
A Reflection of Cautiousness in the Lexicon “Fall” in Sundanese: An Ethnosemantic Study

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Abstract

In Sundanese, there are various terms "fall" which have different functions and can be represented by the 'falling sound' or the 'visualization'. This research uses a descriptive qualitative research method. The ethnosemantics study explains how the reflection of the Sundanese concept on paying attention to cautiousness in everyday life. Based on its usage, the term "falling" can be categorized for animate or inanimate. This article focuses on how "falls" are defined by its function and how "falls" be the reflection of cautiousness, also this article discusses the various types of falling lexicon based on: (i) falling objects downwards; (ii) falling objects based on the object's position and direction; (iii) falling on a slippery surface; (iv) falling due to an object; and (v) the object falls so that it shifts its place. The phrase *ragrag jabatan* 'fall from the job position' is an example of how the lexicon "falls" becomes a perspective on how everyone must maintain an attitude in carrying out work. This research explains the function of affixation in each lexicon that builds its meaning and explains the values of cautiousness and vigilance in carrying out daily life in all its activities.

Keywords: Lexicon, Sundanese, ethnosemantics, fall, cautiousness

1. INTRODUCTION

Sundanese is the language used by Sundanese people or called *urang Sunda*, which generally people who live in West Java, such as Bandung, Cianjur, Sukabumi, Karawang, and surrounding areas (Rosidi, 2011). Through language, Sundanese considered that term in language is one of the elements of culture (Damayanti, 2018). Sundanese is unique in terms of variations in terms, an example is the term "fall". The term "fall" has many terms and mentions that have different functions. Fall according to the *Kamus Besar Bahasa Indonesia* is to let go and fall or slide down quickly due to the gravity of the earth, both while still in descending motion or after reaching the ground and so on (KBBI, 2016). Sundanese reflect the world of view in words by lexicons, alike Samin people that use the special words on communicating and reflection of their lives (Suhandano, 2020).

Regarding the term "fall", it is related to anthropological linguistics or can be called ethnolinguistics. Anthropological linguistics is part of a conscious effort to consolidate and redefine the study of language and culture as one of the main subfields of anthropology. In short, anthropological linguistics is the study of language as a source of culture and speaking as a cultural practice (Duranti, 1997). While ethnolinguistics is a term that is known to a limited extent and used by the American public in the late 1940s and early 1950s (Olmsted 1950; Garvin and Riesenberg 1952), but is quite commonly used by educational institutions in Europe as "ethnology" which is closely related to "anthropology" (Duranti, 1997).

The term "fall" has many kinds in Sundanese, there are more than 20 lexicons that have different meanings and functions from each mention. Because of the many mentions and functions, humans must be more careful in doing something so as not to fall. This is related to the message of health and safety so that humans can be safer and safer in their daily activities. Generally, the variety of fallen lexicon is understood and used by people who have entered adulthood because they are mastery on vocabulary. However, there are some terms used for children. The lexicons in ethnosemantics study figure out how the worldview of society through event and phenomenon (Engchuan, 2023). J. G. Herder (Mantri & Ganesha, 2018) describe onomatopoeic or echoic is imitated sound which named by the produce of the sound, even so Sundanese naming of falls term by its sound, such as *bru(s)*, *brag*, *kel*, *-a-*, *blag*, *sruk*, *kruk*, *but*, *seur*, *sor*, *bar*, *bur*, *clung*, *tud*, *wad*, and *tuk*.

In Sundanese, the term "fall" has two basic lexicons, namely "labuh" and "murag". The two general basic words have different functions and use, *labuh*, is a term used for something that falls in general with an object that refers specifically to humans or animals on a flat surface. *Labuh* has another language level, namely *geubis* with a *basa lemes* 'smooth language' level. While *murag* is a general term that can be used by human objects, animals, and objects. The term *murag* is something that falls from a higher place. There is also the term *ragrag* as a variation of *murag*. The terms *murag* and *ragrag* are based on the lexeme "rag", which is something that falls and makes a "rag" sound, it means something falls based on the representation of the sound. Sundanese people usually represent something by its sound. The term *ragrag* is generally used by animal objects or objects. In addition, the term *ragrag* has *kecap injeuman*, which is a figurative meaning that has another meaning. An example is "ragrag jabatan", which means a position that is owned by someone in the job but is threatened/will/has "fallen". The meaning of falling here is destroyed or down, and in full "ragrag jabatan" is the fall or destroyed of someone's position and career caused by a mistake. Thus must have a sense of caution in their daily actions, the speech or behavior. In one complete sentence, a figure of speech is mentioned, namely

"*Jelema mah labuh téh ku lakuna, tisolédad ku lampahna*", means "a man will fall because of his behaviour, will slip because of his attitude". This proverb categorized as the cognitive meaning or denotative meaning, the meaning that indicate the relationship between concept with reality (T. Fatimah Djajasudarma, 2016b).

This research problems will find out about the variety of falling lexicons in the Sundanese and the cause of falls, the position of fall, and where they falls, also how it related to the reflection of cautiousness aspects. Also this research will find out the affixation function related to the lexicon. The aim of this research will explain the lexicons variety of fall in Sundanese with their cause of fall, the position of fall, and where its fall, and explain the function of affixation in the term 'fall' (T. Fatimah Djajasudarma, 2013).

Duranti (1997) prefer to use the term anthropological linguistics instead of linguistic anthropology or ethnolinguistics, anthropological linguistics as a science that examines the relation of language and culture in society. Anthropological linguistics is a study that studies language as a source of culture and speech acts as a cultural practice.

The term ethnolinguistics was famously used in Europe in scholar level and was only famously used in America in the late 1940s to early 1950s. Palmer (in Sucipto, 2017) ethnosemantics is a branch of study contained in ethnolinguistics, examined the relationship between language and culture and its meaning based on people's thinking in classifying and describing a domain. Ethnosemantics involves semantic study in dissecting its studies. The type of meaning distinguished in some type, referent meaning is a meaning that represents and relates to reality type (T. Fatimah Djajasudarma, 2016a).

There have been a lot of studies which concerning in ethnosemantics studies, for instances (Anshari, 2017) discuss toponymy in Cirebon city and district area in ethnosemantics perspective that has many characteristics which is a result of the collaboration of West Java and Center Java's culture. There is similar research (Ghufar & Suhandano, 2022) which concern about lexicons in traditional snacks in West Java. The research focuses to naming based on background knowledge from its origin and analyzed by ethnosemantics study. Also, there is more research about ethnosemantics study, concerned to find the affective meaning in traditional spell of Brokohan Padi in Suru village, Ponorogo district. The research concern about spell utterance as symbolisation of society minds which refer to a concept as reference (Sucipto, 2017). The research related to the onomatopoeia, which exposed in the title "The Javanese Onomatopoeic Words Concerning Human Sense, Head and Eye Movements", exposed about the onomatopoeic in Javanese, such as head movement and eye movement by its naming (Sunarya, 2018).

There is more research about lexicons “falls”. (Pratiwi et al., 2020) concern about the fall lexicon meaning and its comparison between Sundanese and Japanese. The research focuses on semantics analysis and the lexicon’s similarity between Sundanese and Javanese and explains how falls happen. Also, similar research (Maemunah, 2017) that concerned about the meaning in falls lexicons in a historical comparative study. The research finds the similarity in lexicon’s meaning and explains how event falls could happen. The previous research yet concerning falls and their relation to reflection of cautiousness value in Sundanese paradigm on naming the falls lexicons, so people could safe and secure to living the live.

2. RESEARCH METHOD

The research in this article uses descriptive qualitative research methods. The method in science is a systematic way of working to facilitate the implementation of activities in order to achieve and found the goals (T. Fatimah Djajasudarma, 2010). Descriptive qualitative research method is used in this research. The qualitative research methods become qualitative research points, which are qualities (natural data characteristics) in accordance with descriptive understanding and nature itself (T. Fatimah Djajasudarma, 2010). The data collection technique was carried out through recording techniques and informants voluntarily providing the information. The informant is male, 60 years old with the profession of artist/culturalist and a teacher of arts and culture, and resides in Bandung Regency, West Java.

3. FINDINGS AND DISCUSSION

The term of “fall” in Sundanese are parts of Sundanese local wisdom or local wisdom, as a particular culture and a reflection how to live a life in particular community (Lumempouw et al., 2021). In sociological point of view, language is related to the self-concept, and language is inseparable to its context (Maharani & Nugrahani, 2019). “Ethnosemantics or ethnographic semantics takes away an anthropological perspective concerning cognitive science, studying the way meanings are structured in different cultural settings (e.g. concerning kinship expression, skin colour, or discourse structure of speech events) and the principles governing conditioned semantic variation culturally” (Major & Crystal, 1992). In short, ethnosemantics is the study of meaning and looking for the essence of meaning by describing the main elements related to the social activities of a community group. In principle, the various lexicons of “fall” in Sundanese express how falling occurs, what it sounds like, and how it is positioned as an event. The condition of falling in Sundanese has its order. In general, if someone falls, it

will be called *labuh* or *geubis*, but generally, the word *geubis* is used by someone who is still a child. On the other hand, the term *labuh* is used by someone who is an adult.

In its use, various types of falls can be classified based on the area/building, someone/something falls, falls from a height, and what position it falls in. Some of these lexicons or terms have names that are appropriate to the sound or sense of sight. In addition, the use of affixation in its lexicon can influence how it occurs and how affixation becomes a separate function. In the falling lexicon, there are affixes in the form of prefixes, suffixes, and combination affixes, namely *ti-*, *nga-*, and *di--keun*. The use of the prefix *ti-* is a function of an unexpected and unintentional event, the prefix *nga-* has a function as an unintentional event, while the combination of the affix *di- -keun* has a function of an intentional event.

3.1 Falling Downward

Tigebrus is falling due to stepping on something weathered, porous to an unstable field. Examples are rotting wood, weathered roofs, or porous soil. *Tigebrus* could be fall into a watery place nor not watery, but it is falls into deep places such as digs, wells, or falls from the roof of the house. This term can be used for both human and animal objects. People must be careful and not carelessly set one's feet, especially in a place that has not been taken care of for a long time or in a dangerous place. Another variation of *tigebrus* is *tigedebrus*. The “brus” sound at the suffix represents the sound effect when an object falls somewhere.

Tigeburu is falling on the spot and is used for human objects only. The falling position of this term varies. The character of this fall is to fall with a hard beat. The “bru” represents the sound of something falling hard to the ground. For example, when a person is too tired from an activity he faints on the ground, producing a “bru” sound. Another variation of this term is *tigedebru*. There is also another term which, when added with prefixes and suffixes, becomes *ngagebrukeun*, but this term usually has to be accompanied by other words into a phrase, namely “*ngagebrukeun manéh*” which means 'intentionally drop ourselves'. When in the context of health, the message is that a person must pay attention to the condition of a strong body so that undesirable things do not happen somewhere.

Tigubrag is something that falls suddenly because there is no object that can not hold it. Usually, the object that falls is on a flat and dry field. This term can be used by both living and non-living things. A *tigubrag* fall is a fall for a large object, such as a human or a motorcycle. For example, when a motorcycle is not properly held by motorcycle kickstand, it will fall to the ground and produce a “brag” sound. This term comes from the lexeme *gubrag* which can be prefixed with *nga-* and a combination of affixes *di- -keun*. Word *ngagubrag* will mean 'fallen' which means something that falls but will be known

what happened next. However, if the form of the word becomes *digubragkeun* it means 'dropped' and it is deliberately dropped by someone.

3.2 Fall By Position and Direction

Tijungkel means 'fall thrown'. The object is a human who falls thrown because they were carried by an object or force. For example, when someone rides a bicycle, the person falls but falls to the left/right-side. *Tijungkel* comes from the lexeme *jungkel*, which is prefixed *Ti-*. The lexeme *jungkel* can be affixed with the prefix *nga-* which makes the meaning 'fall pushed to the side'. *Tijengkang* means 'falling backward'. The use of word *tijengkang* is only used by human objects. *Tijengkang* comes from the lexeme *jengkang* which is affixed with the prefix *ti-*. *Tijengkang* is an event when a person falls backward for any reason, such as when someone on a motorbike, then the driver steps on the gas so that the person falls backward. The vowel "a" in *-rak* indicates something that is looking up or facing up. The lexeme *jengkang* can be affixed with a combination affix to be *dijengkangkeun* (v) or a person pulls another person intentionally from a place so that the person falls. The result of *tijengkang* is *ngajeblag*, which is falling backward in a supine position. The word *ngajeblag* comes from the word *jeblag* with the assumption that the sound is "blag", which is the sound of falling with a large object. The word *ngajeblag* is used only by human objects, especially adults because of their large bodies. The word *ngajeblag* is inappropriate if it is affixed with the prefix *ti-* and the combination affix *di- -keun*, because this event will be known.

Tikusruk is falling due to being thrown by a force. A *tikusruk* fall is a fall toward the front. This type of fall can be used by living and non-living objects. If the object is an inanimate object, for example, a car at high speed crashes into a deep abyss. However, if the object is a human, for example, it can be exemplified when a motorcyclist *tikusruk* 'stumbled' into the bushes. If the person falls in a prone position, the person falls with the term *nyungkruk*. In Sundanese, if the context falls, the vowel [u] represents something that is falling and prone. Another variation of this word is *nyuksruk* (prefix *ny-*) with the same function as *tikusruk*. However, the word *nyungkruk* is not appropriate if it is replaced by another prefix because it is unintentional and unexpected. The sound of "*sruk*" and "*kruk*" represents the sound of something being stumble and falling. This means that a person must be careful when driving a vehicle, and should not be speeding with careless abilities when driving on the street. *Tigedebut* is the fall of someone who is walking and then kicks an object that is under it until it falls. Falling in this case the position is falling forward and prone, as well as *nyungkruk*. This incident occurred in a dry and flat place.

This word is not appropriate if it is replaced with another prefix, because it is unpredictable and unintentional. People should be careful when stepping their foot even in the dry or flat place.

3.3 Fall Due to Slippery Field

Tiseureuleu is an accidental fall/nearly fall, meaning 'slipped' on a slippery and wet place and on a flat surface. The object is human. For example, when someone is not careful walking on the edge of a swimming pool, so they slip. However, this incident can result in a person falling or nearly falling. One should be careful when setting foot in wet and watery places and steady one's steps so as not to slip or fall. *Tiseureuleu* is not appropriate when adding prefixes or suffixes other than *ti-* because of its unpredictable condition or character.

Tisolédad is an accidental fall, which means 'slipped'. *Tisolédad* is used in the event of a fall due to a slippery and not ideal (not flat) and dry surface, the object is human that cannot balance their body, and objects that fall will fall into something that is wet/watery. For example, when a person is about to walk through a ditch that is bridged by a coconut tree trunk with an unstable and slippery surface, he slips and falls into the ditch. People must be careful when crossing small roads that are slippery and unstable, such as on rice fields or when crossing small bridges. *Tisolédad* cannot be added with other prefixes or affixations other than *ti-*, because this incident is an unexpected event.

Tisorodot is an accidental fall, meaning 'slipped'. This event is used by human objects and occurs in areas or fields that are slippery and wet, but the surface is not flat. For example, someone who steps on a slippery ground, so that he falls. For example, walking on a rice field and there is a rice field road that has ridges and the person falls to the bottom. Falling on a *tisorodot* can fall into a watery place (river, pond, rice field) or wet (mud). This means that people must be careful when walking in muddy and slippery places so as not to fall and dirty or wet their bodies, such as walking on a rice field embankment. The word *tisorodot* is not appropriate when added to prefixes or other suffixes, because it is unintentional and unexpected. Another variation of this term is *tiseureudeut*.

The results of *tisorodot*, *tiseureuleu*, and *tikoséwad* can be *tigujubar* if the object falls into the water.

Tigujubar is the event of a person falling into a watery place such as a river, swimming pool, rice field, and so on. This word is used by large objects such as humans. There is also another variation, namely *tigejebur*. While *tigejebur* is the term used when an object is an object that is small in size but can be used by inanimate or living objects. The term *tigujubar* and *tigejebur* are assumed because the character of "*bar*" and "*bur*" is the sound effect of something that falling into the water. These words can be affixed with the prefix *nga-* and the affix combination *di- -keun*. *Ngagejebur* could mean 'splashed' which is known intentional, and *-digejeburkeun* can mean 'to throw', which is a clearly intentional event.

If in the context of an accident and unexpected, then one must pay attention to safety and be more careful in stepping, especially minimizing the fall so as not to be aggravated by wetness all over the body. There is another term for someone or something that falls into a well and causes it to get wet, namely *tikunclung*.

Tikunclung is the incident of someone or something falling into water well until it gets wet. This word can be used by inanimate objects as well as living things. In everyday events for Indonesian people in rural areas, this could happen because people living in villages still draw water from wells for their daily water needs. With this term, humans should be able to be careful when doing activities around water wells, because this is very dangerous for safety. The word *tikunclung* cannot be affixed with affixes other than *ti-* because it is unpredictable and unintentional.

3.4 Falling Due to Objects

The incident of this fall due to the object in a dry condition with a flat surface. Generally, falls due to objects used by humans are accidental and unexpected. In the context of falling, the lexicon of falling due to objects cannot be affixed with prefixes or suffixes other than the prefix *ti-*. *Tikoséwad* is a 'slip' fall due to stepping on a dry slippery ground. This incident caused a person to fall, for example, someone who stepped on the dry slippery floor, so that the person fell. This means that a person must be careful in walking and pay attention to his steps so as not to step on something that can endanger himself and not litter so as not to harm others.

Tisuntud is a fall due to stepping on something small and causing pain by falling forward. For example, when someone steps on a small stone that is sharp and painful, that person falls forward. This means that a person is taught to be careful when walking and be aware of whatever is underneath so as not to harm himself. The use of the suffix "tud" assumes the sound image of something stabbing into the limbs due to being stepped on. *Titajong* is an incident when someone is careless and causes a person to almost fall or actually fall due to kicking a small object or a large object. For example, when someone kicks a glass lying on the floor causing the person to fall. Another thing that often happens in everyday life, for example, is when someone walks and their foot kicks the edge of a table or chair, causing pain in their legs. This means that people must be taught to always be neat and not carelessly store objects so as not to harm themselves or others, and always be careful when walking.

Tijalikeuh is a fall due to stepping on small or large objects that are round in shape or on a potholed road so that most of them cause injury to the feet. For example, when someone steps on marbles or fails to kick a ball, it falls and causes *tipalitek* (sprain). Another example is when someone walks but

doesn't pay attention to the potholes and falls. This means that humans must be careful when walking and not be distracted by other things to focus on the texture of the road.

3.5 Falling Until Moving

Ngagolosor is a fall that is thrown or shifted and leads forward. Objects can be objects and inanimate objects. This happens because of a force or push and can occur on a flat or slope surface. For example, when someone rides a motorcycle on a slippery road and brakes suddenly, the motorcycle slips and causes it to shift forward, so the motorcycle and the person are carried forward. Another thing can also happen when someone steps on a place that is slope surface so that the person cannot balance their body which results in falling and slipping. The “*sor*” sound represents the sound of something falling and slipping on a hard, slippery surface. This means that people must be careful when driving on slippery roads such as in the rain, and be careful to be safe. In the context of falling, *ngagolosor* cannot be affixed with other prefixes or suffixes.

Ngagulutuk is a fall caused by a surface or field that is not flat or steep so that it rolls down. The shape of the falling object is generally irregular and small. Generally, this term is used for objects, but in certain conditions, it can be used for human objects. If the object is an object, it can be exemplified by a landslide event that brings rolling stones down from a cliff. However, if the object is a human, for example, when someone is climbing a mountain, but because of his carelessness the person "rolls" from a steep field downwards. In addition to the prefix *nga-*, the prefix cannot be used because usually, things like this are not intentional or predictable events. In the context of falling, other than the prefix, it is not appropriate if it is affixed with other prefixes or suffixes.

Tigorolong is ‘falling roll’ caused by a force or encouragement of an object on a flat surface or plane or not. Generally, this term is used only for small or large inanimate objects that are round and have a hole in the middle, such as a car tire or a donut. For example, when there is a truck carrying tires and the load falls so that the tires roll, or a donut suddenly falls and shoves in the other direction. People must be aware of whatever is in front of them or what is they holding. The word *tigorolong* comes from the lexeme *gorolong*, and this word can be affixed with the prefix *nga-* because of its unintentional or unexpected condition or character.

Tiguling is the term for falling 'tumbling' unexpectedly caused by a push or unbalance force of an object, especially goods. Generally, this event occurs because the surface is not flat, for example, a descending surface. Objects in the term *tiguling* are generally large. For example, there is a truck that is not strong enough to drive on a road that is uphill and turns, then the driver is unable to maintain their

vehicle so the truck rolls over. In the context of traveling, people must be aware of the vehicle in front of them by keeping the vehicle at a safe distance. The lexeme of the word *tiguling* is *guling*, because it can be affixed with other prefixes and suffixes, becoming *ngaguling* 'rolled' which means unintentionally, and rolled into 'rolled over'.

The use of the prefix "ti-" is usually something unexpected, for example, *tiguling* 'rolled'. When using the prefix "nga-" in *ngaguling* 'rolling' will be something that will happen or will be known. Meanwhile, if the prefix "di-" and the suffix "-keun" (a combination of affixes) are added, it will become something that is deliberately overthrown.

4. CONCLUSION

Sundanese people mention the term "fall" in various contexts and functions, along with the lexicon. These terms are used based on the object, namely living and inanimate objects with different mentions. Then the term "fall" can also be analyzed based on the size of the object that falls. The meaning of falling depends on the use of affixation. With the many lexicons of the word "fall" in Sundanese, in fact, it gives a message of health and safety so that humans in their activities are always alert to whatever is in front of them and below them, be aware of the conditions around them, be careful when driving, and be careful of speech and behavior in the daily life of a human being so as not to harm someone's safety physically or in office. Sundanese represent naming an event or incident could by the sound effect of the fall, such as *bru(s)*, *brag*, *kel*, *-a-*, *blag*, *sruk*, *kruk*, *but*, *seur*, *sor*, *bar*, *bur*, *clung*, *tud*, *wad*, and *tuk*. Sundanese illustrated that they view something as an event because of the reality which represented by sound. Sundanese also naming something could referent to fall due to many factors, including classifying for an animate or inanimate object. For further research, it is recommended to research on other variation of lexicons and study how Sundanese view naming something that is possibly valuable to living the proper life.

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