

HYPONYM LEXICON FOR “BAWA” (BRING) IN TAMIANG LANGUAGE

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Abstract

This paper is aimed to seek distinctive features from the various lexemes, which belong to similar relation of meaning of the verb ‘membawa’ (to take/bring) in Tamiang Language and to describe the superordinate from the lexemes. The data were taken from two kinds of respondents, individual and group, from participating observation and interview technique. This study follows qualitative research method. The distinctive features of semantic components generated from part of the body are: head, shoulder, belly, armpit, back, hip and hand. Meanwhile, the distinguishing meaning components derived from the shared meaning component “object or thing” are: objects and people. Furthermore, the shared meaning component “aid” gives rise to the following distinguishing meaning components: without an aid, cloth and rope, or a bag. Finally, the distinguishing meaning components derived from the shared meaning ‘way of carrying’ are: held close to the body, carried on the back, held in the hand, clamped, placed on top of the head, carried with the arms raised, placed or hung on the shoulder, and placed on the waist. The result of the analysis shows that lexeme ‘bawe’ is the superordinate and its hyponymy is *kepek, dukong, nginting, juak, jolang, tanggong, junjong, and kilik*.

Keywords: *Hyponymy, superordinate, verb “Membawa”*

2. Introduction

In Tamiang language, there are lexemes that have similar meanings. These meanings can have general meaning (generic) and special meaning (specific). Sometimes one meaning includes another meaning so that a relationship is called subordinate and superordinate (this term is obtained in Basiroh, Umi. 1992). For example (taken from Chaer, 1982: 180) the lexeme *seeing* can be said to be the superordinate of the lexeme *ngedelengi* with the meaning 'to look with unblinking eyes', the lexeme *ngincer* with the meaning of 'seeing with one eye', and the lexeme *nonton* with the meaning of 'watching the show'.

Hyponymy is a relationship between words that is in the form of top-down, or in a meaning contained a number of other components. Because there is an upper class which includes a number of smaller components and a lower class which is a component that is included in the upper class, the words that are located in the upper class are called superordinates and words that are in the lower class are called hyponyms (Keraf, 2005: 38). Research on hyponymy in Indonesian has been carried out by many experts, such as Slametmuljana (1964: 40 see Ekoyanantiasih, 2015), also Purwadarminta (1979), Basiroh (1992), Chaer (1994), and Pateda (2001). All of them took data from Indonesian Language.

Other research related to this study is an article written by three friends Sunarti, Hotma and Hanye with the title *Medan Makna Verba Membawa dalam Bahasa Dayak Kayong*, as well as an article written by Perwitosari, Sulissusiawan and Susilo with the title *Medan Makna Verba Membawa dalam Bahasa Melayu Dialek Sintang*. The data used in the two articles above are dialects of the Malay language used in Kalimantan, to be precise in Pontianak. Research conducted by Ekoyanantiasih (2015) has similarities and differences with this study. Ekoyanantiasih's research reveals the components of the meaning of Betawi Malay verbs which express the meaning of carrying and revealing the superordinate of these verbs. This research tries to reveal the meaning components of Tamiang language verbs and determine which of the verbs appear as superordinate verbs. Ekoyanantiasih used Betawi Malay as research data taken from (1) a collection of short stories *Bride Circumcision* published by Balai Pustaka in 2002, (2) the novel *Si Doel Anak Jakarta* by Datuk Madjoindo in 2003, and (3) the *Jakarta Dialect Dictionary* compiled by Abdul Chaer in 1982. Looking at the data sources presented by Ekoyanantiasih, the study conducted was a literature study using descriptive method. The difference with this research is the data taken from the Tamiang language in the form of oral data. The data were taken by adopting participating observation and interview techniques. The method used in this study is a descriptive qualitative method with a listening technique as a step in analyzing the data. Ekoyanantiasih did not explicitly describe the techniques in analyzing the available data.

Another inspiring research is the research conducted by Sianturi (2015) with the topic of the Verb Semantics “bring” in the Toba Batak language. However, the basic difference between Sianturi's research and this research lies in the source of the data and the approach taken to the data. Sianturi uses a natural semantic metalanguage approach as the basis for analyzing the data, while this study uses a structural semantic approach. With different data sources and approaches, it is clear that different research results will be produced. The verb *Bawa* in the Toba Batak language is formed by two original meanings, namely 'doing' and 'happening' which form a universal syntactic meaning "X does something to something (Y) Therefore something happens to Y at the same time". When viewed from the tools used, the verb 'carry' is distinguished from those using tools in the form of vehicles, sharp objects or by involving body parts such as hands, head, shoulders, neck, back and so on. This study looks for the verb meaning component of the 'bawa' verb and looks for which verb is the superordinate among the existing verbs. In analyzing the meaning of 'carry' in the Tamiang language, aids in the form of objects and body parts are also used.

From the explanation above, it can be seen that writing about the components of meaning, including hyponym, has been done a lot. However, writing that examines Tamiang language as data and object of study has never been done.

The Tamiang language is a variant of the Malay language spoken by people living in Aceh Tamiang Regency, Aceh Province. This language is starting to be threatened because there is another language that is dominantly used in the area, namely the Acehnese language. In addition, from the results of a field survey conducted by researchers, generally the younger generation in the area prefers to use the Indonesian language which they call the store base, compared to the Tamiang language itself which they call the kampong base. This is a factor that causes the extinction of a language. That is why this research is considered necessary to be done. Besides, research with data from the Tamiang language has never been done by other researchers, this research is also one of the efforts for language preservation.

Based on this background, the problems in this paper can be formulated as follows:

- (1) How does the meaning component of the verb in Tamiang express the meaning of 'to carry'?
- (2) How can it describe the distinguishing features used to identify superordinate verbs that express the meaning of “to carry”?

Based on the problems above, the purpose of this study is to describe the components of the meaning of "carrying" in the Tamiang language as well as to find the superordinate of these lexemes.

This study only focuses on the hyponymic meaning of the verb which means "to carry" in the Tamiang language. The research on the meaning of this verb is also devoted to its referential meaning, not to its figurative meaning and contextual meaning as well.

2. Literary Review

In linguistics semantics, the phenomenon of a single word being correlated with or encompassing several other words is referred to as a semantic relation, particularly in the concepts of hyponymy (the relationship between a general and a specific term) or polysemy (which will be the subject of this study). Hyponymy is a type of semantic relationship in which a word with a specific or narrow meaning is included within the meaning of another, more general word. These relationships illustrate how the network of meanings among words is interconnected in a hierarchical or associative manner. The relationships can be in the form of conformity or linear relationships and contradictory relationships. Cruse (1986: 85-110) termed the relationship congruence and oppositeness. The conformity relationship by Cruse (1986) is divided into four parts (see also Ekoyanantiasih, 2015), namely: (1) identity, (2) inclusion, (3) overlapping, and (4) *sarak* (disjunction). However, this study only covers the study of meaning in terms of inclusion coverage. According to Cruse (1986: 85-110) coverage talking about unidirectional involvement or inclusion is that the meaning of a lexeme enters into the meaning of a wider lexeme. The relationship is called the relationship between hyponymy and hyperonym. Furthermore, it is stated that the type of inclusion meaning relationship is a specific meaning relationship with a generic meaning. The point is that a broader meaning overshadows a more specific or specific meaning. The term for this kind of relationship is called hyponymy. This kind of relationship is the topic of this research.

To determine Tamiang language lexemes in relation to hyponymy meanings, this study refers to Cruse's opinion (1986:150 see also Ekoyanantiasih). Cruse stated that a hyponym is a collection of words that have an important meaning structure relationship in a language. It is clear that a hyponym is an expression whose meaning is considered to be part of the meaning of one other expression. In other words, a hyponym is a word whose meaning is more specific than the meaning that encompasses it.

In the area of meaning there is a generic meaning there is a special meaning. Specific meanings characterize meanings that distinguish one meaning from another. Before analyzing the components, it is necessary to assume that there is one area of meaning and then choose words that have a close relationship of meaning to each other. In order to determine the various types of meaning in one area of meaning, each meaning must be analyzed for its components, namely to the smallest distinguishing feature, which contrasts one lexeme with another.

Based on the description above, it can be stated that this research is based on the theory of component analysis of lexical meaning.

3. Method of Study

This study follows the research theory initiated by Creswell (2009) regarding the use of descriptive methods, namely the research problem is investigated by describing the state of the object under study based on the facts that appear as they are. The method used in this research is qualitative descriptive method. Data obtained from the results of field surveys using participating observation techniques and interviews.

This study uses oral data obtained from two types or groups of respondents. The first is the respondent of the group or family of speakers of the language studied. The selected group is a group that does use the Tamiang language in their daily activities, meaning that they still have an original language environment. The other groups are single respondents or individuals. The criteria for individual respondents were selected according to the need with the aim of obtaining (using) clear and original language.

The data collection technique in this study adopted the method used by Mark Durie (1985). He suggested staying with a family who used the language (which is being studied) in their daily life. The main technique suggested was to learn to speak and understand the language being studied as fluently as possible. The data is taken from daily conversations from the stories that are told. This kind of technique is called participating observation. Then the interview technique was also carried out to calculate the data obtained from the previous technique. This interview technique follows Creswell (2009). This technique is done by asking questions and recording answers from one informant in each session (one-to-one interview). To get a clearer understanding, the researcher also uses gestures that refer to the lexeme in question, such as *ngepek* for objects carried in the armpits, responsibility for objects carried behind and so on.

The data are classified according to the appropriate category according to the problem in this study. The results of this analysis are then grouped in a table based on the distinguishing category of each lexeme of the verb 'to bring' and determine its superordinate form.

4. Results and Discussion

The hyponymic meaning of the verb 'to carry' in the Tamiang language is classified based on the components of the common meaning that are shared between lexemes that have a linking relationship. The verb 'to carry' has several lexemes that have interrelated meanings and can be classified into several types of meaning areas (sub-meanings) at a lower level that are shared.

According to Ekoyanantiasih (2015), generic meaning is usually used as a name to refer to the type of area of meaning. Then the special or specific meaning serves to distinguish between one meaning and another.

Before analyzing the meaning components of each lexeme, the following is the data of the Tamiang language verb lexeme which states the meaning of 'to carry':

1. *Bawe/mawe* : bring
2. *Kepek*: pinching / carrying by being clamped in the armpit
3. Support: carry with your back or waist
4. *Kinting / nginting*: carrying with hands below
5. *Juak*: carry with hands half above
6. *Jolang*: carry with hands above
7. *Tanggong / nanggong*: carrying an object on the shoulder
8. *Junjong/nyunjong* : carry on the head
9. *Kilik / ngilik*: carry on the waist

Based on the meaning components possessed by various BT verb lexemes that fall into the area of meaning 'to carry', it can be seen that there are several components of the same meaning, as well as differentiating components. The components of shared meaning can be described as: (1) body organs, (2) objects or objects, (3) aids, and (4) ways of carrying.

What is meant by the joint meaning of body organs are organs associated with carrying activities, namely: head, shoulders, chest, armpits, back, stomach/waist, and hands. The object or objects that are carried are placed above, beside, or under the limbs. Then what is meant by objects or objects are objects or goods that are carried. The object can be inanimate or living (living/human beings). While what is meant by "tools" are tools or facilities used by actors/agents to carry out 'carrying' work. The tools used can be cloth or rope. Next, what is meant by "carrying" is how the 'carrying' work is carried out by the perpetrator. The following is a table of the meaning components of each lexeme:

Table 1. Body Organs

No.	Meaning Component	Body Organ						
	Lexemes	Head	Shoulder	Stomach	armpit	back	hip	hand
1.	<i>Bawe/mawe</i>	+	+	+	+	+	+	+
2.	<i>kepek</i>				+			
3.	<i>Dukong</i>			+		+	+	
4.	<i>Kinting</i>							+
5.	<i>Juak</i>							+
6.	<i>Jolang</i>							+
7.	<i>Tanggong</i>		+					
8.	<i>Junjong</i>	+						
9.	<i>kilik</i>		+				+	

The components of meaning together with the organs of the body can be reduced to seven different components of meaning that distinguish the verb '*bawe/mawe*' from other verbs. The seven differentiating meanings are: head, shoulders, armpits, back, stomach, waist, and hands. The meaning component of the head gives the sense that the object being carried is placed on the head. The lexeme that shows such activity is *junjong*. Meanwhile, the meaning component of the shoulder gives the sense that the object being carried is carried on the shoulder or placed on the shoulder. The lexeme that shows this kind of activity is *tanggong*. Then, the meaning of the armpit component means that the object that is brought is clamped in the armpit. A lexeme that shows this kind of activity is *kepek*. Furthermore, the meaning component of the back gives the meaning that the object being carried is placed behind the body. A lexeme that shows this kind of activity is support. Next, the meaning component of the stomach. This component of meaning gives meaning to give an understanding that the object being carried is placed in front of the stomach. The component of the meaning of the waist gives the meaning that the object being carried is placed on the side of the waist. *Kilik* and *dukong* are two lexemes that show this kind of activity. Lastly is the hand meaning component. This component of meaning gives the sense that the object being carried is placed in the hand. This kind of activity is carried out by the *kinting*, *juak* and *jolang* lexemes. From the seven differentiating meaning components listed in the table, it can be seen that '*bawe*' has all of these distinguishing elements.

Table 2. Object

No.	Meaning Components	Objects	
	lexemes	Human	Things
1.	<i>Bawe/mawe</i>	+	+
2.	<i>Kepek</i>		+
3.	<i>Dukong</i>	+	+
4.	<i>Kinting</i>		+
5.	<i>Juak</i>		+
6.	<i>Jolang</i>		+
7.	<i>Tanggong</i>		+
8.	<i>Junjong</i>		+
9.	<i>kilik</i>		+

The component of shared meaning of the object or objects carried can be derived from two distinguishing components; namely (1) the object brought in the form of a living creature or person, and (2) the object brought in the form of an object or goods. From the data tabulated in the table above, it can be seen that the objects brought in the form of living things or people apply to the support lexeme, besides being able to be dubbed with the *bawe* lexeme as the superordinate. However, lexemes that contain the meaning of bringing with objects in BT are *kepek*, *kinting*, *juak*, *jolang*, *tanggong*, *junjong*, and *kilik*. From the table above, it can also be seen that the lexeme 'bawe' can carry the two elements that become derivatives of the object being carried.

Table 3. Tools/devices

No.	Meaning Components	Tools		
	lexemes	No tools	sling	Rope/ bag
1.	<i>Bawe/mawe</i>	+	+	+
2.	<i>Kepek</i>	+		
3.	<i>Dukong</i>	+	+	
4.	<i>Kinting</i>	+	+	+
5.	<i>Juak</i>	+		
6.	<i>Jolang</i>	+		
7.	<i>Tanggong</i>	+	+	+
8.	<i>Junjong</i>	+		
9.	<i>kilik</i>	+	+	+

The component of the shared meaning of 'tools' can be reduced to two components of differentiating meaning, namely (1) the absence of assistive devices, (2) the use of assistive devices. Furthermore, carrying objects using assistive devices can be lowered back into using aids (a) in the form of cloth, and in the form of (b) ropes or bags.

From the table above, it can be seen that the activity of carrying objects from all lexemes gives an understanding that objects or people can be carried without using tools. However, there are some lexemes which in carrying out their activities use tools in the form of cloth, such as: *dukong*, *kinting*, *tanggong* and *kilik*. Meanwhile, the *kinting*, *tanggong* and *kilik* lexemes can also be carried using a rope or put in a bag and then carried. The lexeme 'bawe' seems to have all the meanings derived from the compound meaning with 'tools'.

Table 4. The way to bring

No.	Meaning Component	The ways							
	Lexemes	Hugged	Being carried	embraced	clamped	Above head	Hands on	Place/Hanging on the shoulder	On the side of waist
1.	<i>Bawe/mawe</i>	+	+	+	+	+	+	+	+
2.	<i>kepek</i>				+				
3.	<i>Dukong</i>		+						+
4.	<i>Kinting</i>								
5.	<i>Juak</i>								
6.	<i>Jolang</i>								
7.	<i>Tanggong</i>								
8.	<i>Junjong</i>								
9.	<i>kilik</i>								

Note: The meaning elements of how to carry are partially adopted from the writings of Ekoyanantiasih (2016).

The component of shared meaning 'how to carry' can be reduced to eight different components of meaning. The eight components of meaning are specific which give explanatory meaning to each lexeme. The eight components of meaning are: (1) held, (2) carried, (3) grasped, (4) clamped, (5) placed above the head, (6) hands above, (7) located/hanging on the shoulders and (8) at the waist.

The lexeme produced by embracing is *dukong*. Meanwhile, lexemes that are carried out by being carried can also be carried out by support lexemes. Furthermore, the lexeme produced by grasping is *kinting*. Then, the lexeme produced by clamping is *kepek*. The lexeme produced by placing it on the head is *junjong*. Then, the lexemes produced by holding them with the hands raised up are the *juak* and *jolang* lexemes. A significant difference between the lexemes *juak* and *jolang* is when *juak*, the hand that is raised is only a part of the shoulder, while *jolang*, the hand that is raised is perfectly straight up. Then, the lexeme produced by being placed or hung on the shoulder is *tanggong*. And the last thing that is carried by placing it on the side of the waist is the *kilik*.

From the table above, it is clear that 'bawe' can be done in all ways, which are components of differentiating meaning from the components of the shared meaning of 'how to carry'.

5. Conclusion

Based on the lexeme analysis of the verb 'bawe' (to carry) in the Tamiang language, it is found that several lexemes are in one area of meaning 'to carry'. The lexemes are *bawe*, *kepek*, *dukong*, *kinting*, *juak*, *jolang*, *tanggong*, *junjong*, and *kilik*. The components of shared meaning possessed by these lexemes are (1) body organs, (2) objects or objects, (3) aids, and (4) ways of carrying.

Furthermore, each of the components of the shared meaning can be reduced to several components of distinguishing meaning. The followings are the groups of differentiating meanings in question:

The components of distinguishing meaning derived from the 'organs of the body' are: head, shoulders, abdomen, armpits, back, waist and hands. Meanwhile, the components of distinguishing meaning derived from the shared meaning component of 'objects or objects' are: objects and people. Furthermore, the shared meaning component of "tools" reduces the components of differentiating meaning in the form of: without tools, cloth and rope or bag.

And lastly, the components of distinguishing meaning derived from the shared meaning of 'how to carry' are: to be held, carried, grasped, clamped, laid on the head, carried by lifting the hand, placed or hung on the shoulder, and placed on the waist.

The sentences below will further explain the meaning of each component of the meaning of 'carry' in the Tamiang language.

[1] You can take your child to Rume saket

The woman took her child to the hospital

[2] The cat has fish bones

The cat is carrying fish bones

The perpetrator or agent of the implementation of the bawe/mawe activity as the original meaning can be human or non-human, he explained that the perpetrator must be animate.

[3] Datok usually sucks the dues book everywhere

Datok usually carries a dues book in his armpit when he goes anywhere.

The activity of *ngepek* means moving something from one place to another by clamping something in the armpit organs without using tools such as cloth, wood or rope. The entity that can be subjected to this activity is an inanimate object: a certain thing, thing or thing.

[4] support your child until home

Carry your child all the way home.

[5] Die supports that thing, cade feels heavy.

He carried all those things on his body/chest, it didn't feel heavy.

Support activities mean moving something from one place to another by placing something on the body organs/chest, it can be by using tools such as cloth, it can also be without any means. Entities that can be subjected to this activity can be animate objects, as in example [4] or inanimate objects: certain things, items or objects, as in example [5].

[6] Sis Ani wants Nde's bag at the evening party

Sis Ani carried Mother's bag at the party yesterday.

The *nginting* activity means moving something from one place to another by grasping the end of the object on the side of the body members without the help of any means. The entity subject to this activity is an inanimate object: a certain thing, thing or thing.

[7] ngko juak mende pulut kuning taen

You take (by lifting up) the yellow pulut well.

Juak activity means moving something from one place to another by placing an object in the palm of the hand and lifting it to shoulder height without the help of any means. The entity subject to this activity is an inanimate object: a certain thing, thing or thing.

[8] What's wrong with tanggong taen, how heavy does it look?

What are you carrying, how heavy it looks?

Support activity means moving something from one place to another by placing objects on the shoulders without the help of any means. The entity subject to this activity is an inanimate object: a certain thing, thing or thing.

[9] sireh yande is upheld, can you pelein it?

This betel is best carried on the head, so that everyone can see.

Junjong activity means moving something from one place to another by placing objects on top of the head without the help of any means. The entity subject to this activity is an inanimate object: a certain thing, thing or thing.

[10] The herbalist taen kilik bakulnye now, cade rides the wind train again

The herbalist is carrying a basket of herbs (on his waist) now, not riding a bicycle anymore.

Kilik activity means moving something from one place to another by placing objects on the waist by hugging or clamping something between the body and arms. This activity is done with the help of cloth or rope. The entity subject to this activity is an inanimate object: a certain thing, thing or thing. *Kilik* verb activity has almost the same meaning as support. Support can also be done at the waist, but the entity that can be subjected to this activity is an animate object: such as a child.

[11]. *Jolang* is a high place, everyone can see it

'Bring (by raising your hand) the gold holder up high, so that everyone can see'.

Jolang activity means moving something from one place to another by putting things in your hand by holding something in your hand. This activity is done without the help of cloth or rope. The entity subject to this activity is an inanimate object: a certain thing, thing or thing. The activity of the verb *jolang* has almost the same meaning as *juak*. A significant difference between the lexemes *juak* and *jolang* is when *juak*, the hand that is raised is only a part of the shoulder, while *jolang*, the hand that is raised is perfectly straight up.

From all the components of the distinguishing meaning described above along with the sentence data presented, it can be seen that the lexeme 'bawe' has all of these distinguishing elements. It can be concluded that 'bawe' is a superordinate of lexemes with similar elements of meaning, and *dukong*, *kepek*, *kinting*, *juak*, *jolang*, *tanggong*, and *kilik* are hyponyms of the superordinate 'bawe'.

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