

POLYSEMY IN SUMBAWANESE

oleh

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dirgahayu170898@gmail.comⁱ, iwanjazadi@gmail.com^{ii*}**Abstract**

This research was conducted due to the lack of knowledge of people, especially teenagers regarding Sumbawa language. In addition, this research was conducted because there has not been much research on the Sumbawa language in the semantic field. This research aims to identify the types of polysemy in Sumbawa language and identify the parts of speech of each meaning of the words included in the polysemy. This study applies a qualitative descriptive approach. The data collection techniques are documentation (Sumbawa Indonesia Dictionary), observation, and semi-structure interviews. The results indicate that there are two types of polysemy in Sumbawa language, namely regular polysemy and irregular polysemy. There are four parts of speech based on the meaning of each polysemy word, namely verb, noun, adjective, and preposition. This research has added a useful reference for Sumbawanese linguistics. However, more studies are needed in the future to strengthen the current findings.

Keywords: Polysemy, Parts Of Speech, Sumbawanese

POLISEMI DALAM BAHASA SUMBAWA***Abstrak***

Penelitian ini dilakukan karena kurangnya pengetahuan masyarakat khususnya remaja tentang bahasa Sumbawa. Selain itu, penelitian ini dilakukan karena belum banyak penelitian tentang bahasa Sumbawa dalam bidang semantik. Penelitian ini bertujuan untuk mengidentifikasi jenis-jenis polisemi dalam bahasa Sumbawa dan mengidentifikasi bagian-bagian tutur dari setiap makna kata-kata yang termasuk dalam polisemi. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Teknik pengumpulan data adalah dokumentasi (Kamus Sumbawa Indonesia), observasi, dan wawancara semi terstruktur. Hasil penelitian ini menunjukkan bahwa ada dua jenis polisemi dalam bahasa Sumbawa, yaitu polisemi beraturan dan polisemi tidak beraturan. Ada empat kelas kata berdasarkan arti dari setiap kata polisemi, seperti verba, nomina, adjektiva, dan preposisi. Penelitian ini telah menambah referensi yang berguna untuk linguistik Sumbawa. Namun, studi lebih lanjut diperlukan di masa depan untuk memperkuat atau memperjelas temuan saat ini.

Kata Kunci: Polisemi, Kelas Kata, Bahasa Sumbawa

1. INTRODUCTION

Language is a medium used by human for communication. Robins & Crystal (2020) state that language is a conventional system of spoken or written symbols that people as community members use to express their feelings and thoughts. The knowledge that study about language is linguistics (Syarif, 2016). Talking about the language, Indonesia is rich in regional languages. However, some regional languages have become extinct. This is because many people have less knowledge of their regional languages. Besides that, the low use of regional languages is also one of the causes of language loss. Most people today, especially teenagers, prefer to use slang rather than official or regional languages. As reported by Santia (2017), many factors can affect the loss or extinction of regional languages, including the influence of globalization, the existence of ethnic minorities, the lack of interest in the younger generation's culture of their ancestors, even to cross-breeding or cross-marriage.

Sumbawa language is one of the many regional languages in Indonesia. Sumbawa language consists of various types of dialects. Mahsun (in Kasman, 2013) divides the Sumbawa language into four dialects, namely the Sumbawa Besar dialect, Taliwang dialect, Jereweh dialect, and Tongo dialect. According to Jazadi (2017), there are several types of parts of speech in Sumbawanese. Those are noun, verb, adjective, numeral, and preposition. Various studies related to the Sumbawa language have been carried out. These studies include Hifsiah (2019) "Form of Sound Elimination in Sumbawa Language in Muer District, Plampang", Hidayat & Wijana, (2014) "Derivational Verbs in Sumbawa Dialect Sumbawa Besar", Hartina (2019) "Analysis of the use of Idiom in Bakelong Syair in Taliwang subdistrict, West Sumbawa Regency". Some of these studies imply that there had been no research on polysemy in the Sumbawa language.

Polysemy constitutes one language form (writing or oral) that has more than one meanings that are all connected by extension, e.g.

“head” means “the top part of your body, top of a glass of beer, top of a company” (Bagha, 2011). According to Apresjan (1973) in Wijaya (2016), the polysemy of word A which means *ai* and *aj* is called regular if in a certain language there is at least one other word B with the meaning *bibj*, which is semantically distinguished from one another in the same way as *ai* and *aj* and if *ai* and *bi*, *aj*, and *bj* are not synonyms. It can be said that regular polysemy is a form of polysemy in which the two words or word meanings have a systematic relationship. A polysemy is called irregular if the semantic distinction between *ai* and *aj* is not exemplified in any other words of a particular language. Thus, simply irregular polysemy is a form of polysemy in which two words or meanings have an unsystematic relationship and are usually connected by metaphorical relationships.

There are two research questions in this research. First, what kinds of polysemy are found in Sumbawanese? Second, what are the categories of part of speech are used in the polysemy in Sumbawanese? Based on the reseach questions, the

purpose of this study are to find the kinds of polysemy in Sumbawanese and to identify the parts of speech in the use of polysemy in Sumbawanese. The advantages of this research are providing new knowledge related to polysemy in the Sumbawa language, especially for people who want to learn the Sumbawa language, being used as a reference for conducting research related to polysemy in local languages, as material for both linguistics and Sumbawa language lessons, and enriching the Sumbawa language literature. This research is supported by three relevant studies by Anisah (2016), Wijaya (2016), and Sarnia (2015).

Based on the explanation, research on polysemy in the Sumbawa language must be carried out immediately to enrich research on the Sumbawa language as well as a form of preservation of regional languages. Therefore, the researchers were interested in identifying polysemy in the Sumbawa language by conducting a study entitled "Polysemy in Sumbawanese".

1. RESEARCH METHOD

This research used descriptive qualitative method. According to Anggito & Setiawan (2018), qualitative research is the collection of data about a natural setting to interpret the phenomena that occur. This type of qualitative descriptive research used in this study is intended to obtain information about polysemy in the Sumbawa language. Descriptive research was used to obtain data related to words in the Sumbawa language which are included in the polysemy, the types of polysemy in the Sumbawa language, and also the word class of each word in the Sumbawa language which is included in the polysemy. There are two sources used by the researchers to find the data related with the research questions. The first source is Sumbawa dictionary compiled by the team of West Nusa Tenggara Language Office in 2018. The second is three informants that come from different sub-districts in Sumbawa Regency. The main source in this research is Sumbawa dictionary while the information of the participants is the secondary data to support the main

source. These participants taken purposively. Purposive sampling is a method of selecting participants based on certain criteria, such as status or experience, special knowledge, ethnicity to provide the information researchers seek (Lopez, Whitehead, & Elliott, 2007).

In the process of collecting data, the researchers used several techniques, namely documentation, observation, and semi-structured interviews. In the documentation technique, the information or data was collected through the Sumbawa language dictionary. This study used the Sumbawa language dictionary, entitled "*Kamus Samawa Indonesia*" compiled by the team of West Nusa Tenggara Language Office (Hakim, Muslim, Nurhayati, Hartini, & Yudiastini, 2018). The researchers used the observation technique to observe the result of documentation. This aims to find what words are included in the polysemy in the Sumbawa language. The researchers were the key instrument in this research. Presentation of observation data in the form of a table where the

table contains information about what words are included in the polysemy, the meaning of the word, the examples of word use in a sentence, and also the page where the word is found in the dictionary. The interviews in this study were conducted online and offline. Two participants were interviewed online and one participant was interviewed offline or face to face. To help identify the data of the interview, the researchers used an audio or voice recorder to record the conversation. The participants in this research fulfilled the requirements of being the informants. Following Sarmita & Hanafi (2017), the criteria of the informants are native Sumbawa language speakers and domiciled in the research location, rarely leave the area for too long, have good articulation tools, are communicative and be patient, and have sufficient time to answer the questions asked to him/her.

The data were analyzed using Siyoto & Sodik (2015) theory. That is, three steps were used in analyzing the data of polysemy in the Sumbawa language, namely data reduction, data display, and conclusion or

verification. In the reduction step, the researchers selected the documentation results and interview sections based on this research topic. Then the researchers focused on the important points that were suitable for this research. After reducing data, the researchers presented the data resulting from documentation, observation, and interviews in tables and narrative forms. To help non-Sumbawanese pronounce the words, the researchers put the phonetic symbol for each word. The phonetic guide used is based on the paper "Introduction to Sumbawanese Language: Adapted and Translated Materials Book" by Jazadi (2017). In the conclusion or verification section, the researchers expressed conclusions from the data that have been presented. In this research, the researchers described and explained the data that were classified based on the research questions formulated in the previous section.

2. RESEARCH FINDINGS AND DISCUSSION

Research Findings

Based on the data obtained from the documentation (Samawa-Indonesia

dictionary), observation, and interviews, the researchers found there are 46 words regular polysemy and 2 words irregular polysemy in Sumbawanese. There are 40 words of regular polysemy found in the dictionary and 6 words came from the participants. Then 2 words of irregular polysemy came from the participants. Besides that, the researchers also found 4 additional word meanings included in the dictionary. Based on the meaning for each word that is included in polysemy, the researchers identified that there are 55 verbs, 35 nouns, 15 adjectives, and 1 preposition. The findings are shown in Tables 1-5.

Table 1: Number of Words as Polysemy

No	Source	Types of Polysemy	
		Regular	Irregular
1	Dictionary	40	-
2	Participants	6	2
	Total	46	2

Table 2: Part of Speech of the Meaning of Polysemy

No	Part of Speech	Number of Meaning of Polysemy
1	Verb	55

2	Noun	35
3	Adjective	15
4	Preposition	1

Table 3: Sub-Words Categorized as Regular Polysemy

No	Word	Meaning	Dictionary Page/ Participant
1	<i>Aiq</i> /ai?/	water	Page 2
		irrigate	
2	<i>Ales</i> /ales/	smooth	participant 3
		slow	
3	<i>Barakal</i> /barakal/	intelligent	3
		likes to lie, hard to believe	
4	<i>Ampu</i> /ampu/	has extraordinary magical power	5
		efficacious	
5	<i>Ngaro</i> /ŋaro?/	ask for help	9
		hitch a ride	
6	<i>Asaq</i> /asa?/	whetstone	9
		sharpen	
7	<i>Benteng</i> /bentɛŋ/	fence, perimeter fence	18
		fortress	
8	<i>Cap</i> /cap/	a tool for making sign recordings	26
		recorded mark	
9	<i>diri</i> /diri/	he/she	32
		self	
10	<i>empaŋ</i> /ɛmpa?/	meat	34
		fish	
11	<i>elar</i> /ɛlar/	saliva	35
		spit on	
12	<i>gila</i> /gila/	crazy	40
		really like something	
13	<i>bakatoan</i> /bakatoan/	ask	58
		proposed someone	
14	<i>kilo</i> /kilɔ/	kilogram	63
		kilometers	
15	<i>Lalo</i> /lalo/	go	participant 3
		dislodged	
16	<i>lap</i> /lap/	rag	68
		wipe	

17	<i>Les</i> /les/	out	70
		rise	
		born	
18	<i>licik</i> /licek/	truant	72
		cunning	
19	<i>Olaq</i> /ola?/	aside a little	partici pant 3
		road	87
		by way of	
20	<i>Mesang</i> /məsang/	itching	partici pant 2
		flirtatious	

Table 4: Sub-Words Categorized as Irregular Polysemy

No	Word	Meaning	Source
1	<i>Mira</i> /mira/	baby	Participant 2
2	<i>Mampis</i> /mampes/	good	Participant 2

Table 5: Categories of Parts of Speech

Word	Meaning	Part of Speech
<i>Aiq</i>	water	Verb
	irrigate	Verb
<i>barakal</i>	intelligent	Adjective
	likes to lie, hard to believe	Verb
<i>ampu</i>	has extraordinary magical power	Verb
	efficacious	Adjective
<i>ngaro</i>	ask for help	Verb
	hitch a ride	Verb
<i>asaq</i>	whetstone	Noun
	sharpen	Verb
<i>benteng</i>	fence, perimeter fence	Noun
	fortress	Noun
<i>cap</i>	a tool for making sign recordings	Noun
	recorded mark (image)	Noun
<i>diri</i>	he/she	Noun
	self	Noun
<i>empaq</i>	meat	Noun
	fish	Noun
<i>elar</i>	saliva	Noun

<i>gila</i>	spit on	Verb
	crazy	Adjective
	really like something	Verb
<i>bakatoan</i>	ask	Verb
	proposed someone	Verb
<i>kilo</i>	kilogram	Noun
	kilometers	Noun
<i>lap</i>	rag	Noun
	wipe	Verb
<i>les</i>	out	Verb
	rise	Verb
	born	Verb
<i>licik</i>	truant	Verb
	cunning	Adjective
<i>olaq</i>	road	Noun
	by way of	Prepositio n
	aside a little	Verb
<i>pates</i>	be quiet	Verb
	benign	Adjective
<i>pamiker</i>	thinker, think often	Noun
	mind, think	Verb
<i>yapinaq</i>	held	Verb
	made	Verb
	was built	Verb
<i>polak</i>	broke	Verb
	cut	Verb

Discussion

The data cover major parts such as the types of polysemy in Sumbawanese and the categories of parts of speech for each word.

1. Types of Polysemy

a. Regular Polysemy

Polysemy of word A which means ai and aj is called regular if in a certain language there is at least one other word B with the meaning bi bj,

which is semantically distinguished from one another in the same way as ai and aj and if ai and bi, aj, and bj are not synonyms (Apresjan, 1973) in (Wijaya, 2016). Some examples of polysemy in Sumbawanese drawn from the research data are discussed below.

The word *aiq* has two meanings, namely water, and watering. To identify the meaning of that word can be through examples of sentence that people use in their daily activities, such as *keras kuat inum aiq* (he is able to drink a lot of water) and *mentu ku aiq kemang angkang bale, lewat tode gera nan* (when I was watering flowers in front of the house, passed by the beautiful girl). The word *aiq* in the first sentence shows the meaning of water while in the second sentence it shows the meaning of watering. Both of the words have a systematic relationship and are not synonymous. The word *aiq* in the two sentences has a semantic relationship where the word *aiq* states a liquid that is clear, colorless and is a vital need for living things.

The word *barakal* has two meanings, namely to be intelligent and like to lie. Hubungan polisemi pada kata tersebut dapat dilihat dari contoh kalimat, seperti *manusia ta makhluk debarakal* (human are intelegent creatures) and *nya nan roa barakal* (he likes to lie). The first sentence shows the meaning of intelligent while in the second sentence it shows the meaning of lying. The word *barakal* in both sentences has a semantic relationship where the word expresses a person's intelligence or ingenuity but in the first sentence shows a positive meaning and the second sentence shows a negative meaning.

The word *ampu* has two meanings, namely supernatural and efficacious power. The use of the word *ampu* in a sentence, like *sanro dawit ampu doa* (the prayer of a physician named Dawit has supernatural powers) and *medo nan keras ampu* (the medicine is very effective). The word *ampu* in the first sentence shows the meaning of magical power while in the second sentence it shows the meaning of

efficacy. The word *ampu* in both sentences shows the effectiveness of an object but in the first sentence the meaning of *ampu* is stated in the magical form while in the second sentence it is medically stated. Both of the words have a systematic relationship and not synonym.

The word *ngaro* has two meanings, namely asking for help and ride on. Examples of using the word *ngaro* in the Sumbawa language, such as *ngaro ete rokoq nan*, (please bring me that cigarette) and *sate ku ngaro entek motor mu* (I want to ride on your bike). The word *ngaro* in the first sentence shows the meaning of asking for help while in the second sentence it shows the meaning of ride on. The word is a regular polysemy because the two words have a systematic relationship but are not synonymous. The two words both state the form of a request for assistance, but in the first sentence it refers to a request for assistance in a general form, while in the second sentence it refers to a special form for riding as well as in vehicles or other places.

The word *benteng* in the Sumbawa language has a double

meaning, namely fort, and fence.

However, most of the use of the word fort refers to things that are physical and non-physical. The examples of its use are *ta ku beang mu doa ta tawa dadi benteng parana* (I give you this prayer as a fortress of the body) and *ta kasisa benteng tau perang jaman dunung* (this is the remains of the ancient fortress). Both words refer to the word *fort*. In the first sentence, the word fort is defined as a fortress or self-protection from things that are unseen or non-physical. Then the second sentence shows the physical meaning of fort (in the form of a building). The two words have a systematic and not synonym.

The word *cap* has two meanings, namely a tool for making sign/marks and making signs or pictures. Examples of using the word *cap* in the Sumbawa language are *ete cap bao alang* (take a sign on the ceiling) and *apa cap jaranmu*, (what is the sign on your horse?). In the first sentence, the word *cap* refers to a tool for making picture mark recordings while in the second sentence the word *cap* has the meaning of the image result from the tool on the meaning shown in the first sentence.. Word *cap* not included as

synonym and have a systematic relationship so that it include in the category of regular polysemy.

The word *diri* has the meaning of him and himself. In the Sumbawa language the use of the word *diri*, such as *ta bale diri* (this is his house) and *kuda mu sesaket diri mu* (why are you hurting yourself). The word *diri* in the first sentence shows the meaning of him while the second sentence shows the meaning of ourself. The words are a regular polysemy because the two words have a systematic relationship but not synonym. Word *diri* in both sentences both refer to people but in the first sentence it refers to other people (third person) while in the second sentence it refers to the second person. The word *empaq* can mean meat and can mean fish. The use of the word *empaq* in the Sumbawa language can be seen from the sentence *empaq kebo* (buffalo meat) and *tari dunu na ku lalo beli empaq* (wait a minute I will go buy fish). The word *empaq* in the first sentence shows the meaning of meat while in the second sentence it shows the

meaning of fish. The use of *empaq* in the second sentence is a Taliwang dialect. The word is a regular polysemy because the two words have a systematic relationship but not synonym. The meaning in both sentences refers to animals, but in the first sentence it states animals that live on land while in the second sentence it is classified as marine animals. The word *elar* has two meanings, namely spit and spit. The use of the word *elar* can be seen in the sentence “*na roa bolang elarmu no pikir pang* (do not spit carelessly) and “*na elar dengan mu*” (don't spit on your friends). The word *elar* in the first sentence shows the meaning of saliva while in the second sentence it shows spitting up. The word is a regular polysemy because the two words have a systematic relationship and not synonym.

The word *gila* has two meanings, namely crazy and really likes something. The use of the word *gila* in the Sumbawa language, like *tau gila balangan pang angakang bale*, (crazy person walking in front of the house) and *gila ko manjeng nya ta*, he

really likes his girlfriend. In the first sentence, the word *gila* refers to the meaning of crazy and in the second sentence refers to the meaning of really like something. The two words are not included as synonym and have a systematic relationship so that the word crazy is included in a regular polysemy. The meaning of the word crazy in both sentences states the meaning of not being able to think well, but in the first sentence it is caused by mental disorders while in the second sentence it is caused by being too fond of something or someone.

The word *bakatoan* has two meanings, namely asking and proposing to someone (for marriage). The use of the word *bakatoan* in the Sumbawa language can be seen from the sentence *nya na roa bakatoan*, (he often asked) and *ka lalo bakatoan diri*, (he has proposed someone). In the first sentence, the word *bakatoan* refers to the meaning of asking and in the second it refers to the meaning of proposing someone. If seen from the meaning of its use, the word *bakatoan* is included in a regular polysemy because the word is not synonym and has a systematic relationship. The

second sentence states the form of asking questions, but in the first sentence it refers to asking questions in general, while the second sentence refers to asking more specifically (to apply).

The word *kilo* has a double meaning, namely kilogram and kilometer. To see the difference in the meaning of the word *kilo*, it can be seen from the sentence *pida kilo gula nan* (how many kilogram of sugar is that) and *pida kilo kaleng taq lako empang* (how many kilometers from here to Empang?). The word *kilo* in the first sentence refers to the meaning of kilogram and in the second sentence refers to the meaning of kilometer. Although the two meanings of the word *kilo* are units, the two words is not synonym and have a systematic relationship. The word *kilo* in the first sentence is the unit of mass while in the second sentence it is the unit of length.

The word *lap* has two meanings, namely rag and wipe. To distinguish the two meanings, such as *jagamo ku ete lap* (in the morning I take the rag) and *diri nan mentu lap bale* (she was wiping his house). Word *lap* in the first sentence has the meaning of a

rag. Then in the second sentence has the meaning of wiping activities. The two words are non-synonymous and have a systematic relationship so that they belong to the type of regular polysemy.

Word *les* has three meanings, namely to come out, rise and be born. The use of the word *les* for each meaning can be seen from the sentence *les kaleng dalam bale* (going out from the house), *kam les mata ano* (the sun has risen), and *kam les anak doma nan* (the lamb was born). The word *les* in the first sentence has the meaning of going out, in the second it has the meaning of rise and in the third it has the meaning of being born. These three words are not synonymous and have a systematic connection. So the word *tut* is included in a regular polysemy. The meanings of the three sentences both state the meaning of something that comes from within and then comes out and is a form of activity.

The word *licik* has two meanings, namely truant and cunning. Examples of using the word *licik* in the Sumbawa language, like *tau roa licik*

pasti gedo (people who like truants must be stupid) and *keras lalo licik bapak si Mega ta*, (Mega's father cunning). The first sentence refers to the meaning of truant and the second sentence refers to the meaning of cunning. Both words have negative connotations that give negative impact. The two words are non-synonymous and have a systematic relationship.

In the Sumbawa language, the word *yapinaq* has three meanings, namely, held, made, and built. The examples of using the word *yapinaq*, such as *tau nan yapinaq mo palangan ola let*, (that person held travel by sea), *yaete dadara yapinaq nantu*, (the girl was taken to be made son-in-law), *balenya kamo yapinaq* (his house has been built). The word *yapinaq* in the first sentence has the meaning held, in the second it has the meaning made and in the third sentence has the meaning held. These three words are not non-synonym and have a systematic connection. So the word *yapinaq* is included in a regular polysemy. The meanings of the three

sentences both state a process from nothing to something that exists.

b. Irregular Polysemy

A polysemy is called irregular if the semantic distinction between ai and aj is not exemplified in any other words of a particular language. So simply irregular polysemy is a form of polysemy in which two words or meanings have an unsystematic relationship and are usually connected by metaphorical relationships (Apresjan, 1973) in (Wijaya, 2016). The examples of irregular polysemy drawn from the research data are discussed below.

In the sentence *Masih ku mira bilen mate leng bapak* (I was a baby when my father died). The word *mira* in the sentence above shows the meaning of a baby. The lexical meaning of the word *mira* means “red”. The word *mira* is associated with a metaphorical process in which a very young baby is compared to the color red. The words *mira* and baby do not have a systematic relationship

In the sentence *Mampis rungan pe yandi*, meaning “very good news, younger sister/brother”. In the real

meaning, the word *mampis* means “fragrant”. But in the sentence, the word *mampis* means “good”. The two words are connected metaphorically. The two words have no systematic connection.

2. Parts of Speech

The words included in the polysemy with the parts of speech presented in Table 5 are categorized into those with one part of speech and those with more than one part of speech, as shown in Tables 6 and 7.

Table 6: Word Meaning of Polysemy with One Part of Speech

No	Word	Meaning	Part of Speech
1	<i>Aiq</i> /ai?/	water	Verb
		irrigate	Verb
2	<i>Ngaro</i> /ŋaro?/	ask for help	Verb
		hitch a ride	Verb
3	<i>Benteng</i> /bentɛŋ/	fence, perimeter fence	Noun
		fortress	Noun
4	<i>Cap</i> /cap/	a tool for making sign recordings	Noun
		recorded mark (image)	Noun
5	<i>Diri</i> /diri/	he/she	Noun
		self	Noun
6	<i>Bakatoan</i> /bakatoan/	ask	Verb
		propose someone	Verb
7	<i>Kilo</i> /kilo/	kilogram	Noun
		kilometers	Noun
8	<i>Les</i> /les/	out	Verb
		rise	Verb
		born	Verb

9	<i>Mesang</i> /məsang/	itching	Adjective
		flirtatious	Adjective
10	<i>Lalo</i> /lalo/	Leave	Verb
		dislodged	Verb

Table 7: Word meaning of polysemy with more than one part of speech

No	Word	Meaning	Part of Speech
1	<i>Barakal</i> /barakal/	intelligent	Adjective
		likes to lie, hard to believe	Verb
2	<i>Ales</i> /ales/	slow	verb
		smooth	adjective
3	<i>Ampu</i> /ampu/	has extraordinary magical power	Verb
		efficacious	Adjective
4	<i>Asaq</i> /asa?/	whetstone	Noun
		sharpen	Verb
5	<i>Elar</i> /ɛlar/	saliva	Noun
		spit on	Verb
6	<i>Gila</i> /gila/	crazy	Adjective
		really like something	Verb
7	<i>Lap</i> /lap/	rag	Noun
		wipe	Verb
8	<i>Licik</i> /licek/	truant	Verb
		cunning	Adjective
9	<i>Olaq</i> /ola?/	road	Noun
		by way of	Preposition
		aside a little	Verb
10	<i>Pates</i> /pates/	be quiet	Verb
		benign	Adjective

As shown in Table 6, each of ten words has two or three meanings, which belong only to one part of speech that is verb, noun, or adjective. On the other hand, as shown in Table

7, each of ten words has two or more meanings, which belong to more than one part of speech, namely verb, noun, adjective, and preposition. Thus, multiple meanings in words as polysemy are not only bound by one particular part of speech, but may also be derivative to other parts of speech. In addition, as shown in the data the parts of speech dominating words included as polysemy are noun, verb, and adjective, while other parts of speech such as numeral and preposition are rare (e.g., only one in the data, Table 7, number 9).

4. CLOSING

Conclusion

By the research questions in this study, the researchers found 51 polysemy in Sumbawanese. Polysemy in Sumbawanese is categorized into two, namely regular and irregular. Based on existing data, 46 words are included in a regular polysemy and as many as 2 words are included in an irregular polysemy. Based on existing data sources, the word polysemy in Sumbawanese was found more frequently in dictionaries compared to

the results of interviews with speakers of the Sumbawa language as many as 40 regular polysemy words were found in the dictionary and as many as 6 words came from participants. Not a single irregular polysemy was found in the dictionary. From the data presented by irregular polysemy, the words were obtained from interviews with native speakers of the Sumbawa language. From these data, it can be seen that regular polysemy is more common than irregular polysemy.

Based on the meaning of words that are included in polysemy, the researchers found 4 types of parts of speech, such as verb, noun, adjectives, and preposition. From the total meanings of the word, there are 55 verbs, 35 nouns, 15 adjectives, and 1 preposition. Even though it comes from one word, it doesn't make the meaning of the word have the same part of speech. From the presentation of the data, it can be seen that there are 31 words whose meanings have the same part of speech and 15 words have different parts of speech. Based on these data, it can be said that there are more verbs than other word classes. Besides, the meaning of words that have the same part of

speech is more dominant than words that have different parts of speech.

Suggestions

Based on the results of this study, there are several suggestions given by the researchers. First, for future researchers, it is expected to study more sources and references related to polysemy in Sumbawanese so that the research results obtained will be better. Second, for readers, it is hoped that this writing can be used as a reference for learning the language of its Sumbawa and especially about polysemy in Sumbawanese. Thus, the reader can distinguish the meaning of words according to their use in the sentence. Third, for teachers, it is hoped that the findings in this research can be used as teaching materials for students so that the sustainability of the Sumbawa language can be maintained.

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