

Lingual {Ka-} of Jereweh Dialect in Sumbawa Language

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Abstract: This article intends to explain the status of the lingual {ka-} of Jereweh dialect in Sumbawa language. Data collection uses interview and introspection methods (because the author is a speaker and masters the Sumbawa language) by presenting the whole context of unit usage {ka-}, while the data is analyzed using the intralingual equivalent method. The results of the data analysis showed four unit states in the Sumbawa language. First, status as bound morpheme (affix), for example in *kangering* 'cold', *kandatang* 'arrival', *kanepat* 'oversleep'. Second, status as a signatory for meaningful aspects of 'already', usually precedes verbs that fill the predicate function in syntactic construction, for example in construction *ka datang* 'has come', *ka lalo* 'has gone', *ka mate* 'have died', and so on. Third, status as a pointer to 'this', for example in the *ka nya* 'this is it', *kabeka ka* 'why is this', *apa ka* 'what is this', and so on. Fourth, not as any unit because it is part (syllable) of the basic morpheme elements, for example *kamomang* 'floating', *kameler* 'carried by the flow of water', *kamantul* 'stumbles', etc., because each is not found **momang*, **meler*, and **mantul* in the Sumbawa language Jereweh dialect..

Keywords: lingual, affix, aspect marker, syllables

Introduction

The Sumbawa (BS) language is used by people in the western part of Sumbawa Island which administratively falls within the Sumbawa Regency and West Sumbawa Regency areas, West Nusa Tenggara Province. By Mahsun (1994, 1996, and 2006) the Sumbawa language is divided into four dialects, namely the Sumbawa Besar dialect, Taliwang dialect, Jereweh dialect, and Tongo dialect. In the Ethnologue written by Lewis et al (2015) this language is called Sumbawa (smw), with another name Samawa or Sumbawarese. On the other hand, Burhanuddin (2019) only formulated a standard Sumbawa sound symbol system. Therefore, the Sumbawa phonetic transcript in this study uses a study by Burhanuddin (2019) entitled *Pengembangan Bahasa Sumbawa Standard melalui Penawaran Konsep Tata Aksara Bahasa Sumbawa*.

At least there are at least two different views of the lingual unit in Sumbawa language. First, Sumarsono et al (1986) stated {ka-} as an affix morpheme which is divided into seven different morpheme groups. Second, Seken et

al (1990) stated that the lingual {ka-} is an affix morpheme which is not divided into several groups. However, both do not explain which dialect the source of data is. Although both of them declare the unit {ka-} as affix morpheme, but both differ in terms of the number of morphemes. Namely, Sumarsono et al (1986) call the lingual {ka-} consists of seven morphemes, while Seken et al (1990) are only one morpheme. Regarding which correct views of the two studies need to be explained. Therefore, this paper is aimed at explaining this problem.

In addition, in the language of Sumbawa (Jereweh dialect) also found some interesting linguistic data that do not explain in the study of Sumarsono et al (1986) and Seken et al (1990). For example, the lingual {ka-} in *ka datang nerap* 'has come yesterday'; *ka lalo* 'has gone away'; *ka mate* 'has passed away'; etc. In the construction *ka nya* 'here it is'; *nya ka anak Ndeq Udeng* 'he is the son of uncle Udeng'; *ia nya ka* 'Isn't this it?'; etc. The lingual {ka-} in the first group seems to be different from the second group. It is different from the lingual ka

of the *kameler* ‘carried by the currents’; *kamomang* ‘floating; *kamantul* ‘tripping, stumbel’; etc. The data shows that the lingual {ka} in the Sumbawa (Jereweh dialect) language are quite complex. This means that the lingual {ka-} in the Sumbawa language in the Jereweh dialect needs to be explained. Therefore, this paper intends to explain the status or position of lingual units in the Sumbawa language in the Jereweh dialect.

Methods

Data collection about morpheme {ka} and its context are carried out using interview methods (Fontana & Frey, 2009; Adler & Adler, 2009 and Moleong, 2011). Because researchers are native speakers, introspection methods are also used (Sudaryanto, 2015). The collected data is then analyzed using methods with referential techniques and distributional methods of substitution techniques and insertion techniques. Referential techniques are used to explain the meaning of affixes by looking at the semantic morpheme root character which forms the basic form of the affix. Substitution techniques, among others, are used to see the concrete form of an affix. The *sisip* technique is used to find out whether a form is located as an affix or not.

Result and Discussion

Result and discussion address the result in current research and the discussion about the result scientifically. The author/s should write the result which are supported by reasonable data. The discussion should consider questions: What are the Result? Why the result are like that? The answers to the questions should be scientific, not just descriptive. In addition, the discussion of the result must compare to prior relevant researches. This part ends with suggestions for further research or implications for science learning theoretically or empirically.

The results of data collection and analysis, found some data as stated below.

(1a) *kangompa* ‘fatigue’
ka- + ompa ‘tired’
kandatang ‘arrival’
ka- + datang ‘come’
kasalaq ‘error’
ka- + salaq ‘wrong’, etc

(1b) *kaduaq* ‘might it both’
ka- + dua ‘two’
kamesaq ‘make it your own’

ka- + mesaq ‘own’
kateluq ‘make three of them’
ka- + telu ‘three’, etc

(1c) *kapuntiq* ‘made from banana’
ka- + puntiq ‘banana’
kakayuq ‘made of wood’
ka- + kayuq ‘wood’
kaue ‘made of rattan’
ka- + uwe ‘rattan’, etc.

(1d) *kamanjeng* ‘ex-lover’
ka + manjeng ‘girlfriend’
kadengan ‘former friend’
ka + dengan ‘friend’
kakayu ‘used wood’
ka + kayu ‘wood’, etc

(1e) *karundam* ‘so sullen’
ka- + rundam ‘sullen’
kasilih ‘get angry’
ka- + silih ‘angry’
kabakat ‘get hurt’
ka- + bakat ‘hurt’, etc

(2) *kasaneneq* ‘only slightly’
ka- + saneneq ‘less’
kasaiq ‘just one’
ka- + saiq ‘one’
kadua ‘just two’
ka- + dua ‘two’, etc.

(3) *ka puntiq* ‘it is banana’
ka + puntiq ‘banana’
ka kayuq ‘it is wood’
ka + kayuq ‘wood’
ka ue ‘it is rattan’
ka + uwe ‘rattan’, etc.

(4a) *ka bueq* ‘already empty’
ka ‘telah’ + bueq ‘habis’
ka lalo ‘went’
ka ‘telah’ + lalo ‘go’
ka mangan ‘ate’
ka ‘telah’ + mangan ‘eat’, etc.

(4b) *kambue* ‘already empty’ < *ka mo bueq*
kamlalo ‘went’ < *ka mo lalo*
kamtelas ‘has lived’ < *ka mo telas*, etc.

(4c) *kamlalo?* ‘have you gone?’ < *ka mu lalo?*
(longer construction)
kambuya? ‘have you been looking for?’ < *ka mu*
buya? (longer construction)

kamtunung? ‘you’ve burn it?’ < ka mu tunung? (longer construction), etc.

- (5) karante ‘talks’
kamelas ‘shocket’
kamomang ‘floating’, etc.

When looking at data (1) – (5), the lingual {ka} of Jereweh Dialect in Sumbawa language, has status as: (a) affixes to the data (1a) – (1e); (b) adverbial which means ‘only’ in data (2); (c) the signifying word means ‘this’, in data (3); (d) meaningful aspect markers ‘already’, in data (4a) – (4c); and (e) does not have the status of a morpheme because the parts / elements of the basic morpheme are syllables, in data (5).

(a) As Affix Morphemes

The identification results show that there is a lingual ka of Jereweh Dialect in Sumbawa language, the Jereweh dialect, there is a status as an affix morpheme. As an affix morpheme, it is thought to be in data (1a) to (1e). The lingual unit in the data is said to be an affix morpheme (bound morpheme) because between the lingual units and the units that follow it cannot be inserted in another form. In addition, the meanings contained by the lingual unit are not inherent or only appear when attached to other forms or basic forms. The meaning also changes or is determined by the type of basic words it adheres to.

In the data (1a), if inserted another form between the affix morpheme {ka-} becomes unacceptable as in the data (1a1).

- (1a1) *ka keras ompa
*ka bruq datang
*ka keras salaq

If observed, each sample of data (1a1) of Jereweh Dialect in Sumbawa language, the construction can also be acceptable, ie ka ompa keras ‘has been too tired’; ka bruq datang ‘has just arrived’; and ka beka salaq ‘has been very wrong’. However, the lingual ka no longer has the status of an affix morpheme, but as a free morpheme which implies ‘has’ and is different in meaning from the lingual ka in the data (1a).

Begitu juga pada data (1b), antara satuan lingual ka dengan bentuk yang mengikutinya tidak dapat disisipi dengan bentuk lain sehingga dianggap sebagai morfem afiks.

Likewise in data (1b), between the lingual ka of the form that follows it cannot be inserted in

another form so that it is considered an affix morpheme.

- (1b1) ka lalo duaq ‘have gone alone’
ka lalo mesaq ‘have gone two’
ka lalo teluq ‘have gone three’

Although in (1b1) between lingual ka with dua ‘two’, although mesaq ‘alone’, and telu ‘three’ can be inserted in another form, but the meaning is different from lingual ka in data (1b). In data (1b) it states ‘make property like the basic word’, while in data (1b1) it states the meaning of ‘has’ (free morpheme). However, lingual ka in data (1b) is different in meaning from data (1a) so that it is grouped into different data.

Similar to data (1c), between the lingual ka and the basic forms that follow it cannot be inserted into other forms so that they are seen as affix morphemes.

- (1c1) ka kaman puntiq ‘has been made from bananas’
ka kaman kayuq ‘has been made of wood’
ka kaman ue ‘has been made of wood’

Although between lingual ka (data (1c)) can be inserted another form with the basic word that follows it (such as data (1c1)), but has a different meaning. That is, lingual ka on data (1c1) is not a lingual ka in data (1c) because it has a different meaning. the lingual unit ka in data (1c) states that ‘made of like that on the base word’, while in data (1c1) it says ‘already’. Data (1c) is thought to be the result of shortening of kaman puntiq ‘made from banana’; kaman kayu ‘made from wood’; and kaman ue ‘made from rattan’. Such shortening is prevalent of Jereweh Dialect in Sumbawa language, for example jambraiq ‘side dishes’ allegedly from the construction of jangan braiq ‘side dishes’ (< jangan ‘fish’ + braiq ‘runny’) through the elimination of the final term of the first (jangan + braiq > ja + braiq > jambraiq).

The lingual ka in data (1d) is also an affix morpheme because the lingual unit with the basic form that follows it cannot be inserted by other elements. Even though lingual ka in data (1d) can be inserted other elements as in the data (1d1) but have the meaning of ‘second hand, leftover’. In other words, the lingual ka in data (1d) differs from ka in the data (1d1) because it no longer has the status of an affix morpheme but a free morpheme.

- (1d1) ka kaman bale manjeng ‘has been from the boyfriend’s house’
ka kaman bale dengan ‘been from a friend’s house’

ka kaman kayu ‘has been from a wooden house’

The lingual ka in data (1e) is also an affix morpheme because the lingual unit with the basic form that follows it cannot be inserted by other elements.

- (1e1) ka bruq rundam ‘just sullen’
ka bruq sili ‘just angry’
ka bruq bakat ‘just wounded’

Although the lingual unit ka in data (1e) can be inserted other elements such as in data (1e1) but have the meaning ‘only’ which is different in meaning from ka in data (1e). In other words, the lingual unit ka in data (1e) differs from ka in the data (1d1) because it no longer has the status of an affix morpheme but a free morpheme. Because, the meaning of the lingual ka on data (1e) is different from data (1a), (1b), (1c), and (1d) so that it is classified as a different affix.

If you adhere to the morpheme principle (affix), then the lingual unit ka in data (1a) – (1e) is a different morpheme group. That is, the affix morpheme {ka-} of Jereweh Dialect in Sumbawa language consists of five different groups. Because, each affix morpheme has a different meaning and is not related. This is in accordance with the morpheme characteristics that the same forms express different meanings as different morphemes. In data (1a) – (1e) the affix morpheme {ka-} each expresses a different meaning, namely (a) expresses things like a base word; (b) declare ‘make it belong to both’; (c) states ‘made of’; (d) declare ‘used, leftovers’; and (e) declare ‘to be’. The problem is whether each of the affix morphemes has a variety of forms (allomorph)? If yes, what is the allomorphic form, the form used as the morpheme, the morphonemic process, and the basic form that can be attached to it?

The first affix morpheme group, which states the meaning ‘things like basic words’ can be explained as follows.

- (6a) kasalaq ‘error’
ka- + salaq ‘wrong’
kamaras ‘exitement’
ka- + maras ‘happy’
katelas ‘life’
ka- + telas ‘life’
kabalong ‘kind’
ka- + balong ‘well, nice’
- (6b) kangompa ‘fatigue’
ka- + ompa ‘tired’
kangirus ‘things like snot’

- ka- + irus ‘snot’
kangampo ‘things want again’
ka- + ampo ‘more’
kangalup ‘things hit by smoke’
ka- + alup ‘bloat’

- (6c) kandatang ‘arrival’
ka- + datang ‘come’
kandalap ‘depth’
ka- + dalap ‘in’
kangering ‘cold’
ka- + gering ‘cold’
kandenam ‘darkness’
ka- + denam ‘dark’
- (6d) kamberat ‘heavy things’
ka- + berat ‘weight’
- (6e) kangelog ‘things exist, have’
ka- + loq ‘there is’

Data (6a) - (6e) above shows as members of the same morpheme, which states ‘things like the basic word’. The data also shows that affix {ka-} in this first group has a variety of forms (allomorph), i.e., ka-, kang-, kan-, kam-, and kange. After observing it, morph can attach more phoneme basic words; morph {ka-} is mainly attached to the initial phoneme base vowel; morph {kan-} is attached to the dorsovelar initial sounding basic form (maybe dorsovelar is not sound); morf {kam-} in the basic form of initial nasal bilabial phonemes (still found limited); and morph {kange-} on basic form a one syllables. Apparently, morph {ka-} is relatively more productive than morph {kang-}, {kan-}, {kam-}, and {kange-}. Based on these considerations, the affix morpheme {ka-} in the first group was chosen as a morpheme. As seen from its function, this group's first affix morpheme changes the basic form (adverbia, verb) to a noun.

Morpheme affix {ka-} in the second group, does not have a form variation (allomorph) as in the first group, so that the unit can be determined as the morpheme. The second group's affix morpheme {ka-} is only attached to the basic numerical form. If examined, changes in meaning in its basic form, the affix morpheme of the second group functions to form verbs.

Morpheme affix {ka-} in the third group, states the meaning ‘made of’ is only attached to the basic form of noun and has no allomorph so that the unit can be specified as its morpheme. This affix morpheme {ka-} the third group functions to form nouns. As stated above, the afiks {ka-} morpheme is thought to be the result of shortening of kaman

'from' so that there is a construction of kaman puntiq '(made) from banana', kaman kayuq '(made) from wood', kaman ue '(made) from rattan'. The word kaman 'from', there is the disappearance of the final syllable -man. As with Indonesian, the word kaman 'from' of Jereweh Dialek in Sumbawa language states the place of origin, as in the construction of bruq ku kaman bale 'I just got home'; bruq ku kaman amat 'I just got from the market'; bruq ku kaman kebon 'I just got from the garden'; etc.

Morpheme affix {ka-} in the fourth group, does not have a form variation (allomorph), so that the unit can be determined as its morpheme. This fourth group of affix morphemes {ka-} is only attached to the basic form of noun categories. If observed, the change in meaning in its basic form, the fourth group's affix morpheme functions to form nouns.

Morpheme affix {ka-} in the fifth group, states the meaning 'so' only attaches to the basic forms of adjectives and verbs and does not have an allomorph so that the unit can be specified as its morpheme. The affix morpheme {ka-} fourth group functions to form the verb word.

To distinguish between the five groups of morphemes, the writing of each group is proposed by adding the number writing behind it, namely {ka-1}, {ka-2}, {ka-3}, {ka-4}, and {ka-5}. Morphem {ka-1} means morpheme {ka-} first group, morpheme {ka-2} in morpheme {ka-} second group, and so on.

(b) As Adverb Means 'only, just'

Satuan lingual ka, selain sebagai afiks juga sebagai morfem bebas, yaitu sebagai adverbial yang menyatakan makna 'hanya, cuma, saja', pada data (2). Dikatakan ka sebagai morfem bebas karena antara bentuk tersebut dengan yang mengikutinya dapat disisipi unsur lain. Jika data (2) disisipi unsur bruq 'baru', tetap berterima seperti data (7).

The lingual ka, as well as affix, is also a free morpheme, namely as an adverbial which expresses the meaning 'only, just', in data (2). It is said that ka is a free morpheme because between these forms and those that follow it can be inserted other elements. If data (2) is inserted the bruq 'new', it is still acceptable as data (7).

- (7) ka bruq saneneq 'just a little'
 ka bruq saiq 'only one'
 ka bruq dua 'only two'

If observed, the lingual ka as adverbial is usually followed by the word stating the number.

(c) As a Referral 'ini'

Pada data (3) memperlihatkan, satuan lingual ka dalam bahasa Sumbawa dialek Jereweh sebagai kata penunjuk yang menyatakan makna 'ini'. Artinya, satuan lingual ka pada data (3) merupakan morfem bebas karena dapat disisipi dengan unsur lain, misalnya unsur yam 'seperti'.

In data (3) shows, the lingual ka of Jereweh Dialect in Sumbawa language as a signifying word that states the meaning of 'this'. That is, the lingual ka in data (3) is a free morpheme because it can be inserted with other elements, for example yam 'like'.

- (8) ka yam puntiq 'it's like banana'
 ka yam kayuq 'it's like wood'
 ka yam ue 'it's like rattan'

As the word 'this', the lingual ka as a free morpheme can be mutated or follow the element that follows it, as in data (9).

- (9) puntiq ka kam masak 'it's like bananas'
 kayuq ka kam polak 'this wood has broken'
 ue ka kam pekok 'this rattan has been bent'

(d) As an Aspect Marker 'already'

If observed, the lingual ka as an aspect marker 'has already' found in data (4a) – (4c), is not an affix morpheme but a free morpheme. It is said that because the lingual with the unit that follows it can be inserted other elements. The lingual ka in data (4a), (4b), and (4c) is seen as the same morpheme because in addition to the same form it also has the same meaning. Therefore, the lingual ka in data (4a) can be inserted in the mo element '(fatist category)' with the word that follows it.

- (10) ka mo bueq 'already empty'
 ka mo lalo 'has gone'
 ka mo mangan 'have eaten'

It is interesting to note that apparently the morpheme ka 'already' changed to kam in data (4b) and (4c). As shown, the form kam in the data (4b) is assumed to be a combination of ka 'has' and mo '(fatis category)'. It is not a phonological change that is morphological in nature, due to the meeting of the lingual ka with the initial phoneme of the basic word (homorgan or bilabial), but it is a symptom of morphosyntax. Likewise in data (4c)

the form kam is a combination of two free morphemes, 'has' and mu 'you (klitik)', not the addition of sound due to the initial sound in the basic word attached to it. These symptoms are morphosyntaxis symptoms.

(e) As a Phonological Unit (syllable), not Morphem

In data (5), the lingual ka is a phonological element in the form of silabe in the root word. That is, the lingual ka cannot be separated from other elements that make up the unit it forms. If separated, other forms do not contain meaning. In other words, the lingual ka in data (5) is an element / part of the base word so that it has no meaning. For clearer data attention (11).

(11) karante 'talks' there is no *rante,
 except rante 'necklace'
 kamelas 'shocked', there is no *melas.
 kamomang 'floating', there is no *momang

Each word consists of three syllables: ka-rante, ka-me-las, and ka-mo-mang. Thus, the lingual ka in data (6) is a syllable.

Conclusion

Based on the above description it can be concluded as follows. There are five status of lingual ka of Jereweh Dialect in Sumbawa language, namely (a) as affix morphemes; (b) as adverbial which means 'only'; (c) as a signatory word meaning 'this'; (d) the marker aspects to meaningful 'has'; and (e) as a phonological unit (syllable) not a morpheme because part of the basic morpheme. As an affix morpheme, it has five morpheme groups because it states different meanings, namely {ka-1} expresses the meaning 'things like basic words'; {ka-2} states the meaning 'makes belonging to a number as it is called the base word'; {ka-3} states the meaning 'made of'; {ka-4} states the meaning of 'used, leftovers'; and {ka-5} expresses the meaning 'so'. Of the five groups, only the first affix morpheme has allomorphs, while the other four groups have no allomorphs. The study of this morphological aspect is important as a first step in explaining the aspects of affixation of Jereweh Dialect in Sumbawa language. Furthermore, this study can be the first step in the preparation of the Sumbawa language grammar.

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