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Balinese Emotion Lexicons: A Natural Semantic Metalanguage Approach

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ARTICLE INFO	ABSTRACT
Article history: Received 11 October 2022 Revised 26 November 2022 Accepted 20 December 2022 Available online 28 December 2022 ISSN: 2986-3848	Academics are always interested in debating the study of emotions across cultures and languages. This is due to the diverse ways that emotions can be expressed in different contexts and situations in each language and culture. This article aims to discuss the meaning of Balinese Lexicons dealing with emotions. The theory applied is Natural Semantic Metalanguage (NSM) with two at once approaches, namely mapping and explication. The results showed that there is something good happened, represented by the lexicons: <i>demen</i> , <i>kendel</i> , and <i>lédang</i> , and something bad happened: <i>sebet</i> , <i>inguh</i> , and <i>gedeg</i> . The most interesting findings are the lexicon <i>angob</i> ‘surprise’ having semantic feature of something good might happen and <i>ngon</i> ‘surprise’ due to the something bad might happen. This can be inferred that there is an in-between position, not something good nor bad happened in the concerned Balinese emotion lexicons.
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1. Introduction

The study of emotions in various regions and languages is always interesting for discussion by academics (Out, Goudbeek, & Krahmer, 2020). This is because each language and culture has various features on how to express emotions in various contexts and situations. Wierzbicka (1999) argued that many psycholinguists appear to be more comfortable with the term *emotion* than *feeling* because *emotions seem* to be somehow “objective”. It is often assumed that only the “objective” is real and amenable to rigorous study and that “emotions” have a biological foundation (Pekrun, 2022) and can be therefore studied “objectively”, whereas feelings cannot be studied all.

While emotions themselves are universal phenomena (Kirchner et al., 2018), they are always influenced by culture. How emotions are experienced, expressed, perceived, and regulated varies as a function of culturally normative behavior by the surrounding society (Maddrell, 2016). Cross-cultural differences in emotional arousal levels have consistently been found. Western culture is related to high-arousal emotions, whereas Eastern culture is related to low-arousal emotions (McKee, Soaita, & Hoolachan, 2020). These cultural differences are explained by the distinct characteristics of individualist and collectivist cultures. Language can certainly communicate emotions, but growing research suggests that language also helps constitute emotion by cohering sensations into specific perceptions of “anger,” “disgust,” “fear,” etc.

Common sense suggests that emotions are physical types that have little to do with the words we use to label them (Lindsay et al., 2022). Yet recent psychological constructionist accounts reveal that language is a fundamental element in emotion that is constitutive of both emotional experiences and perceptions. The results

revealed that emotional words vary greatly in their meaning across languages, despite being equated in translation dictionaries. It might depend on the language you speak; a new study finds. Scientists who searched out semantic patterns in nearly 2,500 languages from all over the world found that emotional words such as - *anger, grief, and happiness* could have very different meanings depending on the language family they originated from (Jaeger et al., 2020).

Male and female Balinese spoke their language in social situations. Balinese women satisfactorily addressed the male (Putri & Santika, 2020). The most prominent part of tourism is in South Kuta. To enjoy the beaches and other tourist attractions, many visitors travel to this location. The locals made extensive use of it in their communication and languages. They pick up several fundamental languages that tourists frequently speak. Balinese citizens are required to be fluent in English and other foreign languages, particularly Indonesian. They can have extensive conversations in those languages with both domestic and international visitors to Bali. This circumstance Occasionally causes people to worry about the status of the native language, the Balinese language (Kurilla, 2020).

In reality, though, the Balinese language still holds a significant place in Balinese society today (Sakti & Nakamura, 2013). The Balinese people still speak it as their primary language for everyday interactions, and they utilize it especially for a variety of ceremonial traditions and customs. The Balinese language was discussed in this study. It relates to the emotional vocabulary that both men and women employ when interacting. When they interact, they are experiencing a variety of emotions. Many studies have examined the many lexicons that are employed, but this study concentrates on males and females in Balinese. It might be It's interesting to see how the Balinese express their true emotions through emotional language. Balinese people, both sexes, participate in some encounters through verbal expression and extensive vocabulary use (Reddy, 2020).

In terms of semantic prime in NSM, Emotion is known to belong to the category of Mental Predicate (see table). MENTAL PREDICATE has: (i) Cognitive: *thinking* (ii) Knowledge: *knowing* (iii) emotion: *feeling* consisting of something good happened, something bad happened, Perceptions: *seeing, hearing, listening to, and* (v) Volition: *want, don't want*. The mental Predicate, represented by *cognition, knowledge, emotion, perceptions, and volition* is termed a State Verb (Mulyadi, 1998 and Sudipa, 2010). This is one of the three Verbal Divisions according to Givon (1984). Givon divided Verb into (i) state; (ii) process and (iii) action verbs

Balinese language, one of the biggest local languages in Indonesia implies emotion in terms of the state verb as well, namely *masa* or *masa* 'feel' in Balinese (Indrawan, Gunadi, & Paramarta, 2020). The uniqueness of this classification is they imply the feeling in between *something good happening* and *something bad happening*, compared to Wierzbicka's concept. How unique is the meaning? that's why It is advisable to explore this further in this article.

The basic theory applied in this article is Natural Semantic Metalanguage (NSM), according to Wierzbicka (1996) 'NSM theory combines the philosophical and logical tradition in the study meaning with a typological approach to the study of language, and with broadly based empirical cross-linguistic investigations. Goddard (2014) views the Natural Semantic Metalanguage (NSM) as a decomposition system of meaning representation based on empirically established universal semantic primes, i.e., simple indefinable meanings which appear to be present as word meanings in all languages. Wierzbicka further discussed that The Natural Semantic Metalanguage (NSM) (Kotorova, 2018) is a mini-language that corresponds to the shared core of all languages. It has as many versions as there are languages in the world; for example, there is an English NSM, a Polish NSM, an Indonesian NSM, and so on. But all these different versions match. (Weirzbicka, 16 Nop.2020 sharing session)

The analysis applies two models at once, (i) mapping the meaning with configuration based upon the *entity, process, instrument, and result* and (ii) Explication using 65 semantic primes.

2. Methods

This is a descriptive qualitative study. The data is derived from screenshots taken from the film's trailer, viewed on *YouTube* at the following link: <https://www.youtube.com/watch?v=rPTyQGzY83E>. The observation and documentation approach is used to collect data. The data analysis utilized Miles, Huberman, and Saldana's (Miles, Huberman, & Saldana, 2014) interactive model with Charles Sanders Pierce's semiotic theory. The data is collected in image footage by capturing the screen (screenshot) indicated by the semiotic marker (representation + object + interpreter). Data collection was condensed, namely the selection of image samples for analysis; each screenshot image is described with a brief explanation of the sign and its context. Additionally, the data is presented in a table and analyzed using Charles Sanders Pierce's semiotic theory. Conclusions are drawn from the analysis's findings that address the study's problem.

3. Results and Discussion

The analysis applies two models at once, (i) mapping the meaning with configuration based upon the *entity*, *process*, *instrument*, and *result* and (ii) Explication using 65 semantic primes as the following table:

Table 1. Description of Balinese Emotion Lexicons

Category	Semantic Primes
Substantives	I, YOU, SOMEONE, PEOPLE, SOMETHING/THING, BODY
Relational Substantives	KIND, PART
Determiners	THIS, THE SAME, OTHER~ELSE~ANOTHER
Quantifiers	ONE, TWO, SOME, ALL, MUCH/MANY, LITTLE/FEW
Evaluators	GOOD, BAD
Descriptors	BIG, SMALL
Mental predicates	THINK, KNOW, WANT, DON'T WANT, FEEL, SEE, HEAR
Speech	SAY, WORDS, TRUE
Actions, Events, Movement, Contact	DO HAPPEN, MOVE, TOUCH,
Existence, Possession	BE (SOMEWHERE), THERE IS, BE (SOMEONE/SOMETHING), (IS) MINE
Life and Death	LIVE, DIE
Time	WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT
Space	WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE, TOUCH (CONTACT)
Logical Concepts	NOT, MAYBE, CAN, BECAUSE, IF
Intensifier, Augmenter	VERY, MORE
Similarity	LIKE/AS/WAY

(source: Goddard and Weirzbicka, 2014)

The data in table 1 above shows that there are 17 categories of vocabulary related to emotions. The vocabulary categories include substantives, relational substantives, determiners, quantifiers, evaluators, descriptors, mental predicates, speech, actions, existence and possessions, life and death, time, space, logical concepts, intensifiers, and similarity. The source of this vocabulary category is based on Goddard and Weirzbicka's Theory written in 2014.

From the above table, the Balinese emotion lexicon is posed in the category of Mental Predicate, with the semantic prime of FEEL.

3.1. Something good happened

Balinese Lexicon *demean* 'happy'; *lédang* 'joy' and *kendel* 'contented' are representing *something good happened* and can be mapped as follows:

Mapping

Demon is associated with goals achieved and dreams fulfilled

Explication

X felt something

Sometimes a person thinks:

"Some good things happened to me

I wanted things like this to happen

I don't want anything else now"

When this person thinks this person feels something good

X felt something like this

Lédang 'joy' and *Kendel* are subtypes of *demen* and can be explicated as follows:

Lédang 'joy'

X felt something
 Sometimes a person thinks :
 “some good things happened to me
 I wanted things like this to happen
 I don’t want anything else now”
 When this person thinks this person feels something good
 X felt something like this
Kendel ‘contented’
 X felt something because X thought something
 Something a person thinks
 “some good things happened to me before now
 I feel something good because of this now
 I don’t want other things now”
 When this person thinks this person feels something good
 X felt something like this

3.2 . *Something bad happened*

Balinese Lexicon: *sebet* ‘sad’, *uh* ‘panic’, and *gedeg* ‘angry’ are representing *something bad happened* and can be mapped as follows:

Mapping

Debit is linked with the situation when desirable goals are lost

Explication

X felt something
 Sometimes a person thinks:
 “I know: something bad happens
 I don’t want things like this to happen”
 When this person thinks this person feels something bad
 X felt something like this

Ingush ‘panic’ and *gedeg* ‘angry’ are subtypes of *sebet* and can be explicated as follows:

Ingush ‘panic’

X felt something because X thought something
 Sometimes a person thinks :
 “Something is happening now
 If I don’t do something now something very bad happens to me because of this
 I don’t want this to happen
 Because of this, I have to do something now
 I don’t know what I can do
 I can’t think now”
 When this person feels something bad
 X felt something like this

Gedeg ‘Angry’

X felt something because X thought something
 Sometimes a person thinks about someone :
 “this person did something bad
 I don’t want this person to do things like this
 I want to do something because of this”
 When this person thinks this, this person feels something bad
 X felt something like this

3.3. *In between*

Based upon the above analysis and referring to Wierbicka’s concept of emotion, the novelty of this article is that Balinese lexicons are dealing with the in-between position. These lexicons *angob* and *ngon* having similar meanings is a *surprise* in English, however, they are having slightly different meanings (Goddard, 2018). To settle down this phenomenon, the parameters used to subdivide the semantic features of both

lexicons are tendency (Frawley, 1992). They can be mapped and explicated, based upon the examples (3-1 and 3-2) as follows:

(3-1) Tiang *angob* sampun lulus

'I'm *surprised* (with appreciation) for his graduation already'

Mapping

Angol's positive, something good might happen, surprise, and appreciate associated with goals might be achieved and dreams fulfilled

Explication

X felt something

Sometimes a person thinks :

"Some good things might happen to me

I wanted things like this to happen"

When this person thinks this person might feel something good

X felt something like this

(3-2) Tiang *ngon* ondén masi pragat masekolah

'I'm *surprised* (in negative feeling) that he hasn't finished his study

Mapping

Ngon 'negative, something bad may happen' restless, the surprise is linked with the situation when desirable goals might be lost.

Explication

X felt something

Sometimes a person thinks:

"I know: something bad might happen

I don't want things like this to happen"

When this person thinks this, this person might feel something bad

X felt something like this

The Female expressed her emotions with a long speech (Roy, 2022). She was better or talkative than the man. Her words aimed to forbid the hearer from getting moving. The female introduced her point by using an unattractiveness utterance. She began by explaining that numerous flies will taste the dinner after the wet and fly seasons. To explain her thoughts, women often waste their words. The female speaker used long sentences to help the listener understand her message. A woman needed to speak lengthily and awkwardly before making her point when she wished to stop someone. Contrast that with the male state. utterance. They were recorded in the same environment.

The Male ordered the listener to do something, which helped the listener understand (Zhu, Lou, Deng, & Ji, 2022). He asked someone using urgent sentences. to take action. Balinese women were less attractive when asking questions in casual settings. Balinese women frequently employ restriction rather than ordering when they want someone to do something. With men, it was the opposite. To ask When a man wants to direct someone to do something, he frequently uses an imperative statement. He was limited in how awkwardly he could convey his thoughts.

A language's vocabulary is made up of its words and expressions, while an emotional lexicon is made up of words or expressions that are used to represent emotions. The family met for a semi-formal occasion and talked about a Balinese invitation event from another household. The Male utilized a lengthy utterance to communicate his idea in a formal setting (Praminatih, Supartini, & ..., 2022). These lengthy words convey discomfort or unattractiveness and show the huge quantity of the speech. The Male used lengthy sentences to explain the topic of discussion to all family members. The purpose of the meeting was to find out which family members attended the event.

Different types of speech would be made depending on the circumstance (Carter, Breen, & Beilby, 2019). Males are typically more appealing than females at formal events. Males are thought to communicate using an emotional vocabulary of the augmentative sort. The Female did not use a lengthy utterance to convey her opinion on this particular occasion. She understood the meaning of her consent, however, the male required a few more words to clarify it. In an informal setting, it was the opposite. Balinese women employed Asking something of the hearer than the male is more unappealing. They are thinking of using an emotional vocabulary of the euphemism sort in her communication. Balinese women frequently expressed their opinions through prohibition rather than imperatively commanding someone to act (Suarta, Suparta, Bidura, & Putri, 2020). On the other hand, the guy ordered something immediately using imperative language. He often doesn't utilize a

lot of awkwardness in conversation to make his point. This could be interpreted as a sign that men tend to express their ideas directly to the point.

4. Conclusion

Academics are always interested in debating the study of emotions across cultures and languages. This is due to the diverse ways that emotions can be expressed in different contexts and situations in each language and culture. Balinese has various lexicons to represent the feeling of emotions, based on the result of the exploration of the data concerned, this article manages to show the novelty. The striking finding is that Balinese emotion lexicons imply position, which we call an in-between position if compared to the general concept of emotions.

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