



## The Form, Formation, and Meaning of Lexicons *Mbaru Gendang*, A Traditional House of Manggarain Ethnic Group in West Flores- NTT

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### Article info

**Received Date:** 22 October 2024

**Accepted Date:** 15 Nopember 2024

**Published Date:** 31 January 2025

**Keywords:\***

Lexicons, Form, Formation,  
Category, Meaning

### Abstract\*

This writing is intended to investigate the form, formation, and meaning of lexicons *mbaru gendang*, a traditional house possessed by Manggaraian ethnic group in the western part of Flores island-NTT-Indonesia. The study was done under the qualitative method. The data were collected by observing the construction of *mbaru gendang* and the processes of how the house is built. The result reports that the form of lexicons *mbaru gendang* are two namely simple and complex lexicons. They are formed through the zero derivation and combination processes. Those two processes influence the lexicons category which then included as nouns and verbs. Furthermore, the meaning of lexicons *mbaru gendang* consists of synonyms, antonyms, homonyms, and hyponyms.

### 1. Introduction

The form and formation of lexicons are fundamental components of language structure and communication. The lexicon encompasses the vocabulary of a language, comprising words and phrases that allow individuals to express their thoughts, ideas, and emotions. As a central aspect of language, the lexicon influences various linguistic processes, including language acquisition, comprehension, and production. At the core of language lies the lexicon, which encompasses the words and phrases individuals use to communicate. The lexicon is a repository of linguistic units, allowing individuals to access and utilize language effectively. It is the repository of all information regarding the established lexicon and other recognized phrases of a language (Booij, 2007).

Lexicons, often referred to as the mental dictionaries of individuals, consist of the words and phrases that individuals use to understand and express meaning in a specific language (Aitchison, 2012). It is the collection of information in a language, related to words and similar linguistic expressions (Murphy, 2010). The study of lexicons is essential in understanding how words are organized, acquired, and used in various linguistic contexts. The lexicon delineates the attributes of each word, including its phonetic structure, morphological and syntactic

characteristics, and semantic content (Booij, 2007). Some crucial aspects of the lexicons cover the issue of form, formation, and meaning of lexicons.

The form of a lexicon refers to its phonological, morphological, and syntactic properties. Understanding the form of words is essential for language comprehension and production. For instance, knowing the morphological structure of a word aids in deriving its meaning and identifying its grammatical function.

Kridalaksana (1990) mentions some morphological processes, namely, zero derivation, affixation, reduplication, compounding, and abbreviation. In line with Kridalaksana, O'grady (1997) defines some morphological processes such as derivation, compounding, blending, and acronyms. Those morphological processes impact the words' category which are classified into some categories, namely pronoun, nouns, verb, adjective, adverb, and preposition (Chaer, 2008; Pateda, 2010). Throughout the morphological processes, lexicons can be categorized into word classes, and their meaning can be derived. Pateda (2010) and Yule (2006) mention some types of meaning namely, synonym, antonym, hyponym, and homonym.

Studies on the form, formation, and meaning of lexicons have been conducted by some researchers. Boudelaa & Marslen-Wilson (2015) conducted a study on structure, form, and meaning in the mental lexicon. The study reveals that in Arabic, the complex form of lexicon consists of nouns, verbs, and primitive nouns. Most of the lexicons are formed through a morphological process namely combining. Nofitri et al. (2023) investigated the formation of the lexicon in digital media which leads to conflict in Semarang. Their investigation reports that the lexicon in digital media that deals with conflict in Semarang is formed through some formation processes, such as abbreviation, affixation, zero derivation, and composition. Another study was conducted by Kurniawan et al. (2024). Over the study, they confirm that the form of lexicon in toponymy in Western Lembang consists of complex forms. Those complex forms are the result of word combinations which then can be classified into nouns, verbs, and adjectives.

Regarding those previous studies, it can be mentioned that the study of form, formation, and meaning of lexicons is significant in exploring how lexicons in specific languages are derived. By studying them, the way how specific ethnic groups in a particular area construct their lexicon contributes much knowledge in linguistics area. Considering the importance of studying the form, formation, and meaning of lexicons, this study attempted to investigate the form, formation, and meaning of lexicons *mbaru gendang*.

*Mbaru gendang* is a traditional house for the Manggaraian ethnic group that lives in the western part of Flores Island-NTT-Indonesia. The *mbaru gendang* is one of the six essential elements of a village in Manggarai Regency. As an important element of the village, the *mbaru gendang* keeps the life story of the Manggaraian people. That life story is portrayed through the lexicons of *mbaru gendang*. The lexicon of *mbaru gendang* is not a static entity; it is constantly evolving and expanding. New words and phrases are added to the lexicon *mbaru gendang* as language adapts to societal changes and technological advancements. For example, the introduction of new architecture has led to the creation of new words such as *kecaka* "terrace" and *jendela* "window". Additionally, the lexicon is influenced by cultural factors, as different languages may have unique words or expressions that reflect specific cultural concepts or practices. The lexicon, therefore, reflects the dynamic nature of language and its connection to society.

## 2. Research Methods

This study was designed as a mixed method where quantitative and qualitative designs were applied. The quantitative method was used to count the number of lexicons related to *mbaru gendang* to distinguish lexicons related to the structure/elements of *mbaru gendang* and

construction processes. The qualitative design was conducted to investigate 1) the form of lexicons, 2) the formation process, and 3) the meaning of lexicons.

The data consists of words, phrases, or clauses obtained from primary and secondary data sources. The primary data source was the result of observation in Tenda Village. The observation was focused on the traditional house, the *mbaru gendang*. The *mbaru gendang* in Tenda Village was chosen due to some considerations: 1) the *mbaru gendang* in Tenda Village was built in recent years, and 2) the architecture of the *mbaru gendang* had been influenced by the development of technology and knowledge in architecture. There were possibilities where new lexicons were born. The observation was done to identify the structure and elements of *mbaru gendang*. The observation was also conducted during the construction of *mbaru gendang*. The aim was to understand who was involved in the construction of the house, what activities were carried out, and what kind of plants, animals, and objects were used. The secondary data sources were journal articles and books related to *mbaru gendang*. By observing the structure, elements, and construction process of *mbaru gendang*, the vocabulary associated with *mbaru gendang* is richer and more enriched.

### 3. Result and Discussion

Lexicons *mbaru gendang* consists of 100 lexicons where 44 lexicons deal with the building's construction *mbaru gendang* and 56 lexicons connect to the construction process of *mbaru gendang*. Among the 44 lexicons of building construction, 26 belong to the structure/element *mbaru gendang*, 9 belong to building material, 3 belong measurement/measuring tools, and 6 belong to working tools. Those 45 lexicons of *mbaru gendang*'s construction are presented in the following table.

Table 1. Lexicons of *Mbaru Gendang*'s Construction

No	Classifications			
	Structure/Element	Building material	Measurement/measuring tools	Working tools
1	<i>Ulu wae</i>	<i>Haju mpui</i>	<i>Meter</i>	<i>Kope</i>
2	<i>Ngaung</i>	<i>Haju jati</i>	<i>Meteran</i>	<i>Gergaji</i>
3	<i>Lobo</i>	<i>Seng</i>	<i>Haju</i>	<i>Piso</i>
4	<i>Sapo</i>	<i>Baja</i>		<i>Pemukul</i>
5	<i>Lutur/Tenda</i>	<i>Besi (beton)</i>		<i>Sensor</i>
6	<i>Dinding</i>	<i>Semen</i>		<i>Mesin press</i>
7	<i>Siri bongkok</i>	<i>Wae</i>		
8	<i>Siri ngaung</i>	<i>Pasir</i>		
9	<i>Siri leles</i>	<i>Paku</i>		
10	<i>Siri ngando</i>			
11	<i>Lo'ang/molang</i>			
12	<i>Gendang/gong</i>			
13	<i>Pusaka (keris, dll)</i>			
14	<i>Rangga tagi</i>			
15	<i>Likang</i>			
16	<i>Wini</i>			
17	<i>Loce</i>			
18	<i>Tange</i>			

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19	<i>Wuwung</i>
20	<i>Mangka</i>
21	<i>Lewing takung</i>
22	<i>Rangga kaba</i>
23	<i>Para olo</i>
24	<i>Para musi</i>
25	<i>Jendela</i>
26	<i>Kecaka</i>

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Moreover, 56 lexicons related to *mbaru gendang* construction processes are divided into five categories, namely, the activities, the people, the plants, the animals, and the things. Below is the table of those 56 lexicons.

Table 2. Lexicons of the *Mbaru Gendang* Construction Processes

No	Classifications				
	Activities	People	Animals	Plants	Things
1	<i>Tombo pande mbaru</i>	<i>Tu'a teno</i>	<i>Manuk lalong bakok</i>	<i>Kala</i>	<i>Gong</i>
2	<i>Nempung weki</i>	<i>Tu'a panga</i>	<i>Manuk lalong ringkik</i>	<i>Raci</i>	<i>Gendang</i>
3	<i>Bantang cama</i>	<i>Tu'a golo</i>	<i>Manuk lalong cepang</i>		<i>Hang kolang</i>
4	<i>Lonto leok</i>	<i>Pa'ang olo ngaung musi</i>	<i>Kaba</i>		<i>Number</i>
5	<i>Wanta one boa</i>	<i>Wan koe etan tu'a</i>	<i>Ela</i>		<i>Ruha manuk</i>
6	<i>Racang cola</i>	<i>Mori</i>			<i>Ati manuk</i>
7	<i>Paki haju</i>	<i>Ende tu'a</i>			<i>Dara manuk</i>
8	<i>Roko molas poco</i>	<i>Anak rona</i>			<i>Tuak</i>
9	<i>Weri siri bongkok</i>	<i>Anak wina</i>			<i>Robo</i>
10	<i>Congko lokap</i>	<i>Molas poco</i>			<i>Baju bakok</i>
11	<i>Reke</i>	<i>Ata ngaso</i>			<i>Towe songke</i>
12	<i>Barong wae</i>	<i>Ata cucu</i>			<i>Songkong</i>
13	<i>Barong lodok</i>	<i>Darat</i>			<i>Rewung</i>
14	<i>Barong compang</i>	<i>Empo</i>			<i>Lokap</i>
15	<i>Paki Kaba</i>	<i>Ema tu'a</i>			
16	<i>Sae kaba</i>				
17	<i>Congko laca</i>				
18	<i>Sungke</i>				
19	<i>Ela Pantek</i>				
20	<i>Tudak</i>				

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Considering the data in Table 2, lexicons *mbaru gendang* related to activities consist of 20 lexicons and is the category with the highest number of lexicons. Lexicons deal with people in second place with the number of lexicons being 15 lexicons. Next, lexicons of things which consist of 14 lexicons. After that, there are five lexicons of animals. The last is lexicons of plants which only consists of two lexicons.

**a) Form of Lexicons *Mbaru Gendang***

Theoretically, the form of lexicons consists of single word and complex word (Booij, 2007; Miller, 2002; Murphy, 2010; Yule, 2006). A simple word is a word that cannot be further broken down into smaller, more significant pieces. On the other hand, a complex word refers to a word that can be further divided into smaller, more meaningful parts. Based on that theoretical point of view, this study confirms that the lexicons of *mbaru gendang* consist of simple and complex forms.

**Simple Form**

The lexicons *mbaru gendang*, classified as simple forms, are those that cannot be subdivided into smaller meaningful units. Many lexicons of *mbaru gendang* are included in simple forms. For example, lexicons *lobo*, *sapo*, *lutur*, *tange*, *tuak*, *kaba*, etc. Those lexicons cannot be broken down into pieces. That case happens because those lexicons are free morphemes that can stand alone as a word. The simple form of the *mbaru gendang* lexicon is a monomorphemic form where words are formed from one free morpheme that has meaning.

**Complex Form**

There are lexicons *mbaru gendang* that are categorized as complex forms. Complex forms are polymorphemic forms because words are formed by more than one morpheme. This is in line with the study conducted by Boudelaa & Marslen-Wilson (2015) and Kurniawan et al., (2024). Those two studies confirm the existence of complex forms in Arabic (Boudelaa & Marslen-Wilson, 2015) and place toponymy in Western Lembang (Kurniawan et al., 2024). Lexicons *mbaru gendang* that can be determined as complex forms are *lewing takung*, *nempung weki*, *lonto leok*, etc. Those lexicons can be divided into smaller meaningful units. *Lewing takung* can be divided into two meaningful units *lewing* and *takung*. *Nempung weki* consists of two smaller units *nempung* and *weki*. *Lonto leok* contains two meaningful units, namely, *lonto* and *leok*.

**b) Formation of Lexicons *Mbaru Gendang***

Lexicon formation deals with how lexicons are formed. It is a scientific field that examines and characterizes lexicons driven by this process; these are lexemes that are derived from other words with the same root in both form and content (Vaneva & Bojadjiev, 2020). Two of the word generation mechanisms mentioned by Kridalaksana (1990) include zero derivation and composition.

He defines zero derivation as a morphological process that transforms a lexeme into a word without any kind of modification or change; for example, a lexeme *book* becomes a *book* (Kridalaksana, 1990). The basic form of a word in the zero-derivation process does not alter its meaning or form. Thus, this analysis verifies that some lexicons *mbaru gendang*, such as *ngaung*, *lobo*, *sapo*, *lutur*, originate from zero derivation processes. Those lexicons consist of one morpheme which cannot be divided into smaller elements.

On the other hand, composition is a morphological process in which words are formed by combining several morphemes at once. Some lexicons *mbaru gendang* are the result of the composition process. The combination occurs between two morphemes, three morphemes, and four morphemes. Study the examples below!

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The combination of two morphemes	<i>Ulu+wae = ulu wae</i> <i>lonto+leok = lonto leok</i>
The combination of three morphemes	<i>Tombo+pande+mbaru = tombo pande mbaru</i> <i>Roko+molas+poco = roko molas poco</i> <i>Weri+siri+bongkok = weri siri bongkok</i>
The combination of four morphemes	<i>Pa'ang+olo+ngaung+musi = pa'ang olo ngaung musu</i>

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Focusing on the example above, there are lexicons *mbaru gendang* that build up through a combination process. Combining those morphemes at once produces new lexicons with different meanings. For instance, lexicon *lonto leok* “discussion”. The lexicon *lonto leok* is originated from two morphemes, *lonto* “sitting” and *leok* “circular”. When the lexicons *lonto* and *leok* are combined, it produces a new lexicon with a new meaning. Another example is lexicon *pang olo ngaung musu* “each village’s resident”. *Pang olo ngaung musu* consists of four morphemes, each with a different meaning. *Pang* “the front part of a village”, *olo* “in front of”, *ngaung* “under”, and *musi* “behind”. Combining those morphemes results in a new lexicon, *pang olo ngaung musu* which means *each village’s resident*.

### c) Lexicons’ Category

The lexicon is not merely a collection of words in the linguistics field; it is the foundation of any language, enabling communication and expression. These classifications are nouns, verbs, adjectives, adverbs, prepositions, and pronouns. They play a crucial role in constructing meaningful sentences and conveying ideas effectively. Hence, the lexicons *mbaru gendang* are categorized into nouns and verbs.

Nouns are one of the most recognizable components of any language. Defined as words that identify people, places, things, or ideas, nouns form the backbone of many sentences. Nouns found among the lexicons *mbaru gendang* connect to the structure/elements of *mbaru gendang*, people, plants, things, and animals. Some examples of them are *sapo* “kitchen”, *kaba* “buffalo”, *bajubakok* “white t-shirt”, etc.

Verbs are the action words that bring dynamism to language. They express actions, occurrences, or states of being. Verbs in lexicons *mbaru gendang* are defined as words that identify activities done during the process of building the *mbaru gendang*. For instance, *weri* “plugging”, *paki* “slaughtering”, etc.

### d) Meaning of Lexicons *Mbaru Gendang*

The study of language encompasses various complexities, one of which is the concept of lexicons. At its core, a lexicon serves as a collection of words and their meanings within a particular language or field of study. Central to our understanding of lexicons is Yule's theory, which categorizes meanings into several key components: synonyms, antonyms, homonyms, and hyponyms (Yule, 2006).

Synonyms are a form of language where two or more words have the same meaning. Some lexicons *mbaru gendang* are synonymous in meaning. Here are the examples:

Table 3. Synonym in Lexicon *Mbaru Gendang*

Lexicons	Gloss	Meaning
<i>Lo'ang</i> = <i>Molang</i>	Bedroom	<i>Lo'ang/molang</i> "bedroom" is a part of the mbaru gendang which is usually located on the second level and functions as a bedroom for each family living in the mbaru gendang.
<i>Tenda</i> = <i>lutur</i>	The second level of <i>mbaru gendang</i>	<i>Tenda/lutur</i> is the second part or level of the mbaru gendang which functions as a place for humans to carry out daily activities such as sleeping (because at this level there is a <i>lo'ang/molang</i> ), discussing, receiving guests.

Based on the examples above, lexicon *lo'ang* shares the same with lexicon *molang* in a different form. The same case also goes to lexicon *tenda* which refers to the same meaning of lexicon *lutur*. Those synonyms enable people, especially the Manggaraian to replace a word with another word with the same meaning. They find alternative words to express the same opinion.

Words with opposing meanings are called antonyms. It is emphasized by Yule (2006) who said that antonyms are two forms with opposing meanings. In lexicons *mbaru gendang*, some common lexicons are defined as antonyms. They are represented in the following table.

Table 4. Antonyms in Lexicons *Mbaru Gendang*

Lexicons	Gloss	Meaning
<i>Pa'ang</i> X	Front X	<i>Pa'ang</i> "front" is the front part or border of a <i>beo</i> "village".
<i>ngaung</i>	Back	The <i>ngaung</i> "back" is the rear part or boundary of a <i>beo</i> "village".
<i>Anak rona</i> X	Son's family X	<i>Anak rona</i> "son's family". Descendants of sons. Those who will give their daughters to be wives by sons from other families.
<i>Anak wina</i>	Daughter's family	Therefore, some people interpret <i>ana krona</i> as the woman's family. <i>Anak wina</i> "daughter's family". A woman will be taken and made a wife by a man. The daughter, her husband and the children she gave birth to were called <i>anak wina</i> .
<i>Ata ngaso</i> X	Eldest child X	<i>Ata ngaso</i> "eldest child" is the term for the first child in a family, whether a boy or a girl.
<i>Ata cucu</i>	Last born	<i>Ata cucu</i> "youngest child" is the

		term for the last child in a family, whether a boy or a girl.
<i>Para olo</i>	Front door	<i>Para olo</i> “front door” is a door located at the front of the house, used as access to enter and exit the house, especially for guests.
<i>X</i>	<i>X</i>	
<i>Para musu</i>	Back door	<i>Para musu</i> “back door” is a door located at the back of the house which is used as access for the host in and out of the house when carrying out their daily activities.
<i>Kraeng</i>	Majesty	<i>Kraeng</i> “majesty” is a term for those who have a high social status both in terms of work and education.
<i>X</i>	<i>X</i>	
<i>Mendi</i>	Slave	<i>Mendi</i> “slave” is a term for those from the lower classes. They usually do not have flashy jobs and their education level is low. <i>Mendi</i> has the task of serving <i>kraeng</i> .
<i>Ende tu’a</i>	Grand mother	<i>Ende tu’a</i> “grand mother” refers to the female ancestors.
<i>X</i>	<i>X</i>	
<i>Ema tu’a</i>	Grand father	<i>Ema tu’a</i> “kakek” merupakan sebutan bagi leluhur laki-laki

Regarding the examples in Table 4, some of the lexicons *mbaru gendang* have the opposite meaning. The opposite meanings of those lexicons facilitate people to understand the differences of some terms found in Manggaraian culture.

Another lexical meaning that occurs in lexicons *mbaru gendang* is homonym. When two words share the same written form and pronunciation but have different meanings, they are homonyms. In this study, the lexicon that is defined as homonyms is *ngaung*. The first *ngaung* is defined as the under part of *mbaru gendang*. *Mbaru gendang* is constructed in several parts. The under part of the *mbaru gendang* is known as *ngaung*.

The second, *ngaung* refers to the back part of the *beo* “village”. Manggaraian people design their *beo* “village” in a specific way. They have *pa’ang* to refer to the front part of the village, while *ngaung* to deal with the back part of the village. In the *ngaung*, the Manggaraian people usually do gardening to support daily needs such as vegetables.

The last lexical meaning found in lexicon *mbaru gendang* is hyponyms. Hyponyms occur when the meaning of one lexicon is included in the meaning of another (Yule, 2006). In the hyponymous relationship, it is essential to look at the meaning of lexicons in some types of hierarchal connection. Hence, the structure of lexicons encompasses the organization and categorization of words within a language. One influential theory regarding the structure of lexicons is the hierarchical model proposed by Rosch (1978). Through the model, Rosch suggests that words are organized into a hierarchical structure, with more general categories at the top (e.g., “animal”) and more specific subcategories (e.g., “dog”) below. There are lexicons *mbaru gendang* which meaning can be derived through its hierarchal relationship. The example is in the following figure.



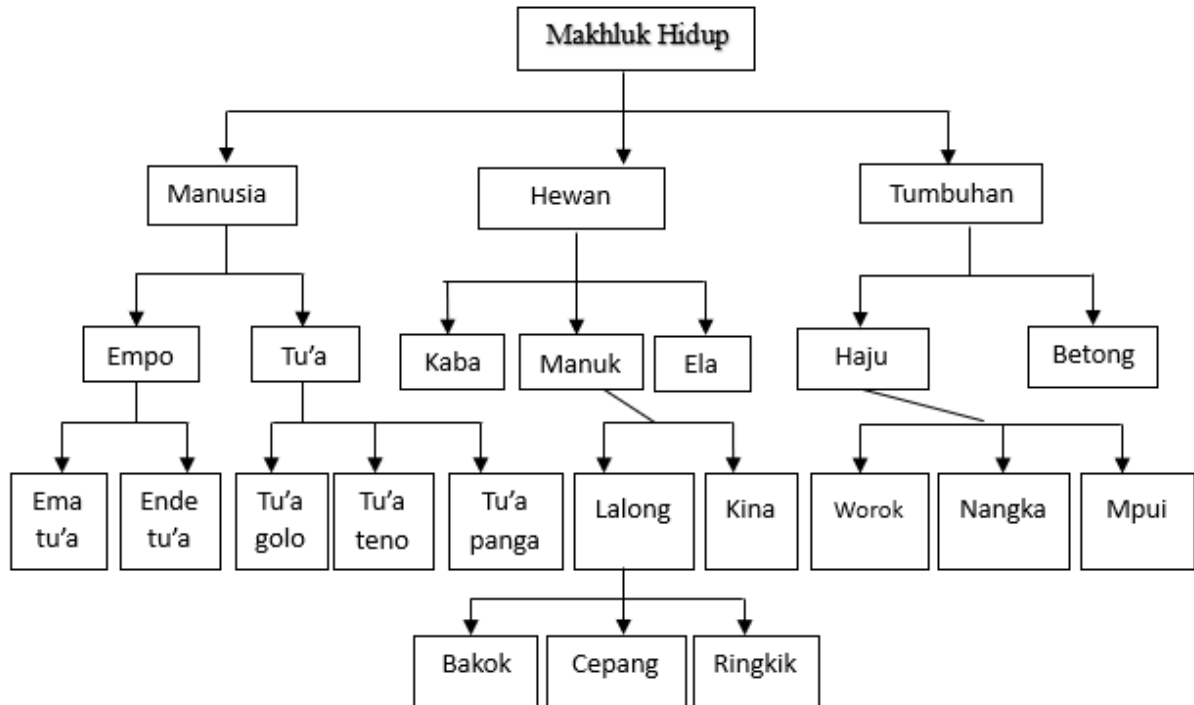


Figure 1. Hyponyms found in Lexicon *mbaru gendang*

Focusing on the figure above, it can be said that *ela* “pig”, *manuk* “chicken”, and *kaba* “buffalo” are the hyponyms of *hewan* “animals”. Another example is, *haju* “tree” and *betong* “bamboo” are the hyponyms of *tumbuhan* “plants. In that example, *manusia* “human being”, *hewan* “animal”, and *tumbuhan* “plant” are called as superordinate. However, when two or more lexicons share the same superordinate is known as co-hyponyms. Therefore, *ela* “pig”, *manuk* “chicken”, and *kaba* “buffalo are co-hyponyms; and *hewan* “animal” is the superordinate.

#### 4. Novelty

Studies on the form, formation, and meaning of lexicons had been considered as an important study to be conducted. It has been approved by the study conducted by Boudelaa & Marslen-Wilson (2015), Kurniawan et al. (2024), and Nur et al.(2023). Those three studies emphasized that the study on the form, formation, and meaning of lexicons can be done in some area such as mental lexicons in Arabic (Boudelaa & Marslen-Wilson, 2015), lexicon in digital media (Nur et al., 2023), and lexicon in toponymy (Kurniawan et al., 2024). This study is considered as an innovative study which brings new insight to the study of lexicons. This study does not only contribute to the field of morphology concept (form, formation processes, and meaning of lexicons) but also provide valuable insight on how the morphological concept can be applied in understanding lexicons related to *mbaru gendang*, the traditional house of Manggarain ethnic group. To add, this study also contributes to the study of Manggaraian language itself. It is then encouraged further researchers to conduct the same study to explore more issues related to form, formation, and meaning of lexicons.

## 5. Conclusion

In conclusion, the form and formation of lexicons are vital components of language structure and communication. The structure of lexicons is organized hierarchically, allowing for efficient storage and retrieval of words. Lexical formation involves the acquisition and expansion of vocabulary through innate predispositions and environmental influences. Lexicons *mbaru gendang* have two form, namely simple and complex forms. Those forms are the result of zero derivation and combination processes. Through the processes, the lexicons *mbaru gendang* can be categorized as nouns and verbs. Furthermore, the meaning of lexicons *mbaru gendang* is included synonyms, antonyms, homonyms and hyponyms. By understanding synonyms, antonyms, homonyms, and hyponyms, we gain insights into the complexities of communication and meaning. Each component not only contributes to the richness of language but also enhances our abilities to express thoughts and ideas more clearly.

## 6. Acknowledgements

The authors would like to express their gratitude to Mr. Agustinus Barut (the *tu'a golo*) for permitting us observe the *mbaru gendang* in Tenda Village.

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