Emotions Words in Bataknese Language: Research Of Natural Semantic Metalanguage

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Abstract

This research is qualitative research using descriptive analysis method that discusses the word emotion in the Toba Batak language. The theory used is the theory of Natural Semantic Metalanguage. The research data will be explained in detail through explanations based on the findings of data collected from folklore collected by Prof. Drs. L. D. Siagian in his book, Turi-Turian ni Halak Batak. Research shows that in the folklore collected by Prof. Drs. L. D. Siagian in his book entitled Turi-Turian ni Halak Batak contained 15 data on emotion words. This collection of 15 emotion words is categorized into 6 emotions in general but is explained further using Wierzbicka's theory. His vocabulary includes, 'lungun roha', 'ponjot roha', 'hansit roha', 'marsiak pangkilalaan', 'marsalaon ate-ate', 'marrara bohina', 'mohop ate-atena', 'las roha', ' marria-ria', 'hiras panailina', 'nalom ni roha', 'hasoloan ni roha', 'mangapus ate-ate', 'marsisir imbuluna', 'hitir-hitir'. Most of these emotion words are placed before the subject because the Batak language sentence structure is placing the predicate at the beginning of the sentence and then followed by the subject.

Keywords: *natural semantic metalanguage; emotion words; semantics*

1. Introduction

Language has an important role in human life. Aside as a mean of communication, language can also be used by individuals to express themselves and everything they feel to be expressed to others. Through language, people can express their emotions. Individuals automatically always assess and evaluate what they face, namely approaching something that they think is good, stay away from what is bad, and reject something that does not interest them. The assessment and evaluation is between one individual and one individual others vary. The difference in assessment causes the differences in emotional experience between individuals. According to [5] says emotion is a complex state of the organism that involves feelings. behavior, impulses, physical changes and efforts to control, emotional measurement is also a complex process. Other [6] says that emotions are a combination of three elements, namely thoughts, feelings, and events/body processes. Furthermore, Mulyadi states that emotion is an experience of feeling in the body, or more precisely in the heart, of humans [4]. The experience arises when humans think about certain situations. Johnson-laird, P. N. Keith argues that emotion comes from consciousness, because it arises through self-dependent cognitive evaluation. Emotions are also closely tied to propositional messages as causes [3]. Because emotions cannot be experienced without a condition that causes them. Goddard states that emotions are based on the physical body. Every basic emotion that has a facial expression can be accurately identified through language and culture [2]. It can be concluded, emotion is a state of feeling experienced by a person in a certain situation. Emotions are part of human life which is expressed through actions and words. Expression of human feelings is the way a person expresses the conditions in which he feels something called emotion. The situation is created because of the actions of both himself and others and the surrounding environment. Emotions are closely related to feelings, because emotions arise due to conditions that cause a person to feel emotions. Emotions have their own names to describe the conditions and feelings experienced and felt by someone with a different name. Naming this emotion can be said as a process of interpreting a sign, according to Ferdinand de Saussure, which is called signified and signifier [1].

Culture is owned by communities that cause the naming and meaning of emotions. Given the existence of cultural diversity, it is very natural for the names of emotions in each culture to be different. This difference will be explained by a neostructuralist, Anna Wierzbicka. Wierzbicka states several concepts of a word, especially those adjacent to words that involve a person's psychology, such as the meaning of the vocabulary of colors and emotions. This theory belongs to the natural semantic realm of neo-structuralism. The theory no longer assumes that a language, especially those related to emotions, can be said to be universal, because the meaning of a word can be influenced by the marking of a situation that reflects a different culture according to its existence.

Wierzbicka started his research in Polish. There are many Polish words that cannot be understood by English words. Similarly, the vocabulary in the Toba Batak language, some of which do not have the exact same meaning as a word in English. Toba Batak language as one of the active regional languages in the territory of Indonesia is the most widely used regional language by the people in the province of North Sumatra. This study aims to describe the meaning of emotional vocabulary contained in the Toba Batak language by applying the theory of emotional meaning introduced by Wierzbicka [6].

2. Method

This study uses a descriptive analysis method in which the data will be explained in detail through explanations based on the findings of data collected from folklore collected by Prof. Drs. L. D. Siagian in his book, Turi-Turian ni Halak Batak. In this study, the technique used to examine the semantics of emotion was carried out by several methods. The first proceeding in this study is to collect some data or sources of words that contain emotions. After the data collection process, the next step is to group the data. The function of data grouping is to make it easier for us to analyze or paraphrase existing data to be more practical. The next step is to analyze the data that has been obtained with the existing theoretical basis. By referring to the theory of experts, the study will be more focused on its target. The theory used in this study is the theory of Natural Semantic Metalanguage (NSM).

3. Discussion

Language is a tool used by human being on earth to deliver ideas to each other. Every language has the term emotion and the word emotion in each language is very diverse. One of the regional languages that is widely used in North Sumatra is the Batak language. In the Batak language there are emotional words used by the native. In understanding the word emotion well in the Batak language, by describing the meaning of the word emotion using the Natural Semantic Metalanguage theory, it can help readers to understand emotion words from the book Turi-Turian ni Halak Batak by Prof. Drs. L. D. Siagian.

3.1. Sad

3.1.1. Lungun Roha

When X feels something bad because he has lost something or someone, X does not feel something good, then X is 'lungun roha'. This emotion word is placed before the subject because the Batak language sentence structure is placing the predicate at the beginning of the sentence and then followed by the subject.

Bataknese: *Lungun roha ni Si Tapiomas Na Uasan di parborhat ni ibotona i*

Indonesian: Sedih hati Si Tapiomas Na Uasan karena keberangkatan abangnya.

Meaning: Si Tapiomas Na Ulasan feels sad because of his older brother's departure.

3.1.2. Ponjot Roha

When X feels something bad it's hard to breathe because something bad happened. So '*ponjot roha*' X.

Bataknese: *Ponjot rohana mamereng pangalaho ni anak nai*

Indonesian: Sedih hatinya melihat kelakuan anaknya.

Meaning: She/He is sad to see her/his child's behavior.

3.1.3. Hansit Roha

When X feels something bad, because X feels something hurts in his body or something offends him, or even when X is betrayed by Y.

Bataknese: *Hansit rohana di dongkon ibana panangko*

Indonesian: Sakit hatinya dituduh pencuri

Meaning: It hurts to be accused of being a thief

3.1.4. marsiak pangkilalaan

When X feels something bad. X suffers badly, feels tortured. So 'marsial pangkilalaan' X.

Bataknese: *Marsiak pangkilalaan ni dakdanak i hinorhon ni pambahenan ni inang paroninai*

Indonesian: Menderita perasaan anak itu karena perlakuan ibu tirinya.

Meaning: He is suffering from his stepmother's doing.

3.1.5. Marsalaon ate-ate

When X feels something bad. Y hurt X or something bad happened to X and then X felt bad until it made trail. So *Marsalaon ate-ate* X.

Bataknese: *Marsalaon ate-atengku ditinggalhon pardijabu*

Indonesian: Sedih perasanku ditinggalkan orang rumah (istri)

Meaning: I feel sad after my wife's death

3.2. Sad

3.2.1. marrara bohina

When X feels something bad until his face turns red from being accused for something that X did not do, X feels this when something is said about him that is not true, X does not feel anything good then '*marrara bohina*' X.

Bataknese: *Marrara bohina didokkon ibana panangko*

Indonesian: Dia marah dia dikatakan pencuri

Meaning: He is angry because he is accused a thief

3.2.2. mohop ate-atena

When X feels something bad and feels a burning feeling in his chest that he wants to explode, X doesn't feel anything good then '*mohop ate-atena*' X.

Bataknese: *Mohop ate-atena ala ni hatangkangon ni anakna i*

Indonesian: Panas hatinya karena kenakalan anaknya

Meaning: He is really angry because of his child's misbehaviour

3.3. Happy

3.3.1. Las Roha

X felt something, something good happened. X felt this when he saw that things were happening according to his plan; when X's efforts pay off; and perhaps more generally, when things happen the way they want them to happen. X felt this feeling and felt warm in his heart, then '*las roha*' X.

Bataknese: *Ndang tarhatahon las ni rohana di parsorang ni anakna i*

Indonesian: Tak terkatakan kegembiraannya atas kelahiran anaknya

Meaning: He lost for words at the birth of his child

3.3.2. Marria-ria
X felt something, something good happened. X felt this when he saw that things were happening according to plan; X feels very good when the people around feel something good and the situation is good. So '*marria-ria'* X.

Bataknese: *Marria-ria do nasida di pesta i*

Indonesian: Bergembira mereka di pesta itu

Meaning: They are in joy to celebrate the party

3.3.3. Hiras panailina
X felt something, something good happened. X felt this when he saw that things were happening according to his plan; X's good feelings were very visible in his eyes. So, '*hiras panailina'* X

Bataknese: *Nungnga hiras panailina dung mulak anakna i sian pangarantoan*

Indonesian: Dia sudah senang setelah anaknya pulang dari perantauan

Meaning: He is already happy after his son came home from far away land

3.4. Love

3.4.1. Nalom ni roha
X feels something good. X could have been parents. X puts his hope in his children, then nalom ni roha X.

Bataknese: *Hamu anangkonku, hamu do nalom ni rohangku*

Indonesian: Kalian anak-anakku, kalianlah kesayanganku

Meaning: You are my children, you are my love

3.4.2. Hasoloam ni roha
X feels something good. X could be a parent or X could be a man or a woman and vice versa. X has a crush on Y. So, '*hasoloan ni roha´* X to Y.

Bataknese: *Si Boru Deak Parujar, boru hasoloan ni roha ni amana*

Indonesian: Si Boru Deak Parujar, putri kesayangan ayahnya

Meaning: Si Boru Deak Parujar, his father's beloved daughter

3.5. Patient

3.5.1. Mangapus ate-ate
When X feels something bad because something bad has happened, but X chooses not to get angry, don't give up quickly or don't get heartbroken, then X rubs his chest. Then X '*mangapus ate-ate'.*

Bataknese: *Diapus ibana ate-atena mamereng na masa i*

Indonesian: Dia bersabar melihat kejadian itu

Meaning: He is patient to see what happened

3.6. Afraid

3.6.1. Marsisir imbuluna

X senses something bad is happening. X is afraid to face something that is considered to be a disaster. X felt the hairs on his neck stand up, then '*marsisir imbuluna'* X.

Bataknese: *Marsisir imbuluna mambege soara ni harimo i*

Indonesian: Berdiri bulu kuduknya mendengar suara harimau itu

Meaning: He got goosebumps hearing upon tiger's roar

3.6.2. Hitir-hitir

X senses something bad is happening. X feels afraid to face something that is considered to bring disaster or danger, X feels trembling in his body then '*hitir-hitir'* X.

Bataknese: *Hitir-hitir ibana di adu harimo i*

Indonesian: Ketakutan dia dikejar harimau itu

Meaning: He is afraid chased by that tiger

4. Conclusion

From the data collected there are 15 data on emotional words in the Batak language found in folklore collected by Prof. Drs. L. D. Siagian in his book, Turi-Turian ni Halak Batak. This collection of 15 emotion words is categorized into 6 emotions in general but is explained further using Wierzbicka's theory. His vocabulary includes, 'lungun roha', 'ponjot roha', 'hansit roha', 'marsiak pangkilalaan', 'marsalaon ate-ate', 'marrara bohina', 'mohop ate-atena', 'las roha', ' marria-ria', 'hiras panailina', 'nalom ni roha', 'hasoloan ni roha', 'mangapus ate-ate', 'marsisir imbuluna', 'hitir-hitir'. Most of these emotion words are placed before the subject because the Batak language sentence structure is placing the predicate at the beginning of the sentence and then followed by the subject.

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