FIXED DIRECTION].

e.g. جَحَظَ الرَّجُلُ إِلَى حَدَثٍ مُرَوِّعٍ أَمَامَهُ.

'The man glared at the shocking incident in front of him'

Distinguishing Features

From the limitation of 9 words that are included in the componential analysis of the meaning of the act of seeing in Arabic, we can conclude that the differences in semantic features are in actor, object, eye direction, duration, intermediary, distance, fixed direction. The following is a table of the componential analysis of meaning contained in each lexeme:

Table 1.

N o.	Lexemes	H A	H O	S D	L D	M	C R	F D
1.	<i>Ra'ā</i>	+	±	+	+	-	±	+
2.	<i>Nazara</i>	+	±	+	+	-	±	+
3.	<i>Ta'ammala</i>	+	+	+	+	-	+	+
4.	<i>Syāhada</i>	+	±	+	+	-	+	+
5.	<i>Lāhaza</i>	+	±	+	+	+	±	±
6.	<i>Rāqaba</i>	+	±	+	+	+	+	+
7.	<i>Lahaza</i>	+	±	-	±	-	+	±
8.	<i>Hadaja</i>	+	+	±	-	-	+	+
9.	<i>Jahaza</i>	+	+	+	+	-	+	+

The result of this research does not cover all about Arabic lexemes denoting the act of seeing, this is still far from complete, but by this research, at least we know nine of the lexemes. By discussing and analyzing the componential analysis of meaning, we can improve our skill in Arabic.

Hopefully, for the next writer who conduct the same research to complete this research not only in the

componential analysis, but also in other elements such as semantic field/domain, and many others. In addition, the writer also hopes to the next researcher to investigate componential analysis more deeply and intensively in order to reach perfect comprehension.

CONCLUSION

From the explanations above, we can conclude that the 9 lexemes of the act of 'seeing' in Arabic, in fact, have differences to show the intended meaning of the speaker or language user. There are at least 7 components of meaning that can distinguish the nine lexemes.

The action was done by human (Human Action), the object was also a human (Human Objects), the direction of the eye (Straight Direction), the duration used when seeing (Long Duration), the medium (Intermediary), the distance or range (Close Range), and the fixed direction (Fixed Direction).

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