VOCABULARY ENRICHMENT THROUGH ANALOGY
(A MORPHOSEMANTIC STUDY OF INDONESIAN VOCABULARY)

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ABSTRACT

The study aims to describe the potential of analogy to enrich the vocabulary of a language. Indonesian becomes the object of the study, given it is the native language of the present writers, and the writers also have competence and experience in researching Indonesian. The study utilized a descriptive-analysis method; selected data were classified based on analogy form and its meaning. The data then were analyzed through analogy to bring up the new vocabulary material with a form under the theory used. The data source was taken from mass online and printed media. The result of the study showed that new Indonesian vocabularies could be enriched through the analogy by utilizing existing vocabulary, such as name *Hayati (buah bibir 'topic', buah hati 'child or apple of one's eye', buah tangan 'souvenir', buah dada 'bosoms'; daun muda 'young woman', daun telinga 'ear', daun jendela 'window', daun pintu 'door'); the* name of senses *(mata kaki 'ankle', mata hati 'conscience', mata air 'spring', mata sapi 'sunny side up').* The analogy has excellent potential and keeps developing in the enriching vocabulary of a nation's language. How vocabulary enrichment through the analogy occurs in English, French, Arabic, Japanese, and other foreign languages is undoubtedly interesting to investigate.

INTRODUCTION

In theory, it is stated that a language began to develop gradually from a closed system to an open system roughly 2 to ½ million years ago. However, it could have been considered as *protolanguage* roughly 100.000 to 40.000 years ago. A significant development had just occurred since the H. Sapiens age, yet a rapid language development had just occurred in an agricultural period [7].

The prior statement assumes that proto-language existed around 100.000 to 40.000 years ago, while the rapid language development occurred after human beings entered the agricultural period. It indicates that language development, including vocabulary enrichment, is correlated to the human being's cultural development.

According to Koentjaraningrat, culture is a whole system of idea and feeling/emotion, attitude, and works that are produced by a human being within their existence as a community, which are possessed through a learning process [10]. The word *budaya* comes from the Sanskrit

word *buddhayah*, the plural form of *budhhi* 'mind', meaning everything related to people's minds. The word *budaya* or *kebudayaan* in Dutch is *culturur; in* English, it is culture; and in Latin, it is *colera. Colera* means process, do, fertilize, and cultivate a land (farming). These meanings then evolve in the broadest sense of the word culture, meaning all humans' powers and creativities to cultivate and change nature.

Language and culture always connect because language is part of a culture and vice versa. Both of them are complexly intertwined and cannot be separated without losing their significance. Either language or culture is related to knowledge, beliefs, and value, and the language provides a tool to pair them [3].

Farming culture, for instance, people previously did not know the simplest farming tools, had demanded people to identify vocabulary related to farming. Then, vocabularies connected with agriculture emerged, such as *sawah* or *ladang 'paddy field'*, *huma 'Sundanese's term for ladang'*, *pupuk 'fertilizer'*, *cangkul 'hoe'*, and so forth.

Vocabulary development of a language is closely related to language acquisition that not merely occurred through borrowing due to social contacts of two languages. Many theories reveal one's language acquisition, one of the theories is proposed by Chomsky [13], which states that humans have a "faculty of mind", which is intellectual plots inside their brains. One of them is language. It is then named Language Acquisition Device (LAD) by Chomsky, a natural plot carried from birth.

A child naturally is likely to acquire any languages that she/he is exposed to. She/he can acquire any language as long as she/he has an opportunity [13]. One can use language creatively and how language competence is used to create and perceive new sentences that do not exist before. Another perspective regarding language acquisition is stated by John B. Watson, who released Behaviorism book that has the following characteristics (Kushartanti, 2005): first, it highlights environmental roles in acquiring knowledge, including language acquisition. The human being is merely an empty place that will be filled by surrounding nature. Second, imitation and association are the most powerful vessel in acquiring language. Language acquisition can be acquired by a growing set of habits, and they can be acquired through imitating exercise, association, and reinforcement.

Based on the two language acquisition theories, it is concluded that the creation and comprehension of new sentences, including new vocabularies that do not exist before, is an act of human creativity of language usage. Environmental influence through imitating or associating can impact new vocabularies of a language. For instance, Norway and Denmark once invaded England and forced Saxon to handed half of their land to Viking; it made Saxon had to build walled-settlements which was called *burgh*, which is then spelled borough such as the city of *Irthlingborough, Wellingbororough, Gainsborough*, only for mentioning names [3]. There is the same regularity (borough) that is attached to the words Irthling, Welling, and Gains. It indicates that given vocabulary imitation can form new vocabularies. In linguistics, it is known as an analogy.

The definition of Analogy according to *Merriam-Webster Dictionary 1828* is a correspondence between pair or collection forms of linguistics that function as a basis of the creation of other forms.

According to Ferdinand de Saussure [1973] in *Course de Linguistique Generale,* the analogy is an imitation of a form and its transformation with the condition that the imitation form must be similar and fit to the original form. The purpose of analogy is a similarity creation of two different things; problem rectification of a misunderstanding; classification making, simplification of complicated things to be more understandable (especially for ordinary people). Thus, the analogy is an equivalence of language form that becomes the foundation of other forms. Analogizing can be defined as the creation of new things based on given examples; inventing new word forms by taking examples from given word forms [14]. Analogy in this text is not only limited to its form but it also involves its meaning mainly the meaning field. The concept of analogy becomes the writer's foundation in analyzing the data of the study. The study focused on morphology and semantics (morphosemantic) so the object of analysis data was limited to the vocabulary.

Morphosemantic is two branches of linguistics, morphology and semantics. These two branches of linguistics are closely related because of the relationship analysis of form and meaning, hence morphosemantic is the combination of the two branches of linguistics. Reutzel dan Cooter Jr. (2007) states that morphology is a study of form and word form of a language. According to Wasik and Iannone-Campbell (2012), it is important to teach morpheme in the whole content with the consideration that is given to the internal structure and the meaning of the sentence context. A morpheme is the smallest unit of a language that retains the meaning [9].

Semantic analysis generally is related to the meaning in a language, as a relation between forms and extra-linguistic entities toward the traditional meanings they refereed to. Their relations are considered as 'psychologically real' because it is implemented inside the speaker and listener's minds as a concept that is considered as an important medium between word form and its reference (Agbedo, ibid), as in Raper (1983) cited in Ntuli (1992a). Morphosemantic will be used as a tool to analyze vocabulary enrichment of Indonesian through analogy [9].

Indonesian was born, grows, and develops through a long process and it has a great potential to be an international language. Apart from the global distribution of the speakers as the impact of BIPA (Indonesian for Foreign Speakers) program. Indonesian is a rich language in terms of form and meaning since it is contributed by hundreds of indigenous languages. Based on the data from the Ministry of Education and Culture in 2018, there are a lot of languages registered as indigenous languages in Indonesia. Papua has the largest indigenous languages that reach 395 languages.

Apart from Papua, Maluku also has around 70 indigenous languages. East Nusa Tenggara has 69 indigenous languages. Sulawesi has around 58 indigenous languages. Whilst, Java and Bali have the least indigenous languages, that is 10 indigenous languages (Tempo, 15-2-21). The development of current science and technology has to ensure a massive information stream. The development of the nations that have transferred the technology to other developing countries, including Indonesia, has brought other attachments, including language. Migrating a variety of foreign vocabularies into Indonesian is unavoidable. Foreign vocabulary and Indonesian vocabulary seem to compete to get a place in the Indonesian Dictionary.

Under the background, to give a contribution to enrich Indonesia vocabulary, the study of vocabulary enrichment through analogy is conducted.

RESEARCH METHOD

The study is qualitative by utilizing a descriptive-analysis approach. Data sources are taken from reference books, research journals, research reports, such as the internet, and electronic information that is related to Indonesian vocabulary enrichment. Some research procedures are utilized as following stages: first, conducting literature review by comprehending relevant theories to vocabulary enrichment and theories of analogy; second, making research instrument by compiling vocabulary list; third, collecting field data as comparison; presenting the result of the study in article form.

Steinhauer states that the task of linguistics is to develop a hypothesis regarding language phenomena in general and test the hypothesis on languages. What regularity can be observed in terms of language behavior and its place in the theoretical framework [11]?

RESULTS AND DISCUSSION

In the discussion section, the data are selected based on the quantity level of the language used in the community. The data encompass the name of *Hayati,* senses, and geographic names. Following are the examples of vocabulary analogy in Indonesian as an illustration of vocabulary enrichment.

1. The of Analogy Names of *Hayati*
***Buah* 'Fruit'**
Buah 'fruit' is part of a plant that is from a flower or pistil [18]. In its development in daily conversation, *buah* does not only refer to the part of a plant but also penetrate other meanings like a metaphor or abstract metaphor, for examples *buah bibir* 'topic', *buah tangan* 'gift/

souvenir', *buah hati* 'apple of someone's eye' and can also be re-extended such as *buah kepala. buah mata,* and other words of *buah* which the meanings are adapted to the existing analogies.

(1) Karena sifatnya yang sombong, Jhon selalu menjadi *buah bibir*.
    'Because of his arrogance, John always becomes topic of the talk.'
(2) Ibu membawa *buah tangan* kue kesukaanku.
    'Mother brought my favorite cake as a gift.'
(3) Rudi adalah *buah hati* dari kedua orang tuanya.
    'Rudi is the apple of his parents' eye.'

Buah bibir, buah tangan, dan *buah hati* result from metaphors or analogies. Another well-known proverb in society using the word *buah* is *memakan buah simalakama* (between the devil and the deep sea) which means there is no solution from two options.

Daun 'Leaf'

*Daun i*s part of a plant that grows on a branch (the color is usually green) as breathing apparatus and processes nutrition [18]. The word *daun* that we often see in a text or hear in a conversation is frequently attached to other words such as *daun muda, daun tetangga, naik daun.*
Examples:
(4) Kakek itu masih suka *daun muda.*
    'That old man still likes young woman.'
(5) Artis yang baru *naik daun* itu memtuskan untuk menikah.
    '*A new raising artist decides to get married.*'
(6) Pada siang hari *daun jendela* sulit dibuka.
    'It is hard to open the shutter/ window in the afternoon.'

Daun muda is a metaphor for a youngster that usually refers to a young woman who is identical to a second wife or a wife other than the old one; *naik daun* tends to associate with someone who is in the making or in a process of building her professional career. *Daun muda* and *naik daun* are metaphors that can synergize with the analogy of words to metalogic. *Daun* is a metaphor that refers to a young and attractive woman, besides it also refers to other analogies such as mentioned in the examples. In other analogy and metaphor of word *daun*, it describes something dynamic, prestige and other positive meaning such as "*naik daun*". While the word *daun* in *daun jendela* has a literal meaning that refers to a window that has a surface as is door in *daun pintu* as an analogy of leaves on a tree. A lot of metaphors and analogies of plants, such as *akar, kulit,* and *bunga* which can be metalogic references that have the potential creation of new vocabularies or idioms. On the other hands, *daun tetangga* is also similar to *daun muda* although it does not refer to a certain age it refers to a woman who has an attraction toward her male neighbor;

B. The Analogy of Senses' Names
Mata 'Eye'

Mata 'eye' is one of the senses to see [18]. Using their eyes people can see, stare, look, observe and do many activities that involving eyes. The growing use of the word *mata* undergoes a great enrichment. It is influenced by its vital function for human life development and advancement. *Mata* is a metaphor that is frequently associated with the center or core of an object or situation, especially an abstract metaphor.
Look at the following examples:
(7) Azaria berwudhu membasuh kaki sampai dengan *mata kaki*.
    'Azaria takes *wudhu,* washing her feet until her ankle.'
(8) Ayo ke sana karena arah *mata angin* menunujkkan ke utara.
    'Let's go to northward of wind direction.'
(9) *Mata air* di hulu sungai itu sangat jernih.
    'The spring in the upstream is very clear.'

Many metaphors using the word *mata* are spread and if it is explained one by one it will take a long time, such as m*ata ikan, mata sapi, mata-mata 'spy', mata kaki, mata air 'spring', mata keranjang 'wolf', dan mata angin 'compass rose'.* Even now there is a show that is quite accepted in an academic-political field such as 'Mata Nazwa'. Certainly, it cannot be apart from a metaphor, the *mata* is analogous to an already existing word as a center or core of an object.

Tangan 'Hand'

Tangan is part of the body from the elbow to the fingertip or from the wrist to the fingertip. The function of the hand is to hold and hit [18]. Using their hands, people can lift a heavyweight so that it is often associated with power or authority. Hence, some analogies that are related to the word *tangan* appear such as *tangan kanan, kaki tangan, lepas tangan,* and *tangan besi.*

(10) Mr. Ken merupakan tangan kanan direktur perusahaan itu.
   'Mr. Ken is the right hand of the director of the company.'

(11) Adolf Hitler dikenal sebagai pemimpin *bertangan besi.*
   'Adolf Hitler is known as a tyrant.'

(12) Pak Karjo adalah pelatih *bertangan dingin.*
   'Pak Karjo is a coolhand coach'

(13) Kelas 12 lepas tangan dari kegiatan lomba itu.
   '12th grades are handsoff of the competition.'

It is obvious that the metaphor of *tangan* in the examples indicate a symbol of power; *tangan kanan* refers to a trusted person who has any authority or power after her superior; *kaki tangan* 'subordinate': powerless people who have a low position within an authority; *lepas tangan* 'hands-off': not being responsible for authority, and *tangan besi* 'tyrant' has a connotation meaning of authoritarian ruler or rule by force/repressive.

C. The Analogy of Names of Geography

Apart from the name of plants and parts of the body, names of geographic are also used as the analogy such as *lupa daratan* 'delirious', *lintah darat* 'loan shark', and *buaya darat* 'hooligan'.

(14) Orang yang senang itu sampai lupa daratan.
   'The happy man is delirious.'

(15) Banyak orang miskin akibat korban *lintah darat*.
   'There are many poor people due to victim of loan shark.'

(16) Gadis itu merupakan korban buaya darat.
   'That girl is the victim of hooligan'

Lupa daratan has a meaning of delirious or unconscious condition due to feeling too excited; *lintah darat* is a person whose profession is extorting people by lending them money with high interest. Both of the vocabularies are analogous to *anjing darat* which has a literal meaning as the opposite of seal. For *lintah* and *buaya darat* are words that have negative connotations.

D. The Analogy of Affixation
Prefix Me-

Me + names of plants

Prefix *me-* is very productive when it is used in daily conversation. A prefix that is attached to the analogy words is varied. Some of them are the attachments of the name of plants and their parts, the name of colors, and the name of geography.

An example of the attachment of me- to familiar names of plants is *merumput.* The original meaning of the word *merumput* is "eating grass". This term is usually used by animals such as horses or goats which are eating grass in grassy plains.

For example:

(17) Kambing Pak Haji sedang *merumput* Santiago Bernabeu.

'Pak Haji's goats are eating grass of Santiago Bernabeu.'

The meaning of the sentence (17) is Pak Haji's goats are eating grass is Jalak Harupat Stadium. The further development of the word's meaning *merumput* is influenced by the growing popularity of sports especially football. Apart from having a meaning of eating grass, another signification is playing football in a grassy field such as written in many mass media. Nowadays, the term is no longer referring to a grassy field but it tends to emphasize "playing football.

Examples:

(18) Ronaldo sedang *merumput* di Santiago Bernabeu.

'Ronaldo is playing football in Santiago Bernabeu.'

(18a)) Ronaldo sedang *bermain sepak bola* di Santiago Bernabeu.

'Ronaldo is playing football in Santiago Bernabeu'

Me + names of parts of a plant

Another attachment of prefix me- to another part of the plant is *mengakar* (rooting). The word *mengakar* has long been known by society. This word is not only used in written language, but also verbal language. The word *mengakar* has a meaning "resembling root of a tree, in this case, it refers to the nature of root that is "slam" into and strongly implant and bind to different directions'. Generally, it is commonly used as a hereditary custom in a society, such as belief, conventions, concepts, traditions, issues, and so forth.

Example:

(19) *Tradisi itu sudah mengakar di masyarakat.*

Sentence (19) means the tradition has been rooting in society for generations. Other words are analogous to both words that are familiar in society, for instance, *mengembang* from *me+ kembang* and *membuah(kan)*. Another analogy has been accepted like *membatang,* while the words *mendahan* 'branch'*, mendaun,* and *memucuk* are still in the line to use.

Examples:

(20) Tubuh korban pembunuhan itu kini sudah *membatang.*

'The body of the killer's victim has now been stiff.'

(21) Perusahaan yang dirintisnya kini sudah *mendahan.*

'His startup company now has comprised branches.'

Membatang means "resembling branch". The word *membatang* in the sentence (20) indicates having the quality of a branch that is stiff and hard. Hence, the corpse's body of the killer's victim is stiff. *Mendahan* (21) means a resembling branch, a small branch but bigger than a twig. The word *mendahan* in the sentence (21) means company's branch.

Me + names of colors

The attachment of prefix me- to names of colors is also commonly used for daily communication. The word forms for *menguning, menghitam, memutih, menghijau,* and *memerah* are commonly used.

Examples:

(22) Telinganya *memerah* mendengar informasi itu.

'She is angry to hear the information'.

(23) Rambutnya pun kini sudah *memutih.*

'Her hair turns gray now'.

The word *memerah* (22) has the meaning 'turn red' that indicates anger. She is angry to hear the information. Hence, the word *memutih* means 'turn white' (become gray hair). How about the analogies of *mencoklat, mengungu,* or *mengabu-abu.*

Examples:

*(24) Airnya mencoklat karena tercampur lumpur tanah.

'The water turns brown from the mud'.

The analogy of other words is frequently attached by the prefix me- are geographic terms, such as *melaut, menggunung, melangit,* and *membumi* that are frequently used in daily communication mainly used by mass media.

Example:

(25) *Sampah yang tak terurus mengguning di pojok kota. Sampah yang menggunung* means pile of trash that is stacked resembling a mountain. How about the words *mendanau, melembah, membukit* or *menyungai?*

*(26) Darah segar korban tabrak lari itu mendanau di jalan berlubang. The word *mendanau* in a sentence (15) means resembling a lake. *Danau* is filled by the blood of a hit-and-run victim. The sentence is a figurative speech of hyperbole to express exaggeration.

Prefix se-
Se + names of time

TBBBI (116:1988) added *se-* to prefix that has a meaning of 'the same and/or one. Based on the original meaning of the word, the prefix *se-* has some meaning, some of them are 'as time indicator (one time)', such as *sedetik* 'a second', *semenit* 'a minute', *sejam* 'an hour', *sehari* 'a day', *sepekan* 'a week', *sesenin, sebulan* 'a month', *setahun* 'a year', *sewindu 'eight years',* *seabad* 'a century'. From the aforementioned time indicators, the analogy of *sesenin* is not commonly used, which can be extended to *seselasa, sekamis, sejumat,* and *sesabtu.* Generally, those words are represented by words *seminggu* or *sepekan.*

Example:

*(27) Sudah *sejumat* dia tidak pulang ke rumah.

'It has been a week that she does not go home'

Sejumat in the sentence (27) means from Friday to the next Friday. Thus, she has not been home for 7 days since last Friday to Friday when the sentence is uttered.

If we investigate, it is common to say from Monday to Monday is *sesenin or* from Friday to Friday is *sejumat.* The words sesenin or sejumat indicate the calculation of time that started from Monday or Friday. It is analogous a commonly used words as *seminggu* or a week because we usually have Sunday as an off-day so we count the day from Sunday to Sunday. In other words, this matter is still under development by taking examples of other times.

Se+ name

Aside from indicating the same amount of time, prefix *se-* also indicates "a place or the same place". The most common words are *serumah, sepesawat,* and *semobil.*

Examples:

(28) Mereka tinggal *serumah*.

   'They live in the same house.'

(29) Mereka terbang *sepesawat*.

   'They fly by the same plane.'

(30) Tidak biasanya Toto dan Tati berangkat ke kantor tidak *semobil*.

   'It is unsual that Toto and tati go to the office by different car.'

Serumah (28) means to live in the same house; *sepesawat* (29) means to fly by the same plane; *semobil* (30) means to go by the same car. From the examples, *semotor* can be analogized as "in the same place (*motorcycle*)" or never been used.

Example:

(31) Jhon dan Jane pergi ke kampus semotor.

'John and Jane go to their campus in the same motorcycle'

Likewise, *segudang, selemari,* and *segelas* are usually interpreted to indicate quantity and could be analogized as "in the same place":

Examples:

(32) *Barang-barang Franky dan Jane disimpan segudang.*

'Franky and Jane's stuff are stored in the same warehouse.'
(33) *Baju Rina dan Rini ditempatkan oleh ibu selemari.*
    'Rina and Rini's clothes are put in the same wardrobe by their mother.'
(34) Hamda dan Hamdi minum *segelas* berdua.
    'Hamda and Hamdi drink from the same glass together'

Segudang (32) means 'the same warehouse'; *selemari* (33) means the same wardrobe; *segelas* (34) means the same glass.
On the other hand, the word *sebibir* has the meaning of "becomes one lip" as is an analogy of one body or "become one body" (having an intimate relationship).
Example:
(35) Suami isteri yang sudah lama tidak bertemu itu tanpa rasa malu *bersebibir*.
'The couple, who have not seen each other for a long time, kiss without feeling embarrassed.'
Bersebibir means that the couple kiss with their lips, it is also similar to *bersehidung* or other words that have similar analogy.

CONCLUSION
1. The growing edge of Indonesian vocabulary through analogy is massive. The data showed that local language contribution enriches Indonesian through analogy.
2. Indonesian vocabulary is formed through developing analogy including the morpheme/ basic form, affix form, and reword form. The meaning of growing vocabulary mostly is still connected to the surrounding environmental culture. It is adjusted to the growing needs and used by the community.
3. Vocabularies enrichment through the analogy in Indonesia can be synergized with other foreign languages which have similar quality and character such as Malay and English.

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