

Emotional Verbs of Angry in Javanese Ngoko: Semantic Studies

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ABSTRACT

Emotional verbs are verbs that express a person's emotional or psychological state or action. This study uses the Natural Semantic Metalanguage (MSA) theory. MSA theory is a study of lexical semantics. The basic assumption of this theory is that complex meanings can be described using simpler configurations of meaning elements until they cannot be further described. The MSA theory used in this study is a framework for mapping meaning using basic components that can be understood by all native speakers. MSA theory is able to explain the lexical meaning of stative emotional verbs, while polysemy is used to understand emotional verbs in Ngoko Javanese with more than one meaning depending on the context of their use. Angry emotional verbs express a person's emotional or psychological actions in a state of anger. The purpose of this study is to describe angry emotional verbs in Ngoko Javanese. The importance of this research on angry emotional verbs in Ngoko Javanese is to see how the expression of angry emotional verbs in Javanese people who are known for being graceful, gentle and calm also has several verb expressions that express angry emotions. The emotional verbs of anger in Ngoko Javanese are *ngamuk*, *greget*, *nesu*, *muring*, *ngelusuk*, *ngepruk*, and *ngerasa*. This study takes the object of semantic study on the verb "similar to angry" in Ngoko Javanese. This study was conducted based on the data collected, namely the verb "similar to angry" spoken by the Javanese people. The main data in this study are sentences involving the verb "similar to angry" in Ngoko Javanese.

KEYWORDS

Strategic reward system; student tardines; incentive-based interventions; educational engagement; behavior management; gamification; high school students

INTRODUCTION

Anger is a strong emotional response to a situation or stimulus that is perceived as a threat, injustice, or violation of one's personal values (Lerner, & Keltner, 2001). These emotions can affect a person's psychology and social interactions (Desteno, et al., 2000). If anger is not managed properly, it will risk negative impacts on physical and mental health (Lazarus, 1991). Anger as an emotion characterized by high sympathetic nervous system activity. The emotion of anger also indicates a very strong feeling of dislike, which is caused by a mistake, which may or may not be a real mistake. Anger is a feeling of annoyance that arises as a response to anxiety that is perceived as a threat.

In the book *Nicomachean Ethics*, Greek philosopher Aristotle wrote an expression that reads "Anyone can get angry (Aristoteles, 2000). Getting angry is easy, but getting angry with the right person, to the right degree, at the right time, for the right purpose and in a good way, is not easy". Spielberg (1988) said that each individual's way of expressing anger is

different. Kroner and Reddon (2015) divide the expression of angry emotions into three subscales, namely: (1) Anger in, the expression of angry emotions felt by the individual, tends to be suppressed within himself without expressing it outwardly, (2) Anger Out, is an external reaction (object) that is shown by the individual when in a state of anger or a reaction that can be observed in general, (3) Anger Control, the individual's ability to be able to control or see the positive side of the problems faced and try to consistently maintain a positive attitude even when facing a bad situation.

In line with the above opinion, Javanese language also has the function of communication instrument, expression, and development of Javanese culture (Bonneff, 1997). There is a phenomenon that Javanese society is identically known for its gentle and calm character. Almost all people in Indonesia assume that people from the Javanese tribe have a gentle and calm character. However, this cannot be stated factually, because in fact several emotional verbs of anger are found in Ngoko Javanese.

Javanese is part of Indonesian culture. Javanese language develops as a self-identity by maintaining the values contained in it. Javanese itself is one of the regional languages in Indonesia, which when viewed from the number of users is the largest compared to other regional languages (Kartini, 2006: 121). One of the objective characteristics of Javanese is that Javanese has a fairly sophisticated and neat speech level. What is meant by speech level is a code system (linguistics) that conveys variations of respect by using certain vocabulary, syntactic rules, morphological rules, and certain phonological rules (Soepomo, 2006). In Javanese grammar there are speech levels that can be used in communication, meaning that there are language variations where the differences between one and another are determined by the differences in politeness in the speaker towards the interlocutor. One of the characteristics of Javanese is the existence of speech levels or in Javanese it is called *paha-ungguh* or *tata punggu*. The Javanese speech level system is a sign of the importance of polite customs that establish the Javanese human relationship system (Soepomo, 1979: 59).

One of the objective characteristics of Javanese is that Javanese has a fairly sophisticated and neat speech level. What is meant by speech level is a code system (linguistics) that conveys variations of respect by using certain vocabulary, syntactic rules, morphological rules, and phonological rules. In general, the speech levels used in communicating using Javanese are Ngoko, Madya, and Krama levels. What is meant by the ngoko variety is the polite form of Javanese language which is based on the ngoko lexicon, or the core element is the ngoko lexicon (Sry, 2009). Ngoko is a Javanese speech level with a low level of politeness. According to George Quinn (2011), ngoko is a form of language used when talking to people who are close or when wanting to talk to someone who is much younger.

This is not the first-time research on the word angry has been conducted. There are several previous studies that are used as reference sources, such as Mulyadi (2012) on Indonesian and Asahan Malay languages touching the verb "similar to angry", using the MSA theoretical framework as a process of cross-language semantic study. Rostina (2022) on the case of the Acehese language in the use of the exclamation *Ômma* using the MSA theoretical framework. The results of the analysis involve the emotion of anger which also uses the exclamation *Ômma*. Then the emotional verb angry in the Toba Batak language, using the MSA theoretical framework of Semantic studies. The importance of researching the emotional verbs of anger in Ngoko Javanese is to see how the expressions of emotional verbs of anger in the Javanese people who are known to be graceful, gentle and calm also have several verbal expressions that express the emotion of anger.

In this study, the concept that is limited is the form of emotional verbs in Ngoko Javanese. Emotional verbs are verbs that express a person's emotional or psychological state or action. This study uses the Natural Semantic Metalanguage (MSA) theory. MSA theory is a study

of lexical semantics. The basic assumption of this theory is that complex meanings can be described using simpler configurations of meaning elements until they cannot be further described. MSA theory has a basic principle to avoid ambiguity and rotation in meaning analysis.

There are three theoretical concepts in MSA theory are original meaning (primitive semantics), non-compositional polysemy and universal syntax.

LITERATURE REVIEW

Original meaning

The analysis of meaning will be complete if using a device called the original meaning. The original meaning is the meaning that does not change and has been inherited by humans since birth, or in other words the first meaning of a word that does not easily change even though there is a change in culture (change of era). The original meaning is a reflection and formation of thoughts that can be expressed from natural language which is the only way to present meaning (Wierzbicka, 1996).

The explication of meaning must include the meanings of words that are intuitively related or at least have the same field of meaning. A set of original meanings as a common measure for examining semantic differences between languages. The meaning of a word is a configuration of original meanings and is not determined by the meanings of other words in the lexicon.

The application of the original meaning is done by paraphrasing using natural language (ordinary language), and not using technical language (Wierzbicka, 1996). The theoretical implication of the existence of the original meaning is to explain all complex meanings in a simpler way. This is because the original meaning contains regularity. Starting from this regularity of meaning, other more complex meanings eventually develop which then tend to show irregularity. Furthermore, if the entire lexicon is analyzed in depth, it is assumed that the regular features can be found. This suggests that the extent of the development and change of meaning can basically be determined. Of course, on condition that the original meaning can be described.

In MSA theory, the exponent of the original meaning comes from English. However, the exponent can be matched with other languages, including Indonesian. The Indonesian version can be translated in the following table:

Table 1. Original Meaning Device

Substantives	I, YOU, SOMEONE/ THING, PEOPLE, BODY
Relational Substantives	KIND, PART
Determiners	THIS, THE SAME, OTHER/ELSE
Quantifiers	ONE, TWO, SOME, ALL, MUCH/MANY, LITTLE/FEW
Evaluators	GOOD, BAD
Description	BIG, SMALL
Mental Predicates	KNOW, THINK, WANT, FEEL, SEE, HEAR
Speech	SAY, WORDS, TRUE
Actions, Events, Movements, Contact	DO, HAPPEN, MOVE, TOUCH
Location, Existence, Possession, Specification	BE (SOMEWHERE), THERE IS/ EXIST, HAVE, BE (SOMEONE/SOMETHING)
Life and Death	LIVE, DIE

Time	WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOVEMENT
Space	WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE
Logical Concepts	NOT, MAYBE, CAN, BECAUSE, IF
Intensifier, Augmenter	VERY, MORE
Similarities	LIKE/WAY/AS

Source: (Goddard, 2014; 12)

The proposed original meaning device is based on English exponents. In addition to having different morphosyntactic properties, including word classes, in different languages, these exponents also have variants (allolexis) of combinations. However, the words used in the metalanguage are semantically simple and easy to understand and therefore, their meanings can be translated into all languages (Mulyadi, 2012). The process of categorizing emotional verbs, elements that function as semantic predicates in MSA syntax are likely derived from mental predicates. This is related to the fact that emotion is a mental domain.

Non-compositional polysemy

Polysemy is not a new term in semantic studies (Goddard, 1996). According to MSA, incompositional polysemy is a form of single lexicon that can express two different original meanings and there is no compositional relationship between one exponent and another because the exponents have different grammatical frameworks (Wierzbicka, 1996).

At a simple level, Exponents of the same original meaning may become polysemous in different ways in different languages. For example, according to Goddard (1996), the word *makuringanyi* in Yankunytjatjara means 'want' and in English can be given the meanings like, be fond of, and need, even though the domain of its use is not related to the domain of want in English.

Goddard further states that there are two types of non-compositional relationships, namely entailment-like relationships, such as doing/happening; and implicational relationships, such as feeling/happening. Consider the following example:

- (1) X did something to Y Something happened to Y
- (2) If X feels something then something happens to X

The syntactic difference that can be seen from the verbs to do and to occur in example (1) above is that to do requires two arguments, whereas to occur only requires one argument. The implication relationship occurs in the verbs to occur and to feel, for example, if X feels something, then something happens to X.

Universal Syntax

Universal syntax developed by Wierzbicka in the late 1980s (Goddard, 1996) is an extension of the original meaning system. Wierzbicka (1996) states that meaning has a very complex structure, and is not only formed from simple elements, such as someone, want, know, but from complex structured components. Universal syntax consists of a combination of a lexicon of universal original meaning items that form simple propositions according to the morphosyntactic devices of the language in question. For example, want will have certain universal rules in the context: I want to do this.

The basic unit of universal syntax can be likened to a clause formed by a substantive, a predicate, and some additional elements required by the predicate. The combination of these

elements will form a universal syntax which according to MSA theory is called a canonical sentence, namely the context where the original lexicon is thought to appear universally.

RESEARCH METHODS

This study takes the object of semantic study on the verb "similar to angry" in Ngoko Javanese. This study was conducted based on the data collected, namely the verb "similar to angry" spoken by the Javanese people. The main data in this study are sentences involving the verb "similar to angry" in Ngoko Javanese. Graham and Blake (1981) state that there are three types of data sources that can be used to obtain data in linguistic research, namely:

- 1) The first data source, in the form of books that are relevant to the research,
- 2) Secondary data source, data originating from the findings of other authors whose truth is acknowledged, and;
- 3) Data source three, informants/resources originating from native speakers based on the submission of certain criteria. The three sources are classified into two parts, namely, secondary source data and primary sources.

The first and second data sources are written data sources whose data findings are classified as secondary data, then the third data source is classified as primary data, namely as data that produces oral data in this study. In this case, the research data also comes from the researcher's linguistic intuition as a speaker of Ngoko Javanese. Intuitive data is generated introspectively to complement the lack of data.

The MSA theory used in this study as a framework for mapping meaning using basic components that can be understood by all native speakers. The MSA theory is able to explain the lexical meaning of stative emotional verbs, while polysemy is used to understand emotional verbs in Ngoko Javanese with more than one meaning depending on the context of their use.

RESULTS AND DISCUSSION

This study analyzes the emotional verb of anger in Ngoko Javanese. According to Wierzbicka (1996), the key to talking about meaning carefully and deeply lies in the idea of 'original meaning'. Basically, the emotional verb of anger is only one word, but polysemy in the MSA theory approach is able to describe several meaning relations that arise from the emotional verb of anger. The word emotional anger can be interpreted in a broad scope, starting from the emotion of anger caused by external factors such as X experiencing a bad event because of Y, an event that he did not expect at all to happen and he did not want to happen so that X felt unhappy with Y and judged something bad to Y. Emotional verbs refer to emotions beyond the control of the experiential, the inability of the experiential to control an emotion can be formulated as follows:

'I can't think now'

'I don't know what I can do'

'I didn't want this to happen.'

Words that have a meaningful relationship referring to the emotion of anger in Ngoko Javanese are as follows:

Ngamuk

Ngamuk describes the feelings of X (Experiential) who is very angry to the point of losing control towards Y (actor) who has done something very bad.

The emotional verb *ngamuk* can be paraphrased as follows:

X *ngamuk* at Y

X feels something very bad happened to Y,
Y has done something bad Y does not do as X wishes
Y knows X doesn't want Y to do something like this.
So, X wants Y to know that he is not feeling well,
X wants to do something to Y, right now
X wants Y to know that what Y did was very bad to X.

The word *ngamuk* in Javanese describes the expression of feelings of extreme anger of X (experiential) towards Y (actor), and X wants Y to know immediately. The word is oriented towards the present tense.

Examples of using the word "ngamuk" in sentences:

(1) Bapakku *ngamuk* jare motore rusak 'My father was angry because his motorbike was broken'

(2) Wes tuo lho Pak, ojo *ngamuk* ngono meneh
'My father was angry because his motorbike was broken'

Sentence (1) My father was angry because his motorbike was broken 'Bapakku *ngamuk* jare motore rusak', the word angry describes that someone is very angry because something he likes is not in a good condition.

Sentence (2) You're old, sir, don't get angry like that anymore 'Wes tuo lho Pak, ojo *ngamuk* ngono meneh', illustrates a prohibition against showing excessive anger towards something that doesn't go according to what you want.

Based on the two sentences above, it can be understood that the word 'ngamuk' is an emotional verb for anger in Javanese which describes a feeling of being very angry to the point of losing control towards someone who behaves badly or towards something that is not in accordance with one's wishes.

Greget

Greget describes X (Experiential)'s feelings of anger as very strong, often accompanied by a desire to take action against Y (actor) who has done something bad.

The emotional verb of anger and anger can be paraphrased as follows:

X feels irritated towards Y
Y did something bad
Y does something not according to X's wishes X has a desire to act on Y
But X tried to hold him back.

The word *greget* in Javanese describes X being very angry with Y, X has a desire to take action against Y so that Y knows that what Y did was very bad, but X still tries to hold it back.

Examples of using the word *greget* in sentences:

(1) *Aku greget banget ndelok nde'en*
'I'm annoyed seeing it'

(2) *Wong iku wes gregetan karo mbakyu mu seng ora iso diomongin'*
'They are already annoyed with your brother who can't be advised'

Sentence (1) *Aku greget banget ndelok nde'en* 'I am really annoyed seeing it' describes that the first person singular is actually very angry about what the second person singular did, and the desire arises to show this angry emotion but the first person singular is still trying to hold it back.

Sentence (2) *Wong iku wes gregetan karo mbakyu mu seng ora iso diomongin* 'They are annoyed with your sister who can't be advised' describes that the third person singular is very angry and wants to take action against the third person singular because she can't be advised.

Based on the two sentences, it can be understood that the emotional verb 'greget' is an emotional verb in Javanese that describes feelings of extreme anger and a desire to take action against someone who does something bad, but still trying to hold it back.

Nesu

Nesu describes X's (Experiential) milder feelings of anger towards Y (actor), often due to trivial things that X (Experiencer) doesn't like. The angry emotion verb *nesu* can be paraphrased as follows:

- X experiencing a feeling of sadness
- X doesn't like the things Y does
- Y often do things that X doesn't like
- Y does not fulfill X's wishes
- X more silence
- X feel like that

The word *nesu* in Javanese describes X experiencing a milder feeling of anger, and X chooses to remain silent. X is angry because Y often does things that X doesn't like, usually because of things that are considered trivial. Examples of using the word *nesu* in sentences:

(1) *Bocah iku nesu jare mobilanne dijikok kakakange*

'The child was sulking because his older brother took his toy cars'

(2) *Ojo nesu toh ndok...ndokkk*

'Don't sulk, son'

Sentence (1) *Bocah iku nesu jare mobilanne dijikok kakakange* 'The child was sulking because his older brother took his toy cars' describes that the third person singular is experiencing mild feelings of anger because his toy cars were taken by his older brother, a trivial matter that makes the third person singular feel angry.

Sentence (2) *Ojo nesu toh ndok...ndokkk* Don't be so upset, son. 'Don't be so upset, son' describes someone's warning to another person not to harbor feelings of anger just because of trivial things.

Based on the two sentences above, it can be understood that the emotional verb for anger '*nesu*' is an emotional verb in Javanese that describes a milder feeling of anger and is often caused by trivial things that are not liked.

Muring

Muring almost similar to being upset, but often accompanied by the attitude of X (experiential) who is sulking or denying the words or actions of Y (actor) which are not desired by X (experiential).

The emotional verb *muring* can be paraphrased as follows:

- X is experiencing a feeling of depression
- X feels something bad about
- Y has done something bad
- X sulks at Y
- X denies Y

The word *muring* in Javanese describes X's feelings which are almost the same as the word *nesu*, but is often accompanied by an attitude of sulking or arguing against Y's words and actions.

Examples of using the word *muring* in sentences:

(1) *Nde'en muring-muring ae nek durung ditukokke klambi anyar*

'He keeps sulking if he doesn't get new clothes'

(2) *Ket mbiyen ngono ae asik muring-muringan nek dibentak bapake*

'Since long ago, he always looks sullen when his father shouts at him'

Sentence (1) *Nde'en muring-muring ae nek durung ditukokke klambi anyar* 'He keeps on sulking if he hasn't been bought new clothes' describes a third person singular experiencing emotional feelings accompanied by a sulking attitude because he hasn't been bought new clothes, and denying the reasons for not being bought new clothes.

Sentence (2) *Ket mbiyen ngono ae asik muring-muringan nek dibentak ayahe* 'Since long ago, he has always murmured when his father scolds him' describes the habit of someone who always gets angry, sulks or argues when his father scolds him.

Based on the two sentences above, it can be understood that the emotional verb 'muring' describes a feeling of anger which is almost similar to being annoyed but accompanied by an attitude of sulking or arguing over words or actions that are not liked.

Ngelusuk

Ngelusuk shows a feeling of pent-up anger where X (experiential) feels that Y (actor) did something bad, and this continues to bother X's (the Experiencer's) mind.

The emotional verb *ngelusuk* can be paraphrased as follows:

X experiences a feeling of stroking

X feels something bad about

Y does something that X doesn't like X harbors feelings of anger But X kept thinking about it.

The word *ngelusuk* in Javanese describes X's pent-up anger towards Y for Y's actions or words that are not good, but continue to bother X's mind.

Examples of using the word *ngelusuk* in sentences:

(1) *Aku ngelusuk terus mikirke omonganne*

'I kept rubbing thinking about what he said'

(2) *Mamakku ora isu turu ngelusuk karo Bapak ket wingi*

'My mother couldn't sleep; she's been rubbing my father's back since last night.'

'Sentence (1) *Aku ngelusuk terus mikirke omonganne* 'I kept thinking about what he said' describes feelings of anger in the first person singular, but cannot be expressed, and continues to be carried over in the mind because of what someone said.

Sentence (2) *Mamakku ora isu turu ngelusuk karo Bapak ket wingi* 'My mother couldn't sleep because my father had been stroking her since last night' describes feelings of anger at someone living there that are always kept to themselves but are constantly thought about. Based on the two sentences above, it can be concluded that the emotional verb "ngelusuk" in Javanese can be understood as a form of expression of someone's feelings of anger that cannot be expressed but continues to disturb the mind.

Ngepruk

Ngepruk shows feelings of anger towards X (Experiential) accompanied by a desire to hit Y (actor) who is considered to have made a mistake or a desire to destroy something.

The emotional verb *ngepruk* can be paraphrased as follows:

Y does something that X doesn't want

X does *ngepruk*

X hits Y

X breaks something
X wants Y to realize his actions
Y feels hurt because of Y's actions

The word *ngepruk* in Javanese describes a feeling of extreme anger and the desire to hit Y, or the desire to destroy something.

Examples of using the word *ngepruk* in sentences:

(1) *Suwi-suwi tak kepruk mengko endasmu yo*

'If you take too long, I'll hit your head, okay?'

(2) *Kepiye gak rusak, ket wingi kerjaane kakangmu ngepruki mejo ae*

'How can it not be broken, since last night your brother has been hitting the table'

Sentence (1) *Suwi-suwi tak kepruk mengko endasmu yo* 'After a while, I'll hit your head later, OK' describes a person's feeling of anger accompanied by the desire to hit the head of another person who is considered to have committed a fatal act.

Sentence (2) *Kepiye gak rusak, ket wingi kerjaane kakangmu ngepruki mejo ae* 'How can it not be broken, since last night your brother has been hitting the table' describes the feelings of someone who is filled with anger and is venting it by continuously hitting the table until it is broken.

Based on the two sentences, it can be concluded that the emotional verb "ngepruk" in Javanese can be understood as a form of expression of someone's emotions when they are very angry, accompanied by the desire to hit other people or the desire to damage something.

Ngerasa

Ngerasa shows deeper feelings of anger towards X (Experiential), X harbors these feelings of anger, because X often feels treated unfairly by Y (actor).

The emotional verb *ngerasa* can be paraphrased as follows:

X experienced *ngerasa*

X feels something bad about Y

Y treats X unfairly

X harbored deep feelings of anger

X wants Y to know that he is not feeling well.

The word *feel* in Javanese describes X's deeper feelings of anger caused by Y's unfair treatment of X.

Examples of using the word *ngerasa* in sentences:

(1) *Aku kok yo ngerasa tenan dikoyok ngenekke*

'I feel like I'm being treated like this'

(2) *Uwes suwi ndee;en ngerasa diperlakukan ora adil ngono*

'He has long felt he has been treated unfairly'

Sentence (1) *Aku kok yo ngerasa tenan dikoyok ngenekke* 'I feel really bad when treated like this' describes the deepest emotional feeling of anger in the first person singular because he feels he has been treated unfairly by other people.

Sentence (2) *Uwes suwi ndee;en ngerasa diperlakukan ora adil ngono* 'He has felt that he has been treated unfairly for a long time' describes the deepest feelings of the third person singular which have been felt for a long time because of unfair treatment.

Based on the two sentences, it can be concluded that the emotional verb "ngerasa" in Javanese can be understood as a form of a person's deeper emotional feelings because they have been treated unfairly.

CONCLUSION

The emotional verb of anger can be limited by the characteristics of 'X feels something bad happens to Y' and 'X wants to do something to Y'. In this context, it automatically includes 'something bad happens' and is applied to several words related to the emotional verb component of anger. Therefore, it can be concluded that 'X wants to do something' because 'X feels something bad happens to Y. In Javanese, the emotional verb of anger can be expressed using the emotional verbs *ngamuk*, *greget*, *nesu*, *muring*, *ngelusuk*, *ngepruk*, and *ngerasa*. The emotional verb of anger in Javanese can be analyzed using the Natural Semantic Metalanguage (MSA) theory. Emotional verbs are verbs that express a person's emotional or psychological state or action. This study uses the Natural Semantic Metalanguage (MSA) theory. MSA theory is a study of lexical semantics. The basic assumption of this theory is that complex meanings can be described using simpler configurations of meaning elements until they cannot be described anymore. MSA theory has a basic principle to avoid ambiguity and rotation in meaning analysis.

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