

The Meaning of the Nosi Verb "Binds" in Bima Language: A Study of Natural Semantic Metalanguage

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ARTICLE INFO	ABSTRACT
Keywords: <i>Bima language, binding verbs, natural semantic metalanguage</i> DOI: http://dx.doi.org/10.21093/ijeltal.v9i1.1640 How to cite: Adawiyah, R. (2024). The Meaning of the Nosi Verb "Binds" in Bima Language: A Study of Natural Semantic Metalanguage. <i>Indonesian Journal of English Language Teaching and Applied Linguistics</i>, 9(1), 151-162	<i>To bind is one of the Bima language verbs. Verbs are one of the main classes of words that are central and complex. This is proven by the constant presence of verbs in speech, which determine the presence of arguments and have the authority to determine the semantic roles in each accompanying argument. The aim of this research is to determine the mapping and explication of the verb with the meaning 'to bind'. This research uses a qualitative descriptive method, which is based on post-positivist principles and is designed to investigate scientific conditions and phenomena. The data sources are in the form of oral data, written data collected from Bima language storybooks, and language intuition. The data collection techniques used are interviews and literature study. Meanwhile, the data analysis method used is the agih method which is used in analyzing semantic structures with the theory of Natural Semantic Metalanguage in the application of changing forms and insertion or paraphrasing techniques to express the original meaning with 65 items known as explication. The verb 'binding' is mapped based on: entity, process, tool, and result. The Bima language verb with the meaning 'to bind' is expressed in the lexicon: diki, leto, sarente, wura, nggambe, wole, buhu, oka, tongge.</i>

1. Introduction

Language is a system of arbitrary sound symbols used by people to collaborate, interact, and identify themselves (Siregar & Yahaya, 2023). Therefore, language can also be called a communication system used by humans (Yule, 2022; Wandin et al., 2023). Language is also an element of culture. Language can shape a culture or vice versa. Therefore, a variety of languages were created in Indonesia (Bagiyan et al., 2021; Curdt-Christiansen & Huang, 2020). Based on existing data from the Indonesian Ministry of Education and Culture's

Language Agency, the number of regional languages in Indonesia is 718 languages (Mufidah & Sari, 2022). Where regional languages are part of national cultural wealth, whose speakers function as (1) a symbol of regional pride, (2) regional identity symbol, and (3) verbal interaction tools in the family and community environment where the language is used (Furoton et al., 2023; Gereda, 2020). One of the regional languages in Indonesia is Bima, which belongs to the Nusantara language family. The Bima language, or Nggahi Mbojo, is an Austronesian language spoken by the Mbojo tribe on Sumbawa Island, West Nusa Tenggara Province. Apart from that, Nggahi Mbojo is also spoken in several areas of Sumbawa Regency, Lombok Island, and NTT (Lailiyah & Wijayanti, 2022; Wahid et. Al., 2021).

The results of research on the Bima language have shown that the Bima language still survives today, even though globalization has hit the speaking community in various aspects of life (Irham, 2021; Maulidan, 2020). The Bima language is the future culture of local communities that needs to be fostered and empowered to revitalize identity and strengthen the integrity of the nation. For this reason, this article was prepared to complement studies on the Bima language that have been carried out by observers and researchers. The field of semantics is very interesting to study because this field is able to reveal the meaning of a word, especially verbs such as the verb "to emit". The field of semantics is the study of the meaning of words and sentences as well as the meaning communicated through language. The study of verb semantics is very useful for explaining the semantic representation of a speech with its representation at the syntactic level (Adawiyah & Syakur, 2022; Setyawati et al., 2018).

Research on binding verbs in the Bima language is still rarely carried out using morphological, syntactic, and other approaches. Therefore, researchers want to see how the verb *megikat* is constructed in the Bima language. However, research on verbs in other regional languages has been carried out, such as Perwati (2018) who examined the construction of the verb "Cooking" in Balinese: Natural Semantic Metalanguage Study (Msa). In this verb, there is a non-compositional polysemy between doing and happening so that the experiencer has an exponent: "X does something to Y, and therefore something happens to Y". By applying this research method, 12 data lexicons were collected. The data is then interpreted to represent the original meaning.

Then, Ariana (2021) researched the meaning of the Balinese verb 'to pray': a natural semantic metalanguage approach. In the same year, Adhiti (2021) also conducted research on the special role of "interesting" verbs in the Balinese language and natural semantic metalanguage studies. Based on several previous studies, no researcher has discussed the verb "Binding" in the Bima language. Therefore, this research is necessary. This study aims to see how the verb "Bind" is constructed using the theory of Natural Semantic Metalanguage.

2. Literature Review

Related to this research, the relevant theory for assessing this problem is the NSM theory (Natural Semantic Metalanguage). This theory is designed to explain all meanings, including lexical, illocutionary, and grammatical meanings (Erawati & Sulibra, 2017; Goddard & Wierzbicka, 2002). This theory can of course also be used to explain the meaning of Bima language verbs, one of which is the verb "to bind". In this theory, the explication of meaning is framed in a metalanguage that originates from natural language. This explication can

automatically be understood by all native speakers of the language concerned (Adawiyah & Syakur, 2022; Maulidan, 2020). NSM has the advantages, namely (1) the NSM theory is designed to explain all meanings, both lexical meaning, grammatical meaning, and illocutionary meaning; (2) supports the NSM theory, believing in the principle that the natural condition of a language is to maintain one form of meaning and one meaning for one form; (3) in NSM theory, explanations of meaning are framed in metalanguage which originates from natural language (Sari & Daroini, 2020; Ndruru, 2020).

The basic assumptions of MSA theory relate to the principles of semiotics, as stated in the quote, "Signs cannot be reduced to or analyzed into a combination of things that are not themselves signs; consequently, it is impossible to reduce meaning to any combination of things. which is not its own meaning. "This principle states that the analysis of meaning will be discrete and complete, meaning that no matter how complex it is, it can be explained without being biased and there is no residue in the combination of other discrete meanings (Nala, 2020). NSM theory contains several important theoretical concepts, namely semantic prime, polysemy, allolecty, preferred valence, and NSM syntax (Goddard, 2017).

Of these concepts, the most relevant concepts in analyzing the semantic structure of binding verbs in the Bima language are semantic prime, polysemy, and MSA syntax (Budiasa, 2012). Semantic prime is a set of meanings that cannot be changed because they are inherited from human birth. This meaning is a basic reflection of the human mind. The MSA analysis technique uses a combination of a number of meanings related to the original claims required from the NSM theory. A form cannot be described using only one original meaning, and it can be done using elements that form the uniqueness of a language. This can be done by combining elements that make up the uniqueness of the language itself to decipher its meaning and follow syntax rules (Adnyana & Erawati, 2020; Ana, 2017). Related to the theories and concepts referred to in assessing the semantic structure and original meaning of the verb 'to bind' in the Bima language. then the application of this theory is very adequate because it can explain this.

The field of semantics is the study of the meaning of words and sentences as well as the meaning communicated through language. The study of verb semantics is very useful for explaining the representative semantics of an utterance with its representation at the syntactic level (Van 1985; Kempson, 1977). In this way, representative precision of the semantic form with the syntactic structure of an utterance can be achieved. Semantic studies are also related to morphology because this field studies the form and meaning of words, especially in the Bima language which is still very urgent and worthy of being deciphered (Levin et al., 2017; Amenta et al., 2020). Based on the concept that a word is classified into several types, including verbs or verbs, this study wants to reveal variations in the use of one of the verbs in the Bima language, namely the verb "to bind" through a Natural Semantic Metalanguage approach. A verb is the dominant category that functions as a predicate (P) in a clause. In the clause, the P function is the functional structure of the clause (Tarmini & Sulistyawati, 2019). Verbs that have the meaning of "binding" in the Bima language are very interesting to study using the theory of natural semantic metalanguage because these verbs can semantically be action verbs and process verbs. Apart from that, variations of the verb "to bind" in the Bima language have their own meaning and very distinctive cultural values, and some of them only exist in the Bima language.

3. Research Methodology

3.1 Research Design

A research method is a tool, procedure, or technique chosen for carrying out research. This research uses data sources as a qualitative descriptive research methodology based on post-positivist principles and designed to investigate scientific conditions and phenomena. The researcher serves as a key instrument in this approach, facilitating data collection and analysis. Qualitative descriptive research is well suited to investigating complex issues that require a nuanced understanding of contextual factors. This approach is carried out naturally and impartially, without manipulation in any form, and in accordance with conditions in the field. Qualitative data is the main source of information in this research and includes various non-numerical sources, such as interviews, observations, and document analysis. This research was conducted through various data collection methods such as interviews, focus groups, observation, and document analysis. Qualitative data is more detailed and in-depth considering that this research focuses on quality. The research results can describe a realistic view of the social world experienced by the sources, where this cannot be measured numerically (Irham, 2021; Adawiyah & Syakur, 2022).

3.2 Participants

The primary and secondary sources of data in this study were primary and secondary data. The data source groups several sections that will be used as data sources in this study, including: 1) spoken utterances, spoken utterances which contain verbs in the form of lexicons and clauses of the Bima language in several natural speech settings observed during the interviews. (2) written data, and (3) language intuition as a source of spoken data. The data in this study are utterances in the form of sentences, which will be analyzed to determine the syntactic behavior of Bima language verbs.

3.3 Instruments

There are three methods used, namely, the introspective method, the listening method, and the speaking method. The introspection method was applied because the researcher is a native speaker of the Bima language. In other words, researchers already have linguistic competence regarding the Bima language. In this case, researchers can apply their knowledge in the Bima language to make it easier to assess research data. Listening Methods include advanced techniques in the form of competently involved listening techniques, free listening techniques, note-taking, and proficiently involved note-taking. At this stage, researchers will listen to Bima's speech in daily communication to obtain data. Advanced Method The advanced method is also called the interview method. The interview or speaking method aims to find forms that behave syntactically and prove the correctness of the data obtained regarding the syntactic behavior of Bima language verbs.

3.4 Data Analysis Procedures

In data analysis, the matching method and distribution method was used. The equivalent method has basic techniques in the form of equating comparisons, distinguishing comparisons, and equating the main points. These three techniques are used to classify Bima language verbs and discuss action verbs, namely mapping, and explication. In addition to the equivalent method, the high method is also used by applying the technique of changing the form of paraphrasing is used to express the original meaning contained in the Bima language.

The original meaning is used to determine the semantic structure of Bima language verbs with explication or paraphrase techniques. This study uses one method, namely the informal method. The application of the informal method is used in descriptions with strings of words, usually so that the explanation seems detailed and unraveled so that the meaning of the verb can be identified. A descriptive presentation of the results of the study of Bima language verbs is expected to provide a detailed explanation.

4. Results and Discussion

There are several lexicons that indicate binding *nosi*, including *diki*, *letu*, *tongge*, *wura*, *nggambe*, and *todo*. Below is a description of each lexicon.

1. *Diki*

- (1-1) *Diki ja pu mbe'e awa wombo uma ede*
Tie the goat under the hallway of the house
'I ask you to please tie the goat under the house (with a rope)'
- (1-2) *Diki pu honggore re, bai ba wati du'u pahumu*
Please tie this hair up, so it doesn't tangle your face
'Tie her hair first, so that her face is clean and tidy from hair (with rubber).
- (1-3) *Lao diki sara'a lalokai ba dou sia doho de.*
go tie them all together,
bara colana nggahi tolu mpu'u akan de
because he paid for those three words.
(La Na'e Maru 'Si Banyak Tidur', hlm. 40)
'Then the thief and the king were captured by the royal troops. They tied. Because of paying three words.

Humans as perpetrators of this activity can have *diki* entities that are animate (animate) or non-animate (inanimate). This *diki* activity can occur in all parts of the animate entity in question: it can be hair, the neck, it can be the upper middle part, or the lower part. But for non-animate entities, *diki* events only occur on the neck, tail, (one, two and four) legs. To help this action occur, humans always use the necessary tools, it could be a rope, it could also be another means such as a rope (a piece of cloth, a hose, a chain or something thin and flat). In general, humans carry out this activity by being happy with the component mapping 'X wants this', and someone really hopes for a good result as a result of this activity 'Something good happens to Y'. In general, this activity is intended so that the entity 'Y' which is subject to work can be united with each other using ropes. The meaning variants of the verb *diki* can be the same as the meaning of *letu*, as below:

This is the explanation

At that time, X did something to Y
Because this was at the same time, something happened to Y
X does this with something (a certain means: rope) Y becomes one
X wants this
X does something like this

2. *Leto*

(2-1) *Mbe'e aka musti di letomu loku ra wati mai*

You have to tie the goat so it doesn't come

ngaha ntadi dei sarei

eat plants in the yard

'The goat must be tied so that it doesn't eat the vegetables in the yard home'

(2-2) *Nggambe pu jara awa wombo uma ede.*

Tie the horse under the hole in the house.

'Please tie the horse under the house'

Leto activities basically have almost the same meaning as *diki*, *letu* means tying hands and feet so that they cannot stand, the subject is in a sitting position but the differentiating component is clearly visible, namely, in *letu*, *nggambe* the presence of mandatory means in the form of a rope is required, while the necessary means are To carry out this activity you don't have to have a 'rope', but you can use a rope-like tool which can have a binding function. Entities that can be subjected to this activity are generally animate and only goats, cows and horses apply this lexicon.

Explication:

At that time, X did something to Y

Because this was at the same time, something happened to Y

X does this with something (string) Y together

X wants this

X does something like this

3. *Sarente*

Mai ta lao sarente maju aka doro

let's go tie the deer in the forest

'Let's go tie the deer in the forest'

The meaning of *sarente* is equivalent to binding and is often translated "to ensnare" because it is generally done to an entity on the neck of a human or animal. Activities against animals such as: pigs, deer, partridges are carried out for certain purposes, especially because there is an emotional element for the perpetrators of these activities. Mapping the component "X feels something is not good" because it is feared that the animal will fight back, and this activity is forcibly carried out by the subject to avoid anger from the animal.

Explication:

At that time X did something to Y

Therefore at the same time, something happened to Y

X does this to a certain part of Y (neck)

X does this with something (rope, wire)

X feels something is not good

X wants this

Y doesn't want this

X does something like this

4. *Wura*

Anae, lao wura pu jara ta awa tolo re
Son, go tie the horse under the rice field
'Son, please tie the horse in the rice field'

The lexicon of *wura* is tying a horse's neck by throwing a rope around its neck when the horse is running or eating, usually this activity is carried out when the horse is difficult to tie or handle or in this case the horse is not tame. This movement is carried out repeatedly until the loop of rope enters the horse's head. This activity can only be carried out on living creatures such as animals which are very difficult to find, so finally a rope is taken and thrown from a distance, the rope is rounded into a circle, so that the head of the cow or horse can enter the rope and be lifted. This activity is carried out repeatedly until the animal is caught.

Explication:

At that time X did something to Y
Therefore at the same time something happened to Y
X does this to a specific part of Y (head)
X does this with something (rope)
X does it repeatedly
X wants this
X does something like this

5. *Nggambe*

Tio pu jara aka, wa 'u ra londo nggambe na
Please look at that horse, it's already untied
'Please look at the horse below, it has been untied'

nggambe lexicon is used on the stomach to tie the stomach so that the stomach and items tied to the horse do not move, there are four ties on the horse's body.

Explication:

At that time X did something to Y
Therefore at the same time, something happened to Y
X does this to certain parts of Y (body, stomach)
X does this with something (rope)
X wants this
Y doesn't want this
X does something like this

6. *Wole*

Ndawi japu wole ncai re lokura wati ruku haju tada re
please tie this door so that the wood of the door doesn't move
'Please tie this door, so the wood doesn't move the door'

The meaning of *wole* is binding done by humans. Bonding does not use rope but in the form of nails, iron or wooden padlocks which are made in such a way that those tied with wood or

iron do not experience movement. Usually it is cut or made by attaching it to a door or window.

Explication:

At that time X did something to Y
Therefore at the same time, something happened to Y
X does this to certain parts of Y (top part, middle part)
X does this with something (wood, nails)
X wants this
X does something like this

7. *Buhu*

Mada doho diloakaimu sapa sori ke barabuhumu
I can sit and cross, that is, unite
honggomu wa'u ede ampo liwa
I just ran out of hair from swimming
(Ompu ro Wa'i Ranggalasa 'Kakek dan Nenek Raksasa')
'We can cross by tying each other's hair, tie it
grandpa and grandma's hair then go swimming'

The meaning of *buhu* is the same as binding by uniting two or more entities. Can apply to coconuts, some coconuts tied with coconut fiber. Usually *buhu* is used for stringy objects and hair. In the data above, *buhu honggo* is tying the hair one by one so that the hair becomes long and put together so that it can be made into a tool that is held when swimming through the river.

Explication:

At that time X did something to Y
Therefore at the same time, something happened to Y
X does something to Y, Y becomes one
X do with something (rabuut, serabut)
X wants this
X does something like this

8. *OKA*

- (8-1) *Lao oka sahemu, di ma karawi tota aka tolo ka*
Go tie your buffalo, to work plowing in the fields
'Lead your buffalo so that you can plow the fields immediately'
- (8-2) *Wi'i wa'ude hori oka sahere la'o wa'ude rai roci.*
Save and untie the loose buffalo and immediately run fast.
Eda lalona weina duana nawa'ura madeni.
He saw that his second wife had died.
Ma'alusi made wei duanani. Nangi heko edempa loan.
Understandably, death means two things, crying around is possible.
(Umpu Makandenta Wei 'The Snail Who Had Two Wives',)

'He took off his plow and ran to see the two bodies. He found both his wives dead. It is known that two wives died at the same time.

The lexicon *Oka* is used when someone plows a rice field, *oka* is the activity of attaching or leaning wood to a buffalo's head, the wood is used to pull a tool in the form of a large comb made of wood for the buffalo to carry around the rice field to be plowed. The exponential form X wants this and one really hopes for good results as a result of this activity

Explication:

At that time X did something to Y
Therefore at the same time, something happened to Y
Y becomes one
X wants this
X does something like this

9. *Tongge*

Ahma, tongge japu mbe'e awa wombo re baiba dalu'una dei nggaro dou

'Ahmad, put or tie a piece of wood around the goat's neck under the column of the house so that it doesn't accidentally enter someone's garden'

tongge lexicon is usually placed on the neck of an animal, usually goats, *tongge* is made of wood or bamboo. Its purpose is to limit movement so that it does not enter people's gardens because, in the Bima area, animals are released into the wild. Gardens and fields are fenced with bamboo or wood. The exponential form X wants this and one really hopes for good results as a result of this activity.

Explication:

At that time X did something to Y
Therefore at the same time, something happened to Y
Y becomes one
X wants this
X does something like This

Based on the results of analysis using paraphrasing/explication techniques, mapping with natural language in the form of canonical sentences, with supporting data on Bima language verbs which have the meaning "to bind" with the *means diki, leto, sarente, wura, nggambe, wole, buhu, oka, tongge*; (can be explained thoroughly based on the theory of Natural Semantic Metalanguage. This study has provided a fairly clear picture of the explication technique which states one form or lexicon for one meaning and one meaning for one form or lexicon. There are several studies related to verbs using the theory of Natural Semantic Metalanguage Research conducted by Suktiningsih (2017), Budasi (2015), and Rahayu et al. (2020), then with this research adds to and complements verb research by using natural metalanguage theory.

5. Conclusion

Based on the discussion and results of the data. The application of the theory of Natural Semantic Metalanguage, classifies the semantics of Bima Verbs with details that have more specific elements which are reflected in the existence of types, subtypes and sub-subtypes of verbs. Among them, subtypes with polysemy do and move are represented in verbs with leaning notions. A number of lean lexicons were found to have types, and these types have special semantic characteristics so that the meaning content of each of these lexicons is different even though they are still in the same meaning field. Several lexicon shows binding nosy including *diki*, *leto*, *tongge*, *wura*, *nggambe*, *sarente*, *wole*, *buhu*, *oka*. In general, humans do this activity happily with component mapping 'X wants this', and one really expects good results as a result of this activity 'Something good happens to Y'.

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