



## Lexeme Formation of Kinship Greetings in the Pasemah Dialect

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### Abstract\*

*Bengkulu is a province located on the west coast of Sumatra, which has six regional languages with nine different dialects. The most widely used dialect is the Serawai-Pasemah dialect, which has more than 400,000 speakers and is spread across various areas in Bengkulu Province to South Sumatra Province. This Serawai-Pasemah dialect is part of the Malayic dialect, whose hallmark is a unique greeting system because it is used to respect and show close kinship. A greeting is a set of words, morphemes, phrases, or expressions to greet or start a conversation. This study focuses on lexeme formation on kinship greetings and is limited to the Pasemah dialect. The research design is descriptive qualitative. The data source is three informants who are native speakers of the Pasemah dialect. Using the content analysis technique, the research results show that the lexemes formation in Pasemah kinship greetings is found only in affixation, clipping, compounding, and reduplication.*

### 1. Introduction

Bengkulu Province is located on the west coast of Sumatra, with a population of 1.99 million (2019). In communicating, the people of Bengkulu use six languages, actively used as a means of daily communication. These languages are Bengkulu, Enggano, Rejang, Minangkabau, Javanese, and Sundanese. Bengkulu language is the language most used in everyday life. The language has nine different dialects spread across various regions of Bengkulu: the Muko-Muko dialect, Lembak dialect (Lembak 1 and Lembak 2), Nasal dialect (Nasal one and Nasal 2), Pekal dialect, Kaur dialect, Bengkulu City dialect, Serawai-Pasemah dialect. ([petabahasa.kemdikbud.go.id](http://petabahasa.kemdikbud.go.id))

The dialect of the Bengkulu language has many similarities in terms of sound and meaning. For example, the word *ash* (Muko-muko dialect), *abaw* (Rejang dialect), *abu* (Lembak dialect), *abu* (Serawai-Pasemah dialect), *ash* (Enggano language), *ash* (Pekal dialect), *habu* (Kaur dialect) and *ash* (Bengkulu Kota dialect). It is concluded that all dialects have geographical variants (Randa & Basuki, 2020). The form of geographical variants was found in the dialect of the Serawai ethnic group. For example, a different sound marks the geographical variant in the Serawai and the Pasemah dialects. The differences are in sound that constantly appears. The sounds /*ua*/ and /*ia*/ in Serawai tend to become /*u*/ and /*i*/ in Pasemah. (Rahayu, 2018)

The Serawai- Pasemah dialect was recorded as spoken by most of the people in South Bengkulu Regency (Pino, Manna, and Seginim), Seluma Regency (Sukaraja, Seluma, Talo), Kaur

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Regency (Padang Guci, Talang Jawi, Padang Leban), Kepahiang Regency to Pasemah sub-district which is the border area between Bengkulu Province and South Sumatra Province. 400.000 speakers use the dialect. This dialect is part of the Malayic isolect group, traditionally called the Middle Malay language group. Like the Malay language, the Serawai-Pasemah dialect is rich in customs and norms that have been kept from generation to generation, including the greeting system.

The greeting system for kinship in the Serawai-Pasemah dialect is unique because it honors and shows close kinship. Greetings are a direct way of referring to someone. Greetings are usually made in a close conversation where the position of the speaker and the hearer are facing each other and close together. Moreover, greeting words can be an essential language element in communication. The greeting is one way of conveying the intent of the person greeting the addressee. The use of greeting words is helpful in communication, be it with friends, family, trading activities, etc. Greeting words can be interpreted as morphemes, words, or phrases that refer to each other in different speech situations and are related to the nature of the relationship between speakers (Kridalaksana, 2013).

The greeting in the Bengkulu language combines morphemes or words to create new words that are used to greet in kinship greetings. This process is known as a morphological process, and the study of how new vocabulary is created in a language and how the forms and variations of this vocabulary are used in sentences is called word formation (Beratha, 2017). Based on that, this study analyzes lexeme formation on kinship greeting words and is limited to only the Pasemah dialect.

There are several previous studies on the topic of lexeme formation. Reviewing these studies is part of understanding the availability to delve more into this topic discussion. Moreover, this is also to investigate the newest studies, which serves as the enrichment for this present study. Loe. et al. (2018) analyze the shapes of infixes found in the Dengka dialect in the Rote language. Infixation is a morphological process whereby a bound morpheme attaches within a root or stem. This study found that the infixation process in the Dengka dialect in the Rote language is in adjectives. The function is to produce an equal new word [ADJ→ADJ], conducted by repeating the second syllable of the lexeme base, which consists of two types. The types repeat the second syllable of the lexeme base without incrementing the glottal phoneme /ʔ/. Secondly, infixation by repeating the second syllable of the lexeme base and the increment of the glottal phoneme /ʔ/. Then, Damayanti and Malini (2020) investigate the compound words used in *Seventy-Seven Thousand Service-Trees* by Sri Chinmoy. The study describes the types and the structure of compound words that Booij and McCarthy's theory supports, and the results show, firstly, from 390 data classified as compound nouns, compound adjectives, and compound verbs. Secondly, the study found ways to spell compound words as solid and hyphenated. Thirdly, there are three sub-classes of compound words: endocentric compound, exocentric compound, and copulative compound. Finally, Qusyoi Ar. et al. (2023) analyzed the process of formatting words and phrases in the lyrics of Justin Bieber's song entitled 'Baby.' They conclude that from 12 pieces of data, there are five types of word formation: clipping, blending, compounding, inflection, and coinage. This song's most common type of word formation is compounding with six words. The similarity the previous studies share is exploring the lexeme formation of literature objects (poetry and song); therefore, only one study analyzes the lexeme formation in a dialect. Their conclusion motivates this study to explore lexeme formation in the newest object.

## 2. Research Method

This study uses a qualitative descriptive research design. The location in this study is geographical, where the focus of this research is the lexeme formation of the kinship term of the Pasemah people. According to Spradely, cited in Santosa (2017), the research location is divided into three essential elements: setting/place, participants, and events. The place of this research is the Pasemah community in Bengkulu, and the participants are Pasemah dialect speakers. Meanwhile, the events studied are the kinship vocabulary spoken by the Pasemah tribe.

The source of data is the most essential part of the research. The sources from which the data were obtained include places, informants, events, documents, and sites in Blaxter. et. all cites in Santosa (2017). In this study, the data sources are informants. The informants are three native speakers of the Pasemah dialect. Data is a lexeme and a morpheme that contains a lexeme formation.

The data collection method used interviews. The interview process was documented/recorded using a smartphone. Meanwhile, the data analysis process uses content analysis Spradely in Santosa (2017), where the analysis technique is divided into four stages: domain analysis, taxonomic analysis, component analysis, and finally, analysis of finding cultural themes.

## 3. Discussion

Brown and Ford, in their writing entitled Address in American English, cited in Murray (2002), stated that in interaction, a speaker uses a choice of linguistic forms based on the relationship between speakers and speech partners based on rationality. They use greeting words in the form of reciprocal name choices or titles followed by last names. Reciprocal asymmetrical relationships are found when there are differences in age or social status. In addition, several other things can affect the relationship, for example, the familiarity or closeness between speakers and speech partners.

### 3.1 The Kinship Greeting in Pasemah Dialect

The kinship greeting functions as a form of intimacy when used with someone of the same age, younger, and from the same social status and is influenced by the closeness between the speaker and the hearer. Instead, the greeting will be a form of respect if used by someone with a higher social status. In addition, the salutation function can be used for a speaker who does not know his speech partner, which is influenced by age. This is, of course, adjusted to the context of using greeting words in communication. In the Pasemah dialect, greeting shows the honorary influenced by the age and marriage factor. Here is the list of greeting words used in the daily life of the Pasemah people.

INDONESIA	PASEMAH	FORM OF GREETING
'Kakek buyut' Great-grand father	Nta-Nta	Puyang Lanang/Puyang Anang
'Nenek Buyut' Great-grand mother	Nta-Nta	Puyang Tine/ Puyang Ino
'Kakek' Grand Father	Nineng	Nineng Lanang/ nek Anang
'Nenek' Grand Mother		Nineng Tine Nek Ino
'Bapak' Father	Pejadi Lanang	Bapang/ Bak
'Ibu' Mother	Pejadi Tine	Ndung/Umak

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' <i>Keluarga ayah</i> ' Father's relatives	Meraje	
' <i>Keluarga Ibu</i> ' Mother's relatives	Anak Belai	
' <i>Kakak laki-laki Bapak/Ibu</i> ' the older brother of the father/mother	Uwak Lanang	Bak wo
' <i>Kakak perempuan Bapak/Ibu</i> ' the older sister of father/mother	Uwak Tino	Mak wo
' <i>Istri Paman</i> ' The wife of the older brother of the father/mother	Uwak tino	Mak wo
' <i>Suami Bibi</i> ' The husband of the old sister of the father/mother.	Uwak lanang	Bak wo
' <i>Adik laki-laki Bapak/Ibu</i> ' The younger brother of the father/mother.	Mamak	Bak cik
' <i>Adik perempuan Bapak/Ibu</i> ' The younger sister of father/mother.	Bibi	Bi cik
' <i>Istri Paman</i> ' The wife of the younger brother of the father/mother.	Mak cik	Mak cik
' <i>Suami Bibi</i> ' The husband of the younger sister of the father/mother.	Bak cik	Bak cik
' <i>Saudara Perempuan Bapak</i> ' The father's sister.	Kelawai Bapang	Mak wo/Bi cik
' <i>Saudara Lelaki Ibu</i> ' The mother's brother	Muanai Ndung	Bakwo/ Bak cik
' <i>Kakak Laki-laki</i> ' the big brother	Ading-berading	Kakang
' <i>Kakak Perempuan</i> ' Big sister	Ading-berading	Ayuk
' <i>Adik laki-laki</i> ' Little brother	Ading-berading	Nama/ Ding
' <i>Adik perempuan</i> ' Little sister	Ading-berading	Nama/Ding
' <i>Panggilan dari saudara laki-laki kepada saudara perempuan (Kandung)</i> ' The greeting for sister pronounced by her brother	Kelawai	Denga>Nama/Ding/Kakang
' <i>Panggilan dari saudara perempuan kepada saudara laki-laki (Kandung)</i> ' The greeting for brother pronounced by his sister	Muanai	Denga>Nama/Ding/Ayuk
' <i>Sepupu bapak/ibu laki-laki (lebih tua)</i> ' The cousin of the father/mother; male; older		Uwak Lanang
' <i>Sepupu bapak/ibu perempuan (lebih tua)</i> ' The cousin of the father/mother; female; older		Uwak tino
' <i>Sepupu bapak/ibu laki-laki (lebih muda)</i> ' The cousin of the father/mother; male; youger		Mamang
' <i>Sepupu bapak/ibu perempuan (lebih muda)</i> ' The cousin of the father/mother; female; younger		Ibung
' <i>Suami</i> ' Husband	Laki	Kakak/Bak si ...

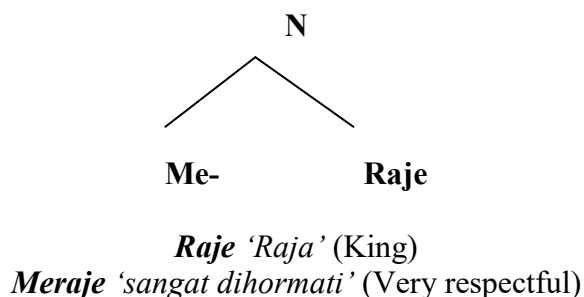
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'Istri' Wife	Bini	Nama/ Ding
'Anak laki/Perempuan' Son/Daughter	Anak Lanang/Anak Tino	Nak/ Nama
'Ipar laki-laki (lebih tua)' Brother- in- law; older	Lautan	Kakang
'Ipar laki-laki (lebih muda)' Brother- in- law; younger	Lautan	Ding>Nama
'Ipar perempuan (lebih tua)' Sister- in- law; older	Ipagh	Ayuk
'Ipar perempuan (lebih muda)' Sister-in-law; younger	Ipagh	Ding>Nama
'Suami/istri dari Ipar (Lebih Tua)' The husband/wife of brother/sister-in-law; older	Senduaian	Kakak/Ayuk
'Suami/istri dari Ipar (Lebih muda)' The husband/wife of brother/sister-in-law; younger	Senduaian	Ding>Nama
'Keponakan' Nephew/Niece	Punaan	Nakan>Nama
'Sepupu' Cousin	Sepupu	Kakang/Ayuk>Nama
'Cucu' Grand child	Cucung	Cung>Nama
'Cicit' Great-grandson	Piut	Piut

In this study, 41 Pasemah kinship terms and their forms of greeting were collected. The 41 vocabularies are then sorted based on the domain of lexeme formation. According to Hacken and Thomas (2013), the lexeme formation process is how to produce new words based on some rules. Moreover, Harley (2006) stated that new words are words built by manipulating existing words and built by some processes, which are Affixation, Compounding, Backformation, Borrowing, Conversion, Coinage, Blending, Clipping, Acronyms, Reduplication, and Alphabetism. Based on that theory, this study found four processes of lexeme formation. There are affixation, compounding, clipping, and reduplication.

### 3.2 Affixation

Affixation has some types, such as prefixes, suffixes, infixes, and circumfixes (Ratih & Gusdian, 2018). The Pasemah kinship greetings have 32 vocabularies that are formed by a lexeme. It was identified that one vocabulary was an affixation of the prefix type. The word is *Meraje*.



The basic word of *Meraje* is *Raje* (N), which means 'Raja' (Indonesian). After getting the morpheme *Me*, it becomes *Meraje* (N). There is a change in the meaning of 'highly respected,' and there is no change in word class. The word *Meraje* is attached to the male family, whose meaning shows that the male family is a highly respected party in the Pasemah tribe. The consequence of this term is that the party called *Meraje* is in the highest position, which must be respected and served very well in a traditional banquet. So, the affixation of the word *Raje* not only forms a new word but also changes the initial meaning of the base word. It can be concluded that the Affixes process for *Meraje* is of the augmentative type, namely affixes that cause the meaning of words that have undergone lexeme formation processes to become more significant than the meaning of the original word. Affixation forms a lexeme by adding a prefix, infix, or suffix to the root or stem (Lieber in Natalia and Wulandari, 2017). The Pasemah greeting system has found only prefix formation.

### 3.3 Compounding

Compounding combines two or more words, usually free roots, to produce a new word. This process is widespread in the world's languages. A combination of words is called compounding if it has grammatical and semantic characteristics as a single word. Then, it is characterized as a unit so that between its component elements, there are usually no inflection or derivation affixes; inflectional suffixes can appear only after a compound word (Beratha, 2017).

In addition, compound words can only be written in three forms: Open, where space is placed between compound words. Hyphenated, putting hyphens between compound word elements. Solid: Do not put spaces or hyphens between compound word elements. Besides that, the global meaning can be understood from the meaning of each word element. Compound words also usually have the main emphasis on the first-word element. This fact distinguishes compound words from phrases. Phrases usually have their main accent on the second (or nominal) element. This is important because the second element (or main word) usually determines the grammatical category. The last feature of the compounding process is recursive. Recursive is a grammatical rule that can be applied repeatedly. In other words, one compound word can constitute a more significant compound word. (Zapata in Yadav, 2021)

In this study, compounding is the second most frequent. Based on the characteristics of the compounding process that has been described, 13 vocabularies are included in the compounding category in the Pasemah dialect. Here is the vocabulary list.

Roots	Compound Words	Meaning
<i>Puyang + Lanang</i>	<b><i>Puyang lanang</i></b>	' <i>Kakek buyut</i> ' Great- grandfather
<i>Puyang + Tine</i>	<b><i>Puyang tine</i></b>	' <i>Nenek Buyut</i> ' Great-grandmother
<i>Nineng + Lanang</i>	<b><i>Nineng lanang</i></b>	' <i>Kakek</i> ' Grandfather
<i>Nineng + Tine</i>	<b><i>Nineng tine</i></b>	' <i>Nenek</i> ' Grandmother
<i>Pejadi + Lanang</i>	<b><i>Pejadi lanang</i></b>	' <i>Bapak</i> ' Father
<i>Pejadi + Tine</i>	<b><i>Pejadi Tine</i></b>	' <i>Ibu</i> ' Mother
<i>Uwak + Lanang</i>	<b><i>Uwak lanang</i></b>	' <i>Kakak laki-laki Bapak/Ibu</i> ' the big brother of father/mother
<i>Uwak + Tine</i>	<b><i>Uwak tine</i></b>	' <i>Kakak perempuan Bapak/Ibu</i> ' the big sister of father/mother
<i>Kelawai + Muanai</i>	<b><i>Kelawai-muanai</i></b>	' <i>Sapaan antara saudara kandung lelaki dan perempuan</i> ' The greetings among brother and sister
<i>Kelawai + Bapang</i>	<b><i>Kelawai bapang</i></b>	' <i>Saudara Perempuan Bapak</i> ' The father's sisters

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*Muanai + Ndung*      ***Muanai ndung***      ‘*Saudara Lelaki Ibu*’ The mother’s brothers

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Judging from the form of the word elements, the first element is not modified by the second element; on the contrary, both elements have the same weight. The two essential elements are evenly mixed, so it concluded that the compounding in the kinship greeting of the Pasemah dialect is the coordinative compound type.

### 3.4 Clipping

Clipping is the third lexeme formation in greetings related to the Pasemah dialect. Clipping is the process of forming a new word/lexeme due to the process of shortening the original word. Clipping represents the word as a whole, but the fragment does not have to be a prominent part of the original word, either prosodic or semantic. Clipping is used in the proper context because not all contexts can use the clipping form. Some sentence contexts must use the complete tense to avoid ambiguity. This is because clipping generally indicates a specific informal form, which is reflected in the spelling. The form of the spelling is also adjusted to the pronunciation of the original word, but sometimes, there are some forms of informality from some clippings that are lost when fully integrated with the language (Yule cites in Nurhayati, 2016)

In Pasemah dialect kinship greetings, there are 16 vocabularies, which are clipping forms, and this is the lexeme formation with the highest frequency found in this study. Here is the list;

Roots	Clipping	Meaning
<i>Nineng lanang</i>	<i>Nek Anang</i>	‘ <i>Kakek</i> ’ Grandfather
<i>Nineng tine</i>	<i>Nek Ino</i>	‘ <i>Nenek</i> ’ Grandmother
<i>Bapang</i>	<i>Bak</i>	‘ <i>Bapak</i> ’ father
<i>Bapak tuwo</i>	<i>Bak wo</i>	‘ <i>Kakak laki-laki Bapak/Ibu</i> ’, the older brother of the father/mother.
<i>Emak tuwo</i>	<i>mak wo</i>	‘ <i>Kakak perempuan Bapak/Ibu</i> ’, the older sister of the father/mother.
<i>Bapak kecil</i>	<i>Bak cik</i>	‘ <i>Adik laki-laki Bapak/Ibu</i> ’ is the younger brother of the father/mother.
<i>Bibi Kecil</i>	<i>Bi cik</i>	‘ <i>Adik Perempuan bapak/ibu</i> ’ is The younger sister of the father/mother. *not married yet
<i>Emak Kecil</i>	<i>Mak cik</i>	‘ <i>Adik perempuan Bapak/Ibu</i> ’ The younger sister of the father/mother
<i>Kakang</i>	<i>Kang</i>	‘ <i>Kakak laki-laki</i> ’ the older brother
<i>Adding</i>	<i>Ding</i>	‘ <i>Adik</i> ’ the younger brother/sister
<i>Ibung</i>	<i>Bung</i>	‘ <i>Sepupu perempuan Bapak/Ibu</i> ’ The cousin of father/mother. *Female
<i>Ayuk</i>	<i>Yuk</i>	‘ <i>Kakak Perempuan</i> ’ Older sister.
<i>Ponakan</i>	<i>Nakan</i>	‘ <i>Keponakan</i> ’ Niece/Nephew.
<i>Uwak</i>	<i>Wak</i>	‘ <i>Sapaan kepada orang yang lebih tua dari ayah/ibu</i> ’ The greetings to a man/woman older than our parents
<i>Bibi</i>	<i>Bik</i>	‘ <i>Sapaan kepada perempuan yang lebih muda dari bapak/ibu</i> ’ The greetings to a woman younger than our parents.
<i>Mamang</i>	<i>Mang</i>	‘ <i>Sapaan kepada lelaki yang lebih muda dari bapak/ibu</i> ’ The greetings to a man younger than our parents

### 3.5 Reduplication

The last lexeme formation found in the greeting of the Pasemah dialect is Reduplication. Reduplication is the repetition of all or part of a root or word stem/lexeme to form a new word.

The process is called total reduplication if the entire root or stem/lexeme is repeated. This type of reduplication is commonly found in Indonesian. Meanwhile, the process is called partial reduplication if repeating words/lexemes only occurs partially. The most common uses of reduplications are to imitate sounds, to indicate movement changes, to indicate trivialities, nonsense, and insincerity by suggesting instability, nonsense, insincerity, vacillation, or indecisiveness, and to reinforce meaning (Matthews in Fauzi, 2020).

In the greeting of kinship in the Pasemah dialect, two words are found which are the result of a reduplication process. that is;

Reduplication	Meaning
<i>Adding-berading</i>	'Saudara Kandung' sibling.
<i>Nta-nta</i>	'Buyut' Great-grandfather/ Great-grandmother.

The word *ading-berading* is a reduplication of the type of partial reduplication because the process of repeating the word does not occur in all the roots as in the word *Nta-nta*.

The overall analysis results show that lexeme formation in Pasemah dialect-related greeting words only has four types: affixes, compounding, clipping, and reduplication. Meanwhile, backformation, borrowing, conversion, coinage, blending acronyms, and alphabetism processes were not found.

#### 4. Novelities

The novelty of this research is finding and formulating the process of forming lexemes from kinship greetings in the Pasemah dialect. The process of forming the lexeme turned out to be incomplete in adapting the whole process of lexeme formation. The research results show that the lexemes formation in the Pasemah dialect only uses affixation, clipping, compounding, and reduplication processes. The clipping and compounding processes are the most widely used. Kinship greetings in the Pasemah dialect generally consist of two words. The pattern of lexeme formation in the clipping process is the first morpheme of the first word combined with the last morpheme in the second word to produce a new greeting word. The clipping process initially does not change the meaning. While the pattern of the compounding process for kinship greetings in this dialect combines two words with different meanings, both are polysemous. Those words compound into a new phrase that has a new meaning. The reduplication and affixation only find two data, so it cannot determine the general pattern of its lexeme formation.

#### 5. Conclusion

Lexeme formation is combining words to create new words through a morphological process. Lexeme formation comprises Affixation, Compounding, Backformation, Borrowing, Conversion, Coinage, Blending, Clipping, Acronyms, Alphabetism, and Reduplication. The main focus of this research is to look at lexeme formation in kinship greetings in the Pasemah dialect. From the 41 kinship greeting vocabularies in the Pasemah dialect, 32 vocabularies are the result of the lexeme formation process, namely 16 vocabularies are the clipping process, 13 vocabularies are the result of compounding, two vocabularies are reduplication, and one vocabulary is the result of the affixes process. Meanwhile, the other seven categories of lexeme formation are not found.



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