

Language Expression, Sense, and Denotatum Constructed from *go'et* in Manggarai Language

Gabriel Fredi Daar^{1*}
Ni Luh Sutjiati Beratha²

Universitas Katolik Indonesia Santu Paulus Ruteng¹
Universitas Udayana²

*Corresponding Email: freddydaar@gmail.com

Abstract--This study aims to describe the language expressions, sense, and denotatum that exist in the *go'et* of the Manggarai language. Data related to *go'et* of the Manggarai language were obtained through interviews with five Manggarai elders who had sufficient knowledge of the Manggarai language and culture. There are three data of advice *go'et* used as material for analysis. This study provided some insights related to semantic studies. First, the relationship of language expressions, sense and denotatum can be found in certain language that is recently rare studied. As it is identified in the *go'et* of Manggarai language, the relationship can happen in certain context of language use. For instance, *go'et* is only used in cultural activities, and is usually spoken by the elders who have cultural knowledge and good Manggarai language skills. Second, the use of qualitative study provides some understanding of semantic meaning of *go'et*. It has a sense and denotatum that can be interpreted through certain mental actions which is related to social life of the Manggarai community.

Keywords: *go'et*, manggarai language, language expression, sense, denotatum

Abstrak--Penelitian ini bertujuan untuk mendeskripsikan ungkapan bahasa, makna, dan denotatum yang ada pada *go'et* bahasa Manggarai. Data terkait *go'et* bahasa Manggarai diperoleh melalui wawancara dengan lima sesepuh Manggarai yang mempunyai pengetahuan cukup mengenai bahasa dan budaya Manggarai. Ada tiga data nasehat *go'et* yang dijadikan bahan analisis. Penelitian ini memberikan beberapa wawasan terkait studi semantik. Pertama, hubungan ekspresi bahasa, makna, dan denotatum dapat ditemukan dalam bahasa tertentu yang jarang diteliti. Sebagaimana teridentifikasi dalam *go'et* bahasa Manggarai, hubungan tersebut dapat terjadi dalam konteks penggunaan bahasa tertentu. Misalnya, *go'et* hanya digunakan dalam kegiatan kebudayaan, dan biasanya diucapkan oleh para sesepuh yang mempunyai pengetahuan budaya dan kemampuan bahasa Manggarai yang baik. Kedua, penggunaan kajian kualitatif memberikan pemahaman makna semantik *go'et*. *Go'et* mempunyai makna dan denotatum yang dapat dimaknai melalui tindakan mental tertentu yang berkaitan dengan kehidupan sosial masyarakat Manggarai.

Kata Kunci: *go'et*, bahasa manggarai, ekspresi bahasa, makna, denotatum

1. Introduction

The Manggarai community is a cultured society just like people in other communities in Indonesia. As a cultured community, they express these cultural values through language, both functioning as identity and as a means of communicating certain meanings to the interlocutor. In this cultural context, for example, the *wu'at wa'i* event (preparatory event for the departure of a child who will migrate to continue his education), parents convey advice using the Manggarai language. In conveying this advice, parents usually use *go'et*. The use of *go'et* aims to refine the language and messages to be conveyed and also make it easier for recipients of advice to remember the advice or messages conveyed when they are overseas.

Goet is an oral expression that is passed down from generation to generation. *Go'et* is an expression that contains a literal and a figurative meaning, used for various purposes in the social life of the Manggarai people. *Go'et* is considered a subtle language, but it is rich in meaning. *Go'et* are expressions or proverbs in the Manggarai language which are rich in meaning and value that serve as a guide in directing humans to achieve a life that is in accordance with better norms. The expressions provide models, directions, and instructions for Manggarai people in carrying out their lives (Deki, 2011). Further, Sutarni (2016) stated that *go'et* is a proverb or expressions that are the same as *torok*. However, *torok* which contains expressions, by the Manggarai people, is more called prayer or a form of gratitude. The term *go'et* in the Manggarai language is defined as a proverb that has been used from generation to generation since the time of the ancestors up to present. *Go'et* is usually used at gatherings to hold cultural rites (Moses, 2019).

For the authors, *go'et* is a speech in the Manggarai community that serves to communicate certain messages to listeners. *Go'et* is not used in daily communication. *Go'et* is only used in certain situations such as cultural activities, and is usually spoken by the elders who have cultural knowledge and good Manggarai language skills. In its implementation, *go'et* has various values and

meanings such as religious *go'et*, health *go'et*, friendship *go'et*, motivational *go'et*, advice *go'et* and so on.

Some studies related to semantics have been undertaken. Izuongere & K (2020) conducted a Semantic Study with an affective meaning and different Interpretations. They examined an 'Affective meaning' as it relates to Ijo worldview. The data were collected from textbooks, the internet, and competent speakers of various languages. Their study tried to answer the questions on how 'affective meaning' works in languages and how a particular affective meaning has an individual role in African languages. These questions were addressed with various languages, including 'Igala,' 'Igbo' and 'Kswahili,' and 'Ijo. The study revealed that sometimes there is a similarity in the ways of expressing affection or feeling across cultures and/or languages. Akanya (2019) conducted a study on the Meaning and Semantic Roles of Words in Context. The study focused on the semantic role of words in a given context while maintaining an expansionist view as a theoretical framework. The theory is that language represents words that are grouped in the context to share language boundaries and improve communication within living people. The study stated that all vocabularies are meaningful, but their social applications affect our daily communication.

Based on the studies above, it can be seen that the study on semantics is important not only for language itself but also for using it in daily communication as the essence of language functions. The study of semantics needs to be undertaken from various perspectives to reveal more information about its use and function for humans as the user of language. Thus, this study tries to reveal the meaning that exists in *go'et* of the Manggarai language. Since *go'et* contains certain meanings, it is important to study it with a semantic approach related to the construction of language expressions, sense, and denotatum in Manggarai language *go'et*. So far, there has been no research that specifically examines the relation of language expression, sense, and denotatum in

the *go'et* of the Manggarai language. The studies so far have only focused on the other aspect of semantics. This results in a lack of references that can be used by further researchers to deepen the study of *go'et* from different perspectives. With this basis in mind, in this paper, the authors will analyze the Manggarai language *go'et* from the point of view of the relationship of language expression, sense, and denotatum contained in the *go'et*. Researchers chose *go'et* of advice as study material. To limit the material for analysis, the author only takes three examples of advice *go'et* to be analyzed in this paper.

The theory that is used to analyze the construction of the relationship of language expression, sense, and denotatum of *go'et* in this paper is the theory of semantics in particular interpretative and generative semantic, a little-discussed the definition of the language expression, sense, and denotatum.

2. Literature Review

The Theory of Semantics

Semantics, a branch of linguistics, focuses on the study of meaning (Riemer, 2010; Ramadan, 2013). The term has long been associated with the analysis of meaning and has been a core focus in communication research. While meaning and information can be expressed through gestures, images, and signals, language remains the primary medium of human communication (Umagandhi, et al., 2017; Fitriasia and Widayati, 2018; Yunira, et al, 2020).

Fromkin (2001) defines semantics as the study of linguistic meaning in morphemes, words, phrases, and sentences. It includes lexical semantics, which examines word meanings and the relationships between words, and phrasal or sentence semantics, which focuses on the meaning of larger syntactic units. Cole (1981) describes semantics as the traditional or literal determination of meaning. Similarly, Recanati (2004) stated that semantics deals with the literal meaning of words and sentences as determined by linguistic rules. Semantics are also important for communication research. Semantics, as a branch of linguistics, is

mainly concerned with how 'meaning' is conveyed by linguistic systems which are made up of different unit structures like sentences, phrases, words, morphemes, etc. Semantics in the broad sense of the term can be considered to study everything that communicates with language. Dealing with meaning of language in communication, Bloomfield (1933:139) as cited in (Allan, 2014) stated 'The meaning of a linguistic form is the situation in which the speaker utters it and the response which it calls forth in the hearer'.

Interpretive Theory of Semantic

One aspect of this theory is to completely exclude the context of the situation from its theoretical framework. This view is different from other views. Katz (1972) and Fodor (1982) as cited in (Ramadan, 2013) stated that meaning should be limited to knowing the language, not the world. In other words, aspects of meaning that can only be explained through the knowledge of one's own world should be discussed more practically rather than semantically. To illustrate their points they suggested the following sentences:

- (1) Our store sells horse shoes.
- (2) Our store sells alligator shoes.

Based on his own world knowledge (shoes are made for horses but not for crocodile, shoes are made of crocodile skin but not horse skin), such a sentence is 1, There is only one interpretation. Therefore, nonverbal knowledge helps us to understand the meaning. However, this knowledge required to process meaning is physically endless. Therefore, this theory faces difficulties in trying to incorporate this knowledge into its framework (Ramadan, 2013).

Generative Theory of Semantic

This theory is based on the assumption that syntactic and semantic processes are indistinguishable. In other words, they are integrative. Chomsky (1965) pointed out that, "Syntactic elements of grammar must give a deep structure to every sentence that determines its semantic expression." Proponents of this theory

took this view one step further and equated the deep structure of sentences with their semantic expressions.

Katz and Postal (1964) as cited in Aloni and Dekker (2016) suggested that the conversion did not change the meaning of the sentence, and others continued to agree. They argued that all aspects of the meaning of a sentence were represented by phrase markers in the sentence, and that the role of the transformation was to directly change the semantic structure of sentence to its surface structure. In many cases, variants of the two variants of a sentence, such as active voice and passive voice, do not always have exactly the same meaning. They also recognized that the meaning of the sentence depends to some extent on where the quantifiers and negated forms are in the surface structure of the sentence. But they explained all these changes in meaning with so-called global rules. For example, these global rules should indicate early in the surface structure of a statement if the scope of the logical element of the semantic representation of the statement is larger than the other elements (Ramadan, 2013).

Generative semantics focuses on explaining meaning directly rather than emphasizing syntactic structure. In this approach, descriptive grammar starts with a deep structure rooted in semantic and partially pragmatic elements. This deep structure includes a blend of semantic functions, relationships, performance aspects, and preconditions. It undergoes vocabulary insertion and transformations, leading to a surface structure where phonological rules are applied (Bagha, 2011).

In generative semantics, deep structures must align closely with semantic representations, forming a network of language-independent categories based on symbolic logic. Syntactic categories, like nouns and verbs, correspond to logical categories, with arguments matching sentence structures and predicates matching verbs. The deep structure should reflect universal principles of thought consistent with the universal basic hypothesis (Ramadan, 2013).

1.4 The Relationship of Language Expression, Sense and Denotatum

According to Aristotle, language expression combines form and sense, and is used to pick out a denotatum from it. “Just as people's handwriting varies, so do their speech sounds; however, the mental experiences these sounds represent are universal, as are the things those experiences reflect.” (Allan, 2014).

It's seen in the examples of the world spoken of: e.g. the word *cat* combines the sequence of letters c+a+t with the sense “feline animal” and is used to denote a cat. This example shows the relationship between form and denotatum which is mediated through sense. The relationship is represented linearly as the following:

Form ↔ Sense ↔ Denotatum

However, according to Allan (2014) the relationship between form and denotatum is in reality much more complicated than only showing the linearity of relationship of language expressions, sense and denotatum or the ‘semiotic triangle’ suggests.

Allan (2014) stated that the sense of a language expression is an abstract object represented in the term language expression. It describes the characteristics of a prototype denotatum. They are thought to correspond to a concept in the mind of the language user. Sense is an abstract object, and concept is a psychological object (giving the meaning by attempting to match the words with another expression having the same sense). Denotation refers to the use of an expression's sense to identify a phenomenon whose key features in a specific context closely match those of a prototype denotatum for that expression, essentially assigning meaning by referring to something.

According to Allan (2014), the form and sense of a word are entirely separate from its denotatum, and the connection between a word and its denotatum occurs through a mental act, which

lies beyond the scope of linguistic semantics. Allan illustrates this relationship by comparing it to describing the sense of an expression (E) through the characteristic properties shared by the genus of things that E can denote. This involves referencing the properties of a prototypical denotatum. Consequently, when a denotatum (D) is labeled with the expression (E), specific properties are attributed to D based on E's sense.

Based on Allan (2014) explanation, it's clear that the relationship of language expression, sense and denotatum is more than that linear relationship suggested by Aristotle or semiotic triangle suggested by Saussure. It's more complicated that involves mental act to understand the meaning constructed in the sentence uttered.

3. Research Method

This is qualitative research with a phenomenological approach. The use of qualitative research aims to obtain facts and information about meaning constructed from *go'et* in the Manggarai language. This study of language meaning was conducted to *go'et* in Manggarai language. The selection of *go'et* in Manggarai language was based on the consideration of its uniqueness in the application. Furthermore, it's commonly used by certain people, and on certain occasions such as cultural events. The data in this study are primary in the form of advice *go'et*. The data used were oral data (which were then transcribed). Sources of data were obtained from people who have enough knowledge of the Manggarai language and culture. Data were obtained directly from five informants through in-depth interviews. Determination of informants using purposive sampling technique with established criteria. Data collection was carried out by using (1) direct elicitation techniques, (2) recording techniques, and (3) elicitation checks (Creswell & Poth, 2017). The research data were analyzed using the inductive method. The data analysis technique used in this study is qualitative. After all the data is collected, it is processed and then analyzed. This technique aims to create a systematic, factual, and accurate

description of the data and the relationship between the phenomena being studied.

Results

There are many *go'et* with various purposes that are commonly used in the Manggarai community. In this study, the researchers only chose three *go'et* nuanced advice as material for analysis. The selection of the three *go'et* is based on the consideration that the advice *go'et* is aimed at the younger generations who have future orientations and aspirations that need advice from their elders. The analysis of the relation of language form, sense and denotatum of the three *go'et* is the following:

Data Go'et 1:

Néka ngondé holés - Néka mejéng hesé.

In *go'et* one above, there are two words that have different senses and denotatums, namely the words *holes* and *hese*. The word *holes* has two senses, namely 1) moving the body and 2) working. The word *hese* has two senses, namely: 1) standing and 2) working. The existence of two different senses in the words *holes* and *hese* causes a different denotatum to appear in the sentences constructed by the words *holes* and *hese*.

Go'et Néka ngondé holés - néka mejéng hesé has two meanings as follows:

1. Don't be lazy to move your body-don't be lazy to stand up.
2. Don't be lazy to work (don't be lazy to find a solution)

In the data of *go'et* above, it is clear that there are differences between the language expressions used, the sense and the denotatum. To be able to understand its relationship with the denotatum, it requires certain mental actions.

In the Manggarai tradition, the words *holes* and *hese* refer to active and proactive body movements to do something. People who are active and proactive to do something considered to be successful in life. On the other hand, people who

are lazy to move and stand (*ngonde holes or mejeng hese*) are considered unsuccessful in life. The use of *go'et Néka ngondé holés - néka mejéng hesé* can also be used when Manggarai people experience a problem in life. The presence of the elders who give advice using *go'et Néka ngondé holés - néka mejéng hesé* is interpreted as advice to be active and proactive in finding solutions by asking people who are considered to be able to solve problems or share them with others. If the person is (*ngonde holes or mejeng hese*) then it is likely that that person will not get out of the problem.

The linguistic descriptive analysis of the *go'et* "Néka ngondé holés - Néka mejéng hesé" reveals a complex interplay between language form, sense, and denotatum, which reflects the cultural and social values of the Manggarai community. The *go'et* highlights the value of active and proactive behavior as essential for success, reflecting a traditional worldview that links personal effort to societal expectations and achievements.

The words *holés* and *hesé* exhibit polysemy, as each carries dual senses that influence their denotative meanings. Manggarai expressions often blend physical actions with metaphorical meanings, a characteristic typical of many oral traditions (Janobiddin qizi, 2023). Understanding these layers requires cultural and contextual familiarity, as the denotatum is not directly conveyed but inferred through mental associations tied to the Manggarai worldview.

Additionally, the use of *go'et* in conflict resolution or motivational contexts highlights its pragmatic function. When elders employ this expression during challenging times, it conveys an expectation of self-reliance and active engagement in overcoming difficulties. This aligns with studies on language pragmatics that emphasize the role of cultural norms in shaping speech acts (Usmani & Almashham, 2024; Daar, 2023)

Data Go'et 2:

Duat gula we'e mane - Dempul wuku tela toni

In the data of *Go'et 2* above, there are two senses that are generated, including:

1. Work in the morning and come home in the afternoon – Exfoliated nails, cracked back.
2. Work hard to get maximum results

In the data of *go'et* above, it is clear that there are differences between the language expressions used, the sense and the denotatum. With the existence of two different senses, the *go'et* has two denotatums which are explained as follows:

Go'et Duat gula we'e mane has the equivalent meaning with - *Dempul wuku tela toni*. *Duat gula we'e mane* is usually associated with the activities of farmers in Manggarai who start to work in the morning until late in the afternoon. The *go'et* is equated with *go'et Dempul wuku tela toni* which refers to the physical activities of farmers which are usually carried out directly under the sun without any protection. Therefore, the meaning of the *go'et* refers to advice to Manggarai people, especially young married couples who are expected to show high spirit of life by working from morning to evening as a form of responsibility in family life. *Dempul Wuku Tela Toni* refers to the tireless struggle to show responsibility. In a broader sense, *Dempul wuku tela toni* refers to the tireless struggle of parents to realize the ideals of their own family and children, such as the ideals of education.

The *go'et* "Duat gula we'e mane - Dempul wuku tela toni" highlights the relationship between linguistic form, sense, and denotatum, reflecting the deep cultural and pragmatic dimensions of Manggarai expressions. The *go'et* conveys both literal and metaphorical meanings, emphasizing the importance of hard work and perseverance, particularly within the context of family and community responsibilities.

The two senses identified in this *go'et* are interconnected. The first sense describes the physical impact of labor, especially in agricultural contexts. The second sense, serves as a metaphorical extension, reflecting the broader cultural value placed on dedication and responsibility. This study is in line with the study conducted by Sherris (2021), stating that

metaphorical language in indigenous communities often bridges concrete physical experiences with abstract social values. Together, these expressions convey advice for young married couples to adopt a strong work ethic, emphasizing the cultural expectation that responsibility toward family is fulfilled through tireless effort.

The *go'et* also functions as a moral guide, highlighting the tireless struggle of parents to achieve long-term goals for their families, such as ensuring their children's education. This reflects a broader socio-cultural framework where individual effort is linked to collective well-being. The expressions serve as pragmatic tools for transmitting cultural norms and values across generations (Chemmel & Phillipe (2018).

Data Go'et 3:

Neka lage loce data

In the data above, there is a phrase *lage loce data* which has two senses which is generated as follows; 1) passing/overtaking a mat that does not belong to him/her, 2) stepping over or violating applicable norms (cultural, religious or state norms). With these two senses, the *go'et* has two different denotatums, namely 1) Do not step on a mat that is not owned by him/her, 2) Do not step over or violate the norms that apply in society.

The meaning of *go'et* above is associated with the word *loce* (mat) as a means commonly used by the Manggarai people to sleep. Mats are also commonly used as a means to receive guests as well as bedding at cultural events. Therefore, people who step over or step on the mat are considered to have no manners. By referring to the use of the word *loce* in the *go'et*, which is connected to the cultural and social context of life of Manggarai people, the *go'et* has the meaning of advice to the younger generation not to violate the norms that apply in society, cultural, religious and state norms. This advice aims to create a cultured and civilized life.

The *go'et* "Neka lage loce data" embodies a rich interplay between linguistic form, sense, and denotatum, offering profound insights into the

socio-cultural values of the Manggarai community. This *go'et* serves as advice emphasizing the importance of respecting social norms and cultural values, delivered through the metaphorical use of the word *loce* (mat).

Sherris (2021) explains that cultural conceptualizations often imbue ordinary objects with deeper metaphorical meanings tied to social norms. The *go'et* "Neka lage loce data" serves as a moral reminder for younger generations to adhere to established norms and values, whether cultural, religious, or legal. The advice seeks to foster a harmonious and civilized society by urging individuals to respect boundaries and avoid actions that disrupt social order (Sugianto, 2021); Daar, 2023).

By advising against *lage loce data*, the elders not only teach manners but also emphasize the broader principle of respect for boundaries and responsibilities. The phrase is particularly relevant in the context of contemporary societal challenges, where respecting cultural, religious, and legal norms is crucial for social harmony. This aligns with Bobuafor's (2021) assertion that metaphorical expressions derived from daily experiences frequently function as moral guides in traditional communities.

5. Conclusion

Based on the discussion above, it can be concluded that *go'et* is a language expression in the Manggarai community that serves to communicate certain messages to listeners. *Go'et* is only used in certain situations such as cultural activities, and is usually spoken by the elders who have cultural knowledge and good Manggarai language skills. *Go'et* has a sense and denotatum that can be interpreted through certain mental actions. The meaning of *go'et* needs to be related to the key words used in the *go'et* and the context in which these words are used in the social life of the Manggarai community. Thus, it can be said that *go'et* is rich in meaning. It's necessary to obtain the meaning by correlating it to context. In addition, it needs listeners' ability to comprehend its meaning.

References

- Akanya, J. and O. C. G. (2019). Meaning and Semantic Roles of Words in Context. *International Journal of English Language and Linguistics Research*, 7(2), 1–13.
- Aloni, Maria and Paul Dekker. (2016). *Formal Semantics*. London: Cambridge University Press
- Allan, K. (2014). *Linguistic meaning. Linguistic Meaning*. Routledge.
<https://doi.org/10.4324/9781315880297>
- Bagha, K. N. (2011). Generative semantics. *English Language Teaching*, 4(3), 78–79. <https://doi.org/10.1075/hop.m.gen2>
- Bobuafor, M. (2021). Cultural values and the pragmatic significance of proverbial sayings in Tafi and Ewe. *Journal of Pragmatics*. (178), P. 192-207, <https://doi.org/10.1016/j.pragma.2021.03.013>.
- Chomsky, N. (1965). *Aspects of the Theory of Syntax*. USA: MIT Press
- Chemmel, U., & Phillipe, R. (2018). The role of pragmatics in cross-cultural. *Linguistics and Culture Review*, 2(1), 45-59. <https://doi.org/10.37028/lingcure.v2n1.11>
- Cole, P. (1981). *Radical Pragmatics*. New York: Academic Press
- Daar, G. F. (2023). The sociopragmatic study of speech acts in Go'et Ira in the We'e Mbaru cultural rite. *Studies in English Language and Education*, 10(2), 1084-1102
- Daar, G. F., Beratha, N. L. S., Suastra, I. M., & Sukarini, N. W. (2023). The off-record politeness strategy and cultural values of the Belis negotiation speech event: A Sociopragmatic study. *Indonesian Journal of Applied Linguistics*, 12(3), 612-622 <https://doi.org/10.17509/ijal.v12i3.48746>
- Deki, Kanisius Teobaldus. (2011). *Tradisi Lisan Orang Manggarai*. Jakarta: Parrhesia Institute.
- Fitrisia, Dohra and Dwi Widayati. (2018). Changes in Basic Meanings from Proto-Austronesian to Acehnese. *Studies In English Language And Education*, 5(1), 114-125. <https://doi.org/10.24815/siele.v5i1.9431>
- Fromkin, Victoria. (2001). *Linguistics An Introduction to Linguistic Theory*. Oxford: Blackwell Publishers Ltd.
- Izuongere, I., & K, M. R. (2020). Semantic Study with an Affective Meaning and Different Interpretations. *International Research Journal*, VI(Ii), 31–43.
- Moses, Ferdinandus. (2019). Retorika Puisi Sastra Go'et Masyarakat Manggarai: Sebuah Kajian Retorika Dan Puitika Lisan. *Ceudah Jurnal Ilmiah Sastra*, Vol 9 No 1, 56-66
- Norinboeva Durdonakhon Janobiddin qizi. (2023). Polysemy As A Means Of Expression And Different Approaches On This Issue. *Modern Scientific Research International Scientific Journal*, 1(4), 75–80. <https://doi.org/10.5281/zenodo.8170708>
- Recanati, F. (2004). *Literal Meaning*. Cambridge: Cambridge University Press.
- Riemer, Nick. (2010). Cambridge: *Introducing Semantic*. Cambridge University Press
- Ramadan, S. M. (2013). Theories of semantics: merits and limitations. *Arab World English Journal*, 4(3), 308–316.
- Sutam, Inosensius. (2016). *Ca Leleng Do, Do Leleng Ca*. STKIP St. Paulus Ruteng.
- Umagandhi, R., Vinothini, M., & Mca, Mp. (2017). Leech's seven types of meaning in semantics. *International Journal of Multidisciplinary Research and Development Wwww.Allsubjectjournal.Com*, 4(3), 71–72.
- Usmani, S., & Almashham, A. (2024). Cross-Cultural Pragmatics: Analysing Speechacts In Different Cultures. *International Journal of Language and Literary Studies*, 6(1), 186–198. <https://doi.org/10.36892/ijlls.v6i1.1586>
- Yunira, S., Fradina, S., Sumbayak, M., Putri, N. S., & Derin, T. (2020). Re-Visits

- the Grand Theory of Geoffrey Leech:
Seven Types of Meaning. *REiLA : Journal of
Research and Innovation in Language,
1(3)*, 105–110.
<https://doi.org/10.31849/reila.v1i3.3768>
- Sherris, A. (2021) .Re-thinking everyday
metaphors through Indigenous Ghanaian
languages: Shifting the center to the
margins. *Sociolinguistic Studies (SOLS)*,
15(1), 7 – 15
- Sugianto, R. (2021). Pragmatic Comparison on
Javanese and Western Politeness in Cross-
Cultural Communication. *PANDAWA*, 3(1),
34-45. Retrieved from
<https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/977>