

THE MEANING COMPONENTS OF THE WORD “DRINKING” IN JAVANESE LANGUAGE

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Abstract

In the second edition of the *Kamus Basa Jawa Bausastra Jawa (KBJ (BJ) 2)*, published in 2011, 19 words meaning 'drinking' were found. The nineteen words meaning 'drinking' have simple definitions and must be more detailed. The meaning components used as elements in defining words have also not been fully explained. This can lead to inaccurate use of the word drinking. Therefore, this research discusses the component analysis of the meaning of the word drinking in Javanese using the *KBJ (BJ) 2* dictionary as a data source. The aim of this research is to describe the components of the meaning of the word drinking in Javanese in *KBJ (BJ) 2*. This research method is a qualitative descriptive method with a lexical semantic approach. Using Nida's (1975) theory, the research results show that there is 1 main meaning component, 4 differentiating meaning components, and 28 complementary meaning components. These meaning components can be added and arranged to complete the definition of the word drinking in the Javanese monolingual dictionary next after *KBJ (BJ) 2*. The definition of the word drinking in *KBJ (BJ) 2* does not yet explain the meaning components related to the perpetrator of the act of drinking, the object being drunk, the position of the mouth and lips when drinking, the device used, and how to do it.

Keywords: Javanese language, meaning components; lexicon, 'drinking'; Javanese; *KBJ (BJ) 2*

INTRODUCTION

Javanese language is known for its complexity in wording since it has various words to assign a particular meaning. These various words can be known as synonyms. Synonyms are wording whose meaning is similar or the same (Teguh Santoso, 2015). There are several synonyms in everyday life, including the word “drinking”. The meaning of the synonyms of drinking in Javanese can be differentiated by using semantics. As one of the study domains in semantics, the meaning component has an essential role in understanding an element forming the meaning of words (Yayuk & Sawardi, 2022). Understanding the elements that make up a word's meaning is intended to find out more regarding the presence or absence

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of distinguishing features in a word that is categorized as synonyms (Yayuk & Sawardi, 2022). “Drinking” as an action of putting a liquid object (water) into the mouth and gulping it (KBBI Daring), in the Javanese language has many wordings. Those wordings can be found in the second edition of the 2011 *Kamus Basa Jawa (Bausastra Jawa)*, written by the writing team of the Balai Bahasa Yogyakarta (hence is referred to as *KBJ (BJ) 2*).

The word that means 'drinking' in *KBJ (BJ) 2* has been explained through the definitions of each word. However, the definition of each word, meaning 'drinking', still needs to be more detailed. The components of meaning, which are the supporting elements in defining the word, have yet to be fully explained, as is the case with the example of *nyruput*. In *KBJ (BJ) 2*, the word *nyruput* is only defined as an act of *nyerot wedang nganggo lambe* 'sucking on hot drinking water using the lips'. In fact, if understood more deeply, the word *nyruput* also contains other meaning components, which can be seen in terms of 1) the way, 2) the position of the lips, 3) the object, 4) the device used as a container for the object, and 5) the sound as in the following table.

Table 1. Components Forming the Meaning of the Word *Nyruput*

Word Drinking	How to	Lips Position	Object	Device as an Object Container	Sound
<i>(1) Nyruput</i>	Do it slowly.	Can face forward or downward, upper lip and lower lip slightly flanking the edge of the glass.	Hot water	Glasses, cups and other aids (pisin).	It makes a <i>sruput</i> sound (<i>srup</i>) when sucking water.

Source of using the word *nyruput*: *TikTok @londokampung*

Based on the explanation of the table above, the word *nyruput* can be defined as the act of sucking in hot water with the position of the upper and lower lips flanking the edge of the glass to slowly suck in hot water in the glass to produce a *sruput* sound. Defining words in detail aims to avoid inaccuracies in the use of words, especially words that mean 'drinking'. The word meaning 'drinking' in the monolingual dictionary *KBJ (BJ) 2* can be defined in more detail by using the work steps of meaning component analysis, as shown in the table above.

Chaer (2009: 116-117) explains that analysis of meaning components has the benefit of helping to find differences in meaning that exist in a word with other words. In the process, analysis of the components of meaning in a word is carried out by breaking each word down to its most minor component of meaning (Pateda

(2010: 261). Analysis using this method has previously been carried out by several previous researchers, including Supraptiwi & Widhyasmaramurti (2015), Andrianus (2017), and Yayuk & Sawardi (2022).

Supraptiwi & Widhyasmaramurti (2015) conducted a component analysis of meaning, with the research object being the word meaning 'separate' in Javanese. In their research, they found 39 words meaning 'separate', which can be grouped into 4 components of general meaning and 57 components of special meaning. This is not much different from the research of Andrianus (2017), who examined the components of meaning in words. However, the object of research by Andrianus (2017) is a word that means 'cursing' in Javanese. Through the analysis carried out, Andrianus (2017) found 21 words meaning 'invective', which can be classified into 7 types of categories, namely, categories of conditions, animals, spirits, professions, kinship, body parts, and objects. Unlike the two previous studies, Yayuk & Sawardi's (2022) research focuses on the research object as a word that means 'hurt' in Javanese. Yayuk & Sawardi (2022) found 34 words meaning 'hurt' and classified them into 2 types of categories based on their target object, namely physical (material) and non-physical (verbal) objects.

The three studies previously mentioned, as a whole, discuss the analysis of meaning components, but the topics or focus of discussion in these studies are different. The focus of the discussion in this study is also different from the three studies. In this study, the focus of the discussion is the word meaning 'drinking' in Javanese. The word is analyzed to find components of meaning that can later be used as complementary elements to redefine the word meaning 'drinking' from the meaning of 'drinking', which has become common knowledge and has been printed in Javanese dictionaries that already exist in society. This redefinition of the word meaning 'drinking' is a novelty in this study.

It is essential to know the components of meaning that make up the word drink before carrying out the redefinition process, but what is the problem? What are the components of the meaning of the word drinking? Therefore, this research aims to describe the components of the meaning of the word drink in Javanese. By using the work step of meaning component analysis according to Nida (1975), the meaning components described in this study can be used to complete the definition of the word drinking in *KBJ (BJ) 2*.

RESEARCH METHOD

This study used a descriptive qualitative method. Rusandi & Rusli (2021) explained that the qualitative descriptive method tries to display and describe data as it is, not manipulated. Data is the research target object and its context (Sudaryanto (1998: 10). The data collected and described can be in the form of pictures, words, and not numbers (Moleong, 2005: 4). The data collected in this

study are meaningful words 'drinking' in Javanese taken from the *KBJ (BJ) 2* data source.

KBJ (BJ) 2 was chosen as the data source in this study for several reasons. First, *KBJ (BJ) 2* is the second edition of the Javanese dictionary published in 2011 and is one of the newest monolingual dictionaries with 5,000 more entries compared to *KBJ (BJ) 1*. Second, the dictionary used as reference material for *KBJ (BJ) 2* is *KBJ (BJ) 1*, which, according to his explanation, the reference source for *KBJ (BJ) 1* is the Bausastra Jawa Poerwadarmita 1939 dictionary. Third, in *KBJ (BJ) 2*, 19 words mean 'drinking', but the definition is simple and needs more information—components of the meaning of the complete act of drinking. Therefore, in this study, an analysis of the components of the meaning of the word drinking was carried out to complete the definition.

Apart from *KBJ (BJ) 2*, this study also uses the *LCC* 'Leipzig Corpora Collection' and social media content related to Javanese on *Facebook*, *Tiktok*, and articles on *Google* as other data sources to find out the application of the word drinking in the context of a sentence. Some of these data sources were chosen because the language used is Javanese and includes the word drink. Sentences containing the word drinking are required to support the analysis process in this study.

Then, related to the stages of research, three stages of research are conducted in this study. The first stage is providing data by collecting and selecting data from a word that means 'drinking' in Javanese. In the process of collecting the words of drinking, the method used is the see note method. The listen and note method is carried out using several work steps, namely first understanding the meaning of the word drinking, looking for synonyms for the word drinking, and checking and noting in the word the word meaning 'drinking' in *KBJ (BJ) 2*.

The second stage is to analyze the word drinking collected using Nida's theory (1975) regarding the components of meaning. Nida (1975:32) explains that the meaning component consists of the main components, namely the core components that form the meaning of words that are owned by all words in the same domain, the diagnostic component, which is the component that differentiates the meaning of words in the same domain, and the complementary components, namely the components used as an explanation, if the main components and diagnostics are not able to explain. Furthermore, Nida (1975: 64) also added, in determining and analyzing the diagnostic component, four work steps are needed that are sequential or gradual in sequence, consisting of: 1) naming, 2. paraphrasing, 3. defining, 3. defining, and 4. classifying.

1. Naming

Nida (1975: 64) explains that the naming process is similar to the referencing process, although from a slightly different perspective. Reference is generally described as the relationship established between linguistic units, whereas naming is the specific act of naming references. Sarifuddin (2020) adds

that the naming process is an attempt or way for humans to replace conventional objects, processes, symptoms, activities, and characteristics with words to facilitate communication. Therefore, a dictionary is needed as a reference in which it explains the meaning of the words that have been agreed upon and mutually agreed upon.

2. Paraphrasing

Nida (1975:65) explains that paraphrasing refers to the system's ability to specify each part of the system through further analysis. Nida (1975: 65) also added that by using paraphrasing, the distinguishing features of semantic units can be known. Paraphrasing is done to briefly describe a specific object without deviating from the core (lexical) meaning contained in it (Pateda, 2001: 280).

3. Defining

Defining is an advanced form of paraphrasing that combines all the particular forms of paraphrasing and places them into short sentences based on the different meaning components concerned (Nida, 1975: 65). Sarifuddin (2020) further clarifies that in definition, the meaning description, or central characteristics of objects, people, processes and activities are expressed in the form of words, phrases or sentences. This main feature can be realized as a short statement in the form of an example sentence.

4. Classifying

Nida (1975: 66) explains three procedures for classifying words. These three procedures are (1) grouping the standard meaning components that all words have, (2) grouping the distinguishing meaning components that show differences between each word, and (3) grouping the complementary components.

Furthermore, the third stage is the presentation of the analysis results. In this study, the results of the overall analysis using four work steps, namely, naming, paraphrasing, defining, and classifying will be presented through a table to see the differences in each component of meaning, which is supported by a detailed descriptive description.

FINDINGS AND DISCUSSION

Components of the Meaning of the Words Drinking in Javanese

Based on the search results on *KBJ (BJ) 2*, 19 words were found consisting of the words *ngombe*, *nginum*, *nyruput*, *nyucup*, *ngokop*, *ngemik*, *diisep*, *nyedhot*, *diserot*, *nyusu*, *ngempeng*, *ngglontor*, *jejamu*, *ngopi*, *wedangan*, *nyecep*, *nggogok*, *nguyup*, and *nglangga*. These nineteen words are then analyzed using four steps of meaning component work, namely, naming, paraphrasing, defining, and classifying.

Naming

This naming section involves two dictionaries, the *KBJ (BJ) 2* dictionary and the Bausastra Jawa Online Budiarto dictionary, to assist in the analysis process. The

KBJ (BJ) 2 dictionary is a monolingual Javanese dictionary used as the primary data source, while the Bausastra Jawa Online Budiarto dictionary is a Javanese dictionary used as a comparison to define the word drinking in Javanese. Bausastra Jawa Online Budiarto dictionary, from now on referred to as *BJOB*, was chosen as the second dictionary in this part of the naming process because it is an online version of the monolingual Javanese dictionary. In addition, the references used in the dictionary are also sourced from previous dictionaries, such as dictionaries written by Padmasusastra 1903, Dirjasupraba 1931, and Poerwadarminta 1939. A comparison of the definition of the word drinking in the *KBJ (BJ) 2* and *BJOB* dictionaries will be described using the following naming table.

Table 2 Naming of the Words “Drinking”

Words Drinking	According to KBJ (BJ) 2 (2011)	According to BJOB
(1) <i>ngombe</i>	<i>Nglebokake ing cangkem terus diulu (barang cuwer, pil) (2011: 509).</i> 'putting (liquid object, pill) into the mouth then swallowing it'.	<i>Ngunjuk. Nglebokake ing cangkem (barang cuwer. 'drinking. Put into the mouth (liquid objects)'. </i>
(2) <i>nginum</i>	<i>Ngombe (2011)</i> 'Drinking'.	<i>Ngombe.</i> 'Drinking'.
(3) <i>nyruput</i>	<i>Nyerot wedang lsp nganggo lambe (2011:681)</i> 'slurp hot drinking water using your lips'.	<i>Ngombe sarana nyerot.</i> 'slurp hot drinking water using your lips'.
(4) <i>nyucup</i>	<i>Ngombe sarana diakep cucuke (kendi lsp); Nyerot sarana lambene ditemplekake (2011: 104).</i> 'drinking with both lips clamping the mouth of the jug; slurp (water) by pressing his lips against a tool used for drinking water'.	<i>Ngombe sarana ngakep cucuking kendhi lsp; nyerot (necep) sarana lambene ditempelake.</i> 'drinking with both lips clamping the mouth of the jug; slurp (water) by pressing his lips against a tool used for drinking water'.
(5) <i>ngokop</i>	<i>Ngombe sarana cangkeme diclupake (kaya pangombene kewan), ngombe (2011: 379).</i> 'drinking with your mouth dipped (like the way animals drink), drink'.	<i>Ngombe cangkeme diclup ing wadhah; ngombe.</i> 'drinking by dipping your mouth into a water container; drink'.
(6) <i>ngemik</i>	<i>Nusu; ngombe (bocah) (2011: 182).</i>	<i>Ngombe, nusu (tetembungan bocah).</i>

	'breastfeeding; drinking (term used by young children)'.	'drinking, breastfeeding (terms used by young children)'.
(7) <i>ngisep</i>	<i>Nyerot lan nyesep (madu, udud), Nyucup; Ngambung, nyecep (ngelmu) (2011: 274).</i> 'slurping and sucking (honey, cigarettes), drinking with both lips clamping the mouth of the jug; sucking (water) by pressing his lips to a tool used for drinking, kissing, absorbing (knowledge)'.	<i>Nyerot; ngambu, ngambung.</i> 'sniffing, kissing'.
(8) <i>nyedhot</i>	<i>Nyerot (2011: 651).</i> 'squeezing'.	<i>Mak sedhut; nyerot.</i> 'sudden drinking; squeezing'
(9) <i>nyerot</i>	<i>Ngisep; nyedhot (2011: 663).</i> 'sucking; slurping'.	<i>Nyesep.</i> 'sucking'.
(10) <i>nyusu</i>	<i>Ngombe banyu susu (ing susu) bayi sing lagi wae lair nganti umur sawetara sasi (2011: 691).</i> 'drinking milk directly from the breast and do this for babies who have just been born until they are about one month old'.	<i>Nyesep. Ngombe banyu susu saka ing susu.</i> 'sucking, drinking milk directly from the breasts'.
(11) <i>ngempeng</i>	<i>Nusu dudu biyunge; nusu gabungan; nunut; ndhompleng (2011: 182).</i> 'breastfeeding not from the mother; combined breastfeeding; following; joining'.	<i>Nunut nusu (wong liya); nusoni anaking wong liya.</i> 'breastfeeding to others; breastfeeding someone else's child'.
(12) <i>ngglontor</i>	<i>Nyentor nganggo banyu; banter banget iline (banyu); mangan, ngombe (2011: 240).</i> 'washing using water; very fast water flow; eating and drinking'	<i>Nyentor; ngurubake mubyar; nepsu banget.</i> 'flushing, turns something on and then a diffuse light comes out; very passionate'
(13) <i>jejamu</i>	<i>Migunakake jamu; ngombe jamu (2011: 282).</i> 'using herbal medicine; drinking herbal medicine'.	<i>Jamu.</i> 'herbal medicine'.
(14) <i>ngopi</i>	<i>Ngombe kopi (2011: 383).</i> 'drinking coffee'.	<i>Nanduri kopi; ngombe wedang kopi.</i>

		'planting coffee; drinking coffee water (hot)'.
(15) <i>wedangan</i>	<i>Lelinggihan sinambi ngombe wedang (2011: 776).</i> 'sit back and relaxing with friends while drinking hot water'.	<i>Lelinggihan sinambu ngombe wedang.</i> 'sit back and relaxing with friends while drinking hot water'.
(16) <i>nyecep</i>	<i>Ngombe sethithik kanthi lambene ditumpangake ing gelas, cangkir; nyucup; ngambung (2011: 97)</i> 'drinking little by little with the lips placed or positioned above the glass, cup; Drinking with both lips clamping the mouth of the jug; slurp (water) by pressing his lips against a tool used for drinking water; kissing'.	<i>Nyesep, nyucup.</i> 'Sucking, drinking with both lips clamping the mouth of the jug; slurp (water) by pressing his lips against a tool used for drinking water'.
(17) <i>nggogok</i>	<i>Ngombe nglangga (terusan saka ing kendhi, teko, lsp ora diiling dhisik ing cangkir) (2011: 242).</i> 'drinking by opening your mouth wide and facing upwards then drinking water from a jug, teapot, and the like is poured directly into your mouth without pouring it into a cup first'.	<i>Kalung; menggogok: nglangga (ngombe nggogol).</i> 'necklace; drinking by opening your mouth wide and facing upwards, then drinking water from a jug, teapot, and the like is poured directly into your mouth without pouring it into a cup first'.
(18) <i>nguyup</i>	<i>Ngombe semu nyruput (duduh lsp) (2011: 766).</i> 'drinking with a small sip (for example drinking coconut milk)'.	<i>Ngombe (semu diserot); ngepek kabeh.</i> 'drinking with a small sip; take it all'.
(19) <i>nglangga</i>	<i>Ngombe sarana diecurake saka ing kendhi tinadhahan cangkem (2011: 419).</i> 'drinking by pouring the water in the jug directly into your mouth'.	<i>Ngombe sarana diecurake saka ing kendhi tinadhahan cangkem.</i> 'drinking by pouring the water in the jug directly into your mouth'.

Based on the explanation of the naming table above, it can be understood that overall, when viewed from the explanation of *KBJ (BJ) 2, 19* of these words mean 'drinking'. This can be proven by the presence of the keyword *ngombe*, which appears in every definition of the word drinking. There are four words, namely

nyruput, *ngisep*, *nyedhot*, and *nyerot*, whose explanation of the meaning of drinking does not use the keywords *ngombe* but uses other keywords, namely *nyerot* and *ngisep*. The words *nyerot* and *ngisep* have meanings that are still related to the act of putting liquid objects in the mouth (*KBJ (BJ)*, 2011). Therefore, the four words that have been mentioned are still included in the word which means 'drinking'.

The explanation regarding the 19 words drinking in the *BJOB* dictionary differs from that in *KBJ (BJ) 2*. In *KBJ (BJ) 2* as a whole, out of the 19 words analyzed, all mean 'drinking', while the *BJOB* dictionary does not show this. There is one word, *jejamu*, whose meaning differs from that in *KBJ (BJ) 2*. The word *jejamu* in the *BJOB* dictionary is defined as a noun, namely herbal medicine, while in *KBJ (BJ) 2*, the word *jejamu* is defined as a verb that shows an action drinking herbs.

Paraphrasing

In this paraphrasing section, a table containing an explanation of the components of meaning, which are determined based on the definition of each drinking word in the *KBJ (BJ) 2* dictionary as in the naming table above. There are 5 components of meaning that have been determined based on the explanation in table 2 above, namely, means 'drinking', done slowly, mouth wide open, object to drink, and device used. The function of this meaning component is to form a paraphrase of each existing word so that the similarities and differences of the meaning components in the 19 words drinking can be seen. The following is a paraphrasing table of 19 words drinking using 5 meaning components.

Table 3. Paraphrasing Results

Words Drinking	Means 'Drinking'	Do It Slowly	Wide Open Mouth	Drink Object							Device used			
				Hot water	Honey	Milk Water	Mineral water	Coconut milk Water	Herbal Water	Coffee Water	Glass	Jug	Teapot	Cup
1) <i>Ngombe</i>	+	±	±	±	±	±	±	±	±	±	±	±	±	±
2) <i>Nginum</i>	+	±	±	±	±	±	±	±	±	±	±	±	±	±
3) <i>Nyrupt</i>	+	+	-	+	-	±	-	±	-	+	+	-	-	+
4) <i>Nyucup</i>	+	±	-	-	-	-	+	-	+	±	-	+	-	-
5) <i>Ngokop</i>	+	-	+	-	-	-	+	±	-	-	-	-	-	-
6) <i>Ngemik</i>	+	±	-	±	-	+	+	-	-	-	±	-	-	±
7) <i>Ngisep</i>	+	±	-	-	+	+	-	±	±	-	-	-	-	-
8) <i>nyedhot</i>	+	+	-	-	-	+	+	-	-	±	±	-	-	±
9) <i>nyerot</i>	+	+	-	+	+	±	-	±	±	+	±	-	-	±
10) <i>nyusu</i>	+	±	-	±	-	+	-	-	-	-	±	-	-	±
11) <i>ngempeng</i>	+	±	-	-	-	+	-	-	-	-	-	-	-	-
12) <i>ngglontor</i>	+	-	±	-	-	-	+	-	-	-	+	+	+	+
13) <i>jejamu</i>	+	±	-	-	±	-	-	-	+	-	+	±	-	-
14) <i>ngopi</i>	+	+	-	+	-	-	-	-	-	+	+	-	-	+
15) <i>wedangan</i>	+	+	-	+	-	±	-	-	-	+	+	-	-	+
16) <i>nyecep</i>	+	+	-	+	±	±	-	±	±	±	+	-	-	+
17) <i>nggogok</i>	+	±	+	-	-	-	+	-	-	-	-	+	+	-
18) <i>nguyup</i>	+	±	-	±	-	-	-	+	-	-	-	-	-	-
19) <i>nglangga</i>	+	+	+	-	-	-	+	-	-	-	-	+	+	-

The (+) sign means having the meaning component, the (-) sign means not having the meaning component, and the (±) sign means that it may or may not have the meaning component.

Of the 19 words drinking that has been paraphrased using 5 components of meaning, there are 11 words to drink whose components have different meanings, namely the words *nyruput*, *nyucup*, *ngokop*, *ngemik*, *ngisep*, *nyedot*, *nyerot*, *nyusu*, *ngempeng*, *ngglontor*, *jejamu*, *ngopi*, *wedangan*, *nyecep*, and *nguyup*. Then the 4 words namely, *ngombe*, *nginum*, *nggogok*, and *nglangga*, still have the same meaning component. The word *ngombe* has the same meaning component as the word *nginum*, the word *nggogok* has the same meaning component as the word *nglangga*. Therefore, so that the components of a more specific distinguishing meaning can be seen, further analysis will be carried out in the definition section using example sentences.

Defining

Ngombe

(1) *Aku ngombe banyu kuwi nanging mung sithik lan aku ngrasa enak banget*
'I drank the water but only a little and I felt very good'.

(2) *Es campur gaweane Tukiman iki enak banget nganti cah-cah nom sing*
'This *Es Campur* made by Tukiman tastes so good that young people who drink it say it's as delicious as being drunk from taking drugs'.

Sentence source: LCC, https://corpora.uni-leipzig.de/en/res?corpusId=jav_community_2017&word=ngombe

Sentence (1) explains that the word *ngombe* can be followed by an object in the form of water, but it is general because there is no detailed explanation regarding the type of water to drink. However, in sentence (2), it is explained that the word *ngombe* can be followed by an object in the form of mixed ice. The word *ngombe* can also be used for humans. This can be seen from the presence of the phrase *cah-cah nom* in the sentence (2). Based on this explanation, the meaning components of the word *ngombe* are [+] followed by objects in the form of water, [+] *es campur*, and [+] human actors.

Nginum

(3) *Koala limrahipun nginum nalika nembe sakit utawi manggon wonten papan panggenan ingkang garing.*

'Koalas usually drink when they are sick or live in a dry place.'

(4) *Untunge Sang Bima ora gelem nginum arak lan ciu sing disuguhake Kurawa.*

'Fortunately, Bima did not want to drink the wine and ciu offered by the Kurawa'.

Sentence source: LCC, https://corpora.uni-leipzig.de/en/res?corpusId=jav_community_2017&word=ngombe

Based on this sentence, the word *nginum* can be followed by a type of liquor, namely *arak* and *ciu*. Apart from that, the word *nginum* can also be used for humans and animals. This can be proven through the words *Koala* in the sentence (1) and *Sang Bima* in sentence (2). Therefore, the meaning component of the word *nginum*, [+], is followed by objects in the form of *arak* and *ciu*, [+] human actors, and [+] koala animal actors.

Nyuruput

(5) *Bekti linggih kursi teras omah karo nyuruput wedang kopi, mripate ora kedhep nyawang lovebird sing lagi kasmaran karo mbukak WA.*

'Bekti sits on a chair on the porch of the house drinking coffee, her eyes don't blink looking at the lovebirds who are in love while opening WA'.

Sentence source: *ACNRB*, 2020: 85

Based on sentence (5), the word *nyuruput* can be followed by an object in the form of hot coffee water. It can be seen through the phrase *wedang kopi*. *Wedang* in *KBJ (BJ) 2* means boiled water. Apart from that, the word *nyuruput* is also used for humans. It can be seen through the word *Bekti*. Therefore, the meaning component of the word *nyuruput*, [+] is followed by the object in the form of hot coffee water and [+] human actors.

Nyucup

(6) *Wonten lare nucup kendhi, kendhi wau saderengipun dipun cucup, dipun curaken dhateng siti rumiyin, punika sampun nama ngatos-atos.*

'There was a small child sipping a jug, before the jug was sipped, it was poured onto the ground first, that was (can be) considered with caution'.

Sentence source: <https://www.sastra.org/bahasa-dan-budaya/adat-dan-tradisi/242-gugon-tuhon-prawira-winarsa-1911-1222>

Based on sentence (6), the word *nyucup* can be followed by an object in the form of water even though it is not stated in detail what type of water was drunk. Evidence that the object being drunk is water can be seen through the word *dipuncuraken*. *KBJ (BJ) 2* explains that the word *dipuncuraken* connotes water. In addition, the presence of the word *kendhi* also represents an explanation that what is drunk is water. *Kendhi* is a water container made of earth or earthenware and has a bow and neck (*KBJ (BJ) 2*, 2011: 350). Then, the word *nyucup* is also used for humans. It can be seen through the word *lare* 'children'. Through this explanation, the meaning component of the word *nyucup* is [+] followed by an object in the form of water and [+] the perpetrator is a children.

Ngokop

(7) *Dayane aji Candhabirawa iki yen kawateg saka anggane Prabu Salya bisa metu buta bajang sing dhemen ngokop ludirane mungsuh.*

'The power of this Candhabirawa magic, based on Prabu Salya's nature, can make a blind bastard who likes to drink the enemy's blood come out'.

Sentence source: LCC, https://corpora.uni-leipzig.de/en/res?corpusId=jav_community_2017&word=ngokop

Based on sentence (7), the word *ngokop* can be followed by an object in the form of blood. Apart from that, the word *ngokop* can also be used for humans so that the meaning component is [+] followed by an object in the form of blood and [+] human actors.

Ngemik

(8) *Kejobo yen isih cilik biyen, umur sakngisore 30 Wulan, bocah pupon kuwi ugo ngemik banyu susu bojone.*

'Except when they were small, under 30 months of age, adopted children also breastfed their partner's milk'.

Sentence source: LCC, <https://shorturl.at/tvCFK>

Based on sentence (8), the word *ngemik* can be followed by an object in the form of milk, which can be seen through the phrase *banyu susu*. The word *ngemik* in this sentence can also be used for humans. This can be seen through the word 'little child' so that the meaning component of the word *ngemik* is [+] followed by the object in the form of milk and [+] the perpetrator is a children.

Ngisep

(9) *Ama sing asring nyerang kaktus yaitu tungau (Tetranychus urticae) lan kutu sing ngisep cuwera kaktus.*

'Pests that often attack cacti are mites (Tetranychus urticae) and fleas that suck cactus juices.'

(10) *Lintah biasane urip ing dhaerah anyep, sadurunge ngisep getih, lintah nyuntikake zat anastesi utawa bius menyang awak mangsane.*

'The leech generally lives in a damp place, before sucking blood, he (will) inject anesthetic or anesthetic substances into his enemy's body.'

Sentence source: LCC, https://corpora.uni-leipzig.de/en/res?corpusId=jav_community_2017&word=ngisep

Through this sentence, the word *ngisep* can be followed by objects in the form of cactus liquid and blood. In addition, the word *sips* can also be used for animals. This can be seen through the word fleas in the sentence (9) and leeches in sentence (10). Therefore, the meaning component of the word *ngisep* is [+] followed by

objects in the form of cactus liquid, blood and [+] animal offenders, fleas, and leeches.

Nyedhot

(11) *Ana budaya ing suku Qiang, nalika nyedhaki taun anyar imlek, warga suku Qiang padha lungguh mubengi wadhah arak. Kanthi pimpinan kang wus tuwa, para warga gentenan nyedhot arak kanthi pipa kang dawane kurang luwih sameter.*

'There is a culture in the Qiang tribe when the Chinese New Year approaches. The Qiang people sit together around the *arak* jug. Led by an elderly leader, the residents take turns siphoning the wine using a pipe that is approximately one meter long.'

(12) *Ewasemono kultur virus sing dijupuk sacara nasofaringeal (yaiku cara nggunakake selang kanggo nyedhot riak saka irung), bisa digunakake kanggo mesthekake penyebab sing satemene.*

'However a viral culture taken nasopharyngeally (is by using a tube to suck up ripples from the nose), can be used to determine the real cause.'

Sentence source: LCC, https://corpora.uni-leipzig.de/en/res?corpusId=jav_community_2017&word=nyedhot

Based on this sentence, the word *nyedhot* can be followed by objects like wine and ripples. The word *nyedhot* in this sentence can be used for humans. In addition, using the word *nyedhot* in this sentence also involves tools, namely pipes and hoses. Therefore, the meaning components of the word *nyedhot* are [+] followed by objects in the form of wine, ripples, [+] human actors, and [+] involving intermediary tools in the form of pipes, hoses.

Nyerot

(13) *Cumi-cumi nyerot banyu nglewati rongga pusat awake, rongga mantel, lan meksa mentu nglewati salah sijine pembuluh kang lentur kang kasebut sifon.*

'The squid sucks water through the central cavity of its body, the mantle cavity, and forces it out through one of the flexible vessels called the siphon.'

(14) *Tanduran umume nyerot nitrogen ing rupa ion nitrat, lan kewan umume njupuk nitrogen ing rupa senyawa organik (protein) kang ana ing tanduran lan kewan kang dipangan.*

'Plants generally absorb nitrogen in the form of nitrate ions, and animals generally take nitrogen in the form of organic compounds (proteins) in the plants and animals they eat.'

Sentence source: LCC, https://corpora.uni-leipzig.de/en/res?corpusId=jav_community_2017&word=nyerot

Sentence (13) explains that *nyerot* can be followed by an object in the form of water and can be used for animals. Then, in sentence (14), it is explained that the word *nyerot* can be followed by an object in the form of nitrogen and can be used for plants. Therefore, the components of the meaning of the word *nyerot* are [+] followed by objects in the form of water, [+] followed by objects in the form of nitrogen, [+] actors in the form of animals, squid, and [+] agents in the form of plants.

Nyusu

(15) *Kebo nyusu gudel iku tegese wong tetuwa utawa guru sing sinau karo wong sing luwih enom utawa malahan karo siswane.*

'The buffalo suckling *gudel* (calf of the buffalo) means parents or teachers who ask to be taught by someone younger or ask to be taught by their students'.

Sentence source: LCC, https://corpora.uni-leipzig.de/en/res?corpusId=jav_community_2017&word=nusu

Based on this sentence, the word *nyusu* can be followed by an object in the form of milk, which is indicated by the word *nyusu*. The word *nyusu* is an active verb that also describes the object being drunk, namely milk (KBJ (BJ) 2, 2011:691). The word *nyusu* in this sentence can also be used for animals. Therefore, the meaning component of the word *nyusu* is [+] followed by an object in the form of milk and [+] the perpetrator of the buffalo animal.

Ngempeng

(16) *Aku diajari mbek perawate biyen buk, payudarane iku diransang karo bayine, dadi bayine ngempeng, masio ora metu, tetep diempengne, ngono bu.*

'I was taught by the nurse, mom, that the breast is stimulated by the baby, so the baby is still holding a pacifier, even if it does not come out (the milk), it is still being pacified, like that, mom.'

Sentence source: SAP, <https://dokumen.tips/documents/sap-menyusui-baru.html?page=30>

Based on sentence (16), the word *ngempeng* can be followed by an object in the form of milk. This can be seen through the sentence *payudarane iku diransang karo bayine, dadi bayine ngempeng*. The word *ngempeng* in this sentence is an act of breastfeeding with the breast as the object of action. This pacified breast also has the connotation of milk, even though the sentence does not explain the milk in detail. Apart from that, the word *ngempeng* in this sentence is also used for humans. This can be seen through the word *baby* so that the meaning component of the word *ngempeng* is [+] followed by the object in the form of milk and [+] the perpetrator of the baby.

Ngglontor

(17) *Bubar ngombe, kanggo ngglontor gulune kang krasa seret, wong iku meneng nganti sauntara.*

'After drinking, to clear his throat which felt tight, that person was silent for some time.'

Sentence source: Nur Astuti, 2014,

<http://eprints.uny.ac.id/18219/1/Nur%20Astuti%20Hasanah%2008205244050.pdf>

Based on sentence (17), the word *ngglontor* can be followed by an object in the form of water, although this is not stated in detail. The word *ngombe* in this sentence connotes water because, if interpreted based on *KBJ (BJ) 2* (2011: 509), *ngombe* is the act of putting liquid objects into the mouth. The word *nglontor* in this sentence can also be used for humans. This can be seen through the word *wong*. Therefore, the word *ngglontor* has a meaning component [+] followed by objects in the form of water and [+] human actors.

Jejamu

(18) *Ngaliha tak paranane, mesthine ora jejamu aku.*

'Get away (I'll) come, I should not drink herbal medicine'.

Sentence source: *KKOT*,

<https://library.lontar.org/flipbooks/Gatut Kaca On Trial/files/assets/seo/page197.html>

Based on this sentence, the word *jejamu* can be followed by an object in the form of herbal water, which can be seen through the word *jejamu*. Apart from that, the word *jejamu* is also used for humans. This can be seen through the words *tak* and *aku*. Therefore, the meaning component of the word *jejamu* is [+] followed by objects in the form of herbal water and [+] human actors.

Ngopi

(19) *Kuat dilakoni, lek ra kuat ditinggal ngopi.*

'Be strong, do it, if you don't have the strength, just drink coffee'.

Sentence source: Song lyrics,

<https://library.lontar.org/flipbooks/Gatut Kaca On Trial/files/assets/seo/page197.html>

Based on this sentence, the word *ngopi* can be followed by an object called coffee water. This can be seen through the word *ngopi*. *Ngopi* in *KBJ (BJ) 2* means drinking coffee. The word *ngopi* can also be used for humans. Therefore, the

meaning component of the word *ngopi* is [+] followed by the object in the form of hot coffee water and [+] human actors.

Wedangan

(20) *Sugeng enjang para kadang, sinambi wedangan monggo wonten nyamikan wajik bandung.*

'Good morning brothers and sisters, while sitting and drinking, please (eat) the wajik Bandung food.'

Sentence source: Facebook, 2021, <https://shorturl.at/crHR8>

Based on sentence (20), the word *wedangan* can be followed by an object in the form of hot water. It can be seen through the word *wedangan* itself. *Wedang*, according to *KBJ (BJ) 2 (2011: 776)*, is boiled water (hot water). The word *wedangan* in this sentence is also used for humans. It can be seen from the phrase *para* sometimes that the meaning component of the word *wedangan* is [+] followed by an object in the form of hot water and [+] human actors.

Nyecep

(21) *Upama aku ngomong ora oleh mesti kupu kuwi bakal nekat nyecep madu merga kupu kuwi pancen katon banget yen keluwen.*

'If I say no, surely the butterfly will (still) insist on sucking honey because it does look very hungry.'

Sentence source: MBJ, 2021, <https://anyflip.com/mftyd/tugo/basic>

Sentence (21) explains that the word *nyecep* can be followed by an object in the form of honey. In addition, it can also be used for animals. This can be seen through the word butterfly so that the components of the meaning of the word *nyecep* are [+] followed by objects in the form of honey and [+] butterfly animal actors.

Nggogok

(22) *Kancaku uwis pada gloyoran, terus nggogok ciu susu macan.*

'My friends both staggered, then drank *ciu susu macan*.'

Sentence source: Resa Eka, 2014,

<http://eprints.uny.ac.id/17944/1/Resa%20Eka%20Ayu%20Sartika%2008210141032.pdf>

In the sentence explained, the word *nggogok* can be followed by an object in the form of *ciu*. Apart from that, it can also be used for humans. It can be seen from the word *kancaku* that the meaning component of the word *nggogok* is [+] followed by the object in the form of *ciu* and [+] human actors.

Nguyup

(23) *Lahiranmu iki wat kidang, nyuwun ngapura maring ibumu nganti nguyup banyu kumbahan samparane insyaallah mengko penak.*

'Your birth is (called) wat kidang, apologize to your mother by drinking water to rinse her feet, *insyaallah*, it will be easy.'

Sentence source: *Kompasiana*, 2021,

<https://www.kompasiana.com/azizahmila/5dbf18e6097f36581067e073/wat-kidang-mitos-atau-fakta>

Sentence (23) explains that the word *nguyup* can be followed by an object in the form of water for rinsing feet. Apart from that, it can also be used for humans. This can be seen through the word *ibumu* so that the meaning component of the word *nguyup* is [+] followed by an object in the form of water for rinsing feet and [+] human actors.

Nglangga

(24) *Anggonku nglangga banyu zam-zam tak lereni, nalika ora sengaja mripatku ngaweruhi kumlebate pawongan jubah putih mlaku nyedhaki panggonanku.*

'I stopped drinking *zam-zam* water when my eyes accidentally saw a person (wearing) a white robe walking towards my place.'

Sentence source: *CMJP*, <https://shorturl.at/csLNZ>

The word *nglangga* in this sentence can be followed by an object in the form of *zam-zam* water. Apart from that, it can also be used for humans. It can be seen through the word *anggonku* that the meaning component of the word *nglangga* is [+] followed by objects in the form of *zam-zam* water and [+] human actors.

The nineteen words for drinking in Javanese have been explained in their meaning components using example sentences taken from various sources. The next step is to classify according to the meaning components of each drinking word.

Classifying

The purpose of classifying words is to make it easier to find general meaning components and differentiate meaning components. There are three work steps carried out in this classification section. First, grouping the common meaning components that all words have. Based on the analysis in the naming, paraphrasing and definition sections, the general meaning component that can be identified is [+], which means 'drinking' because this component is shared by all words. Second, grouping differentiating meaning components to show the differences between words. Through these steps, the words that mean 'drinking' in Javanese have the following components:

- 1) [+] Is done slowly, which belongs to the words *ngombe*, *nginum*, *nyruput*, *nyucup*, *ngemik*, *ngisep*, *nyedhot*, *nyerot*, *nyusu*, *ngempeng*, *jejamu*, *ngopi*, *wedangan*, *nyecep*, *nggogok*, *nguyup*, and *nglangga*.
- 2) [+] The mouth is wide open, which is owned by the words *ngombe*, *nginum*, *ngokop*, *ngglontor*, *nggogok*, and *nglangga*.
- 3) [+] Object in the form of hot water, which is owned by the words *ngombe*, *nginum*, *nyruput*, *ngemik*, *nyerot*, *nyusu*, *ngopi*, *wedangan*, *nyecep*, and *nguyup*.
- 4) [+] The object is in the form of honey, which belongs to the words *ngombe*, *nginum*, *ngisep*, *nyerot*, *jejamu*, and *nyecep*.
- 5) [+] Object in the form of milk, which is owned by the words *ngombe*, *nginum*, *nyruput*, *ngemik*, *ngisep*, *nyedhot*, *nyerot*, *nyusu*, *ngempeng*, *wedangan*, and *nyecep*.
- 6) [+] Object in the form of mineral water, which is owned by the words *ngombe*, *nginum*, *nyucup*, *ngokop*, *ngemik*, *nyedhot*, *ngglontor*, *nggogok*, and *nglangga*.
- 7) [+] The object is in the form of coconut milk, which belongs to the words *ngombe*, *nginum*, *nyruput*, *ngokop*, *ngisep*, *nyerot*, *nyecep*, and *nguyup*.
- 8) [+] The object is herbal water, which belongs to the words *ngombe*, *nginum*, *nyucup*, *ngisep*, *nyerot*, *jejamu*, and *nyecep*.
- 9) [+] The object is in the form of coffee water, which is owned by the words *ngombe*, *nginum*, *nyruput*, *nyucup*, *nyedhot*, *nyerot*, *ngopi*, *wedangan*, and *nyecep*.
- 10). A device in the form of a glass, which belongs to the words *ngombe*, *nginum*, *nyruput*, *ngemik*, *nyedhot*, *nyerot*, *nyusu*, *ngglontor*, *jejamu*, *ngopi*, *wedangan*, and *nyecep*.
- 11) [+] A device in the form of a jug, which belongs to the words *ngombe*, *nginum*, *nyucup*, *ngglontor*, *jejamu*, *nggogok*, and *nglangga*.
- 12) [+] A device in the form of a teapot, which belongs to the words *ngombe*, *nginum*, *ngglontor*, *nggogok*, and *nglangga*.
- 13). [+] A device in the form of a cup, which belongs to the words *ngombe*, *nginum*, *nyruput*, *ngemik*, *nyedhot*, *nyerot*, *nyusu*, *ngglontor*, *ngopi*, *wedangan*, and *nyecep*.

Then, the third step, namely grouping words according to complementary components. In this third part, words that contain the meaning of drinking in Javanese will be grouped based on more specific components, as mentioned in the definition section. There are 28 components identified as complementary components in this section. These components are:

- 1) [+] Human actors, which are owned by the words *ngombe*, *nginum*, *nyruput*, *nyucup*, *ngokop*, *ngemik*, *ngisep*, *nyedhot*, *nyerot*, *ngempeng*, *ngglontor*, *jejamu*, *ngopi*, *wedangan*, *nyecep*, *nggogok*, *nguyup*, dan *nglangga*.

- 2) [+] Perpetrators of small children, followed by the words *nyucup*, *ngemik*, dan *ngempeng*.
- 3) [+] Baby actor, followed by the words *ngempeng* dan *bayi*.
- 4) [+] Animal perpetrators, followed by the words *ngombe*, *nginum*, *ngisep*, *nyerot*, *nyusu*, dan *nyecep*.
- 5) [+] Animal actor koala, followed by the word *nginum*.
- 6) [+] The perpetrator of ticks, followed by the word *ngisep*.
- 7) [+] Leech animal actor, which is followed by the word *ngisep*
- 8) [+] Squid actor, followed by the word *nyerot*.
- 9) [+] The buffalo animal's perpetrator, followed by the word *nyusu*.
- 10) [+] The butterfly animal's actor, followed by the word *nyecep*.
- 11) [+] Plant agent, followed by the word *nyerot*.
- 12) [+] Followed by an object in the form of water, which is followed by the words kata *ngombe*, *nginum*, *nyruput*, *nyucup*, *ngokop*, *ngemik*, *diisep*, *nyedhot*, *diserot*, *nyusu*, *ngempeng*, *ngglontor*, *jejamu*, *ngopi*, *wedangan*, *nyecep*, *nggogok*, *nguyup*, dan *nglangga*
- 13) [+] Followed by an object in the form of *es campur*, followed by the word *ngombe*
- 14) [+] Followed by an object in the form of *arak*, followed by the words *nginum* and *nyedhot*.
- 15) [+] Followed by an object in the form of a kiss, followed by the words *nginum* and *nggogok*.
- 16) [+] Followed by objects in the form of hot coffee water, followed by the words *nyruput* and *ngopi*.
- 17) [+] Followed by objects in the form of blood, followed by the words *ngokop* and *ngisep*.
- 18) [+] Followed by the milk object and the words *ngemik*, *nyusu*, and *ngempeng*.
- 19) [+] Followed by an object in the form of a liquid cactus, followed by the word *ngisep*.
- 20) [+] Followed by an object in the form of ripples, followed by the word *nyedhot*.
- 21) [+] Followed by an object in the form of nitrogen, which is followed by the word *nyerot*.
- 22) [+] Followed by an object in the form of herbal water, followed by the word *jejamu*.
- 23) [+] Followed by the object of hot water, followed by the words *nyruput*, *ngopi* and *wedangan*.
- 24) [+] Followed by the object in the form of honey, followed by the words *nyecep* and *ngisep*.

25) [+] Followed by an object in the form of water for rinsing feet, followed by the word *nguyup*.

26) [+] Followed by an object in the form of *zam-zam* water, followed by the word *nglangga*.

27) [+] Involves an intermediary tool in the form of a pipe, followed by the word *nyedhot*.

28) [+] Involves an intermediary tool in the form of a hose, followed by the word *nyedhot*.

Based on the explanation above, it can be understood that the word drinking has a similar meaning, which is not absolute. This is proven by different meaning components resulting from each word drinking. These components of differentiating meaning are then used as the main complement in defining the word drinking, which will be explained in the second discussion section, namely enriching the definition.

Defining Enrichment

In this definitional enrichment section, we will explain the definitions of the nineteen words for drinking using Indonesian. This definition was prepared based on the results of the analysis in subsections 1.1 - 1.4. The following are the results of enriching definitions of the nineteen words for drinking in Javanese.

Table 5. Definition Enrichment

Words Drinking	Definition of <i>KBJ (BJ) 2</i>	Redefinition by Yulianto and Widhyasmaramurti (2023)
1) <i>ngombe</i>	<i>Nglebokake ing cangkem terus diulu (barang cuwer, pil) (2011: 509).</i>	The act of humans and animals putting liquid objects into their mouths using utensils in the form of glasses, cups, jugs, and teapots. These actions can sometimes be performed directly at the water source without using devices.
2) <i>Nginum</i>	<i>Ngombe (2011)</i>	The act of humans and animals putting liquid objects into their mouths using utensils in the form of glasses, cups, jugs, and teapots.
3) <i>nyruput</i>	<i>Nyerot wedang nganggo lambe (2011: 681).</i>	The human action sucks in hot water with the position of the upper and lower lips flanking the edge of the glass and cup to slowly suck in hot water in the device to produce a slurup sound.
4) <i>Nyucup</i>	<i>Ngombe sarana diakep cucuke (kendi lsp); Nyerot</i>	The human act of sucking cold water into the mouth by means of

	<i>sarana lambene ditemplekake (2011: 104).</i>	the upper and lower lips flanking the edge of a device in the form of a jug that is not spouted.
5) Ngokop	<i>Ngombe sarana cangkeme diclupake (kaya pangombene kewan), ngombe (2011: 379).</i>	The act of humans and animals drinking cold water with their mouths wide open and put directly into wide devices such as basins and buckets. These actions can sometimes be performed directly at the water source without using devices.
6) Ngemik	<i>Nusu; ngombe (bocah) (2011: 182).</i>	The act of a small child drinking milk or mineral water with the mouth slightly open and using a glass and cup device. This action sometimes also does not require devices if the small child drinks milk directly from the mother's breast.
7) Ngisep	<i>Nyerot lan nyesep (madu, udud), nyucup; ngambung, nyecep (ngelmu) (2011: 274).</i>	The act of humans and animals sucking cold liquid objects (honey) slowly with their mouths slightly open and their lips pressed directly to the surface producing the liquid object.
8) nyedhot	<i>Nyerot (2011: 651).</i>	The human act of inhaling cold liquid objects (water) using intermediary devices such as pipes and hoses.
9) nyerot	<i>Ngisep, nyedhot (2011: 663).</i>	The act of humans, animals and plants sucking liquids (water) with the mouth position not too wide open.
10) Nyusu	<i>Ngombe banyu susu (ing susu) bayi sing lagi wae lair nganti umur sawetara sasi (2011: 691).</i>	The act of human and animal babies sucking milk with their lips directly attached to their mother's breast.
11) ngempeng	<i>Nusu dudu biyunge; nusu gabungan; nunut; ndhompleng (2011: 182).</i>	The action of children and human babies sucking milk with their mouths directly attached to the stepmother's breast.
12) ngglontor	<i>Nyentor nganggo banyu; banter banget iline (banyu); mangan, ngombe (2011: 240).</i>	The act of humans drinking cold water with their mouths wide open to quickly drink mineral

		water using utensils in the form of glasses, cups, jugs, or teapots.
13) <i>Jejamu</i>	<i>Migunakake jamu; ngombe jamu (2011: 282).</i>	The human act of drinking herbal water with the upper lip and lower lip slightly open to flank the glass device, and the cup is used as the herbal water container.
14) <i>Ngopi</i>	<i>Ngombe kopi (2011: 383).</i>	The human act of drinking hot or cold coffee water with the mouth slightly open position to flank the edges of the glass and cup used as a place for the coffee water.
15) <i>wedangan</i>	<i>Lelinggihan sinambi ngombe wedang (2011: 776).</i>	The human act of drinking hot water with the upper lip and lower lip flanking the edge of a device in the form of a glass and cup to slowly suck in the hot water while sitting and chatting.
16) <i>nyecep</i>	<i>Ngombe sethithik kanthi lambene ditumpangake ing gelas, cangkir; nyucup; ngambung (2011: 97).</i>	The act of humans and animals sucking water with their mouths slightly open and their lips flanking the edges of devices in the form of glasses and cups to suck in the water inside the device slowly.
17) <i>nggogok</i>	<i>Ngombe nglangga (terusan saka ing kendhi, teko, lsp ora diiling dhisik ing cangkir) (2011: 242).</i>	The human act of drinking cold water with the mouth wide open and the water in the device as a jug without a spout is poured directly into the mouth without pouring it into a glass or cup first.
18) <i>Nguyup</i>	<i>Ngombe semu nyruput (duduh lsp) (2011: 766).</i>	The human act of drinking water (water containing coconut milk) with the mouth slightly open and both lips flanking the edge of a bowl-like device to suck in the water to produce a srup sound.
19) <i>nglangga</i>	<i>Ngombe sarana diecurake saka ing kendhi tinadhahan cangkem; nyuduk (njotos) weteng (2011: 419).</i>	The human act of drinking cold water with the mouth wide open and slowly pouring the water into a device in the form of a jug with a spout, teapot or similar device that has a spout directly

		into the mouth without pouring it into a glass or cup first.
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The table above shows the definition of the word drinking based on *KBJ (BJ) 2* and the definition of the word drinking based on research. The definition of the word drinking is based on research prepared using Indonesian in a complete version and still referring to the components of meaning produced by each word drinking. Several meaning components were added and arranged as a complement to the definition of the word drinking, including the meaning components of the perpetrator of the act of drinking, the object being drunk, the position of the mouth and lips when drinking, the equipment used, and the way of doing it.

CONCLUSION

This research aims to describe the components of the meaning of the word drinking in Javanese. From the results of research on 19 drinking words, one general meaning component was obtained, namely 'drinking', which indirectly explains that the mention of the act of drinking in Javanese is indeed manifested in various word forms. The meaning components obtained in this research are not only general meaning components, but also differentiating meaning components. There are 4 different components of meaning contained in the word drinking. The four components of differentiating meaning relate to the way in which the act of drinking is carried out, the position of the mouth and lips when drinking, the object being drunk, and the device used when drinking. The existence of this distinctive meaning component also explains that the use of the word drinking in Javanese must be adjusted to the context of the discussion in the sentence because not all the words drinking are acceptable if applied in the same sentence.

Moreover, this research also found 28 complementary components, which can be grouped into 3 based on the perpetrator of the drinking action, the object being drunk, and the intermediary tool used. The components of the meaning of the word drinking, as already mentioned, are not all completely defined in the *KBJ (BJ) 2*. Therefore, the meaning components obtained in this study were prepared as a complement to the redefinition of the word drinking in the *KBJ (BJ) 2*. The meaning components used as complements are related to the perpetrator of the act of drinking, the object being drunk, the position of the mouth and lips when drinking, the equipment used, and the way of doing it. The components of meaning that have

been mentioned can later also be used as additional information in the next Javanese monolingual dictionary after *KBJ (BJ) 2*.

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