

# Nasalisation [N-] In Indonesian: Generative Morphology Perspective

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**Abstract.** This study describes the formation of Indonesian words based on generative morphology theory. Data sourced from oral and written data. The data collection method used is the documentation and observation methods, while the data analysis method uses the distributional and matching methods. The results of data analysis are presented using informal methods. The results of this study indicate that the affixes that form verbs consist of {meN-}, {-an}, {ber-}, {ter-}, {meN-kan}, and {meN-i}. The meaning of these affixes is 'activities concerned with'; 'process'; 'each other'; 'to be in a state'; 'own'; 'can be in'; 'already in'; 'causative'; 'resultative'; 'intensive'; and 'continuative'. The noun-forming affixes consist of {se-}, {-in}, {-at}, {pen-an}, {ke-an}, and {per-an} affixes. The meaning conveyed by these affixes is 'equal'; 'The same'; 'in a state of'; 'plural (feminine) actors'; 'plural (masculine) actors'; 'method'; and 'hal'. Adjective-forming affixes consist of affixes {-i}, {-iah}, {-ah}, and {wi-}. The meaning generated by these affixes is 'related to'; 'frequency'; 'tool'; and the 'perpetrator'. In terms of morphological typology, in general, Indonesian word formation is a mixed-type language because at the level of affixation and reduplication, Indonesian words are of the agglutination type and at the level of compounding, it behaves as an incorporation type language and tends to collect several lexical morphemes and combine them be a single word. The process of forming Indonesian words in terms of generative morphology consists of components: 1) a list of morphemes that contains free basic morphemes, bound basic morphemes, affixes, reduplications and compound words; 2) rules for forming words that process all the contents of the morpheme list, to produce acceptable and unacceptable forms; 3) filters in charge of attaching phonological idiosyncrasy,

**Keywords:** word formation; generative morphology; Indonesian.

## INTRODUCTION

As it is known that Indonesian (henceforth BI) is the national language, and nationally and politically, BI is recognised as the state language. Nevertheless, the existence of regional languages in each province of this archipelago [1, 2] is the wealth of the Indonesian nation, which also characterises the locality of each region. Meanwhile, it is an unavoidable phenomenon that in the process of communication by BI speakers of different ethnic, ethnic, racial and cultural backgrounds, they generally show different variations. These variants are visible in the vocabulary at the level of essential forms and derived words. For example, the derived form (henceforth: BT) /works on/, which is formed based on word formation conventions (subsequently: KPK): BD /work/ + {do-} + /work/ + {-kan} so that it produces BT /does/. However, in the phenomenal reality, BI speakers choose BT /work/ with KPK /work/ + {ng-} + {-in}.

In line with the linguistic data excerpt above, BT /report/is formed based on the KPK: BD /report/ + {meng-} + {-kan} to produce BT /report/. However, in phenomenal reality, BI speakers, especially teenagers, choose the word /report/ with KPK /report/ + {nge-} + {-in}. In the study of lexicography (dictionary) word formations such as /refuse to bother/, /ngeselin/, /ngancurin/, /ngerjain/, /ngeduin/, /ngebobangin/, /nglobangin/, /ngeprinin/, /ngabarin/, /ngedepanin/, /ngelakuin/, /ngilangin/, /nurusin/, /ngiklanin/, /ngembangin/, and their uniforms are never found in the dictionary. Still, the question words are used in everyday speech.

## METHOD

This research is qualitative descriptive research that refers to a phenomenological perspective. This is because this research sees its object in the context of natural, logical thinking, not partial

and artificial, which is far from its natural context [3]. The data used in this study were taken in realistic situations. That is, all conversations take place in real cases [6].

The observed phenomena are treated as they are. That is, there is no determination of the norms for this phenomenon (prescriptive) as to whether or not an utterance is grammatical. Thus, this study only describes the phenomenon of BI language. Therefore, this research is descriptive [11].

The article seeks to describe, analyse, and explain the phenomena of the BI morphology system. Problems or linguistic phenomena that are described and illustrated in this study of morphological systems involve the following components:

1. BI morphophonological principles include changes, additions, and deleting phonemes due to events where one morpheme meets another.
2. The functions of BI affix morphemes in the morphological construction of derivation and inflexion and the meaning of these affix morphemes in derivation and inflexion.
3. BI morphological typology at each level of word formation.
4. BI word formation process
5. Potential forms (potential words) in BI.

The theoretical framework applied is based on the theory of generative morphology. It is combined with generative phonology attached to this research to facilitate and refine the discussion so that a comprehensive analysis occurs in its application. The phonological aspect of this study describes BI segments, both vocal and consonant segments, with all the distinguishing characteristics possessed by these segments. Through the differentiating features, it can be seen the similarities and differences in the existing elements. The theories related to phonology are those of [7, 12].

## RESULTS AND DISCUSSION

The following findings are obtained based on analysing the formation of BI words using generative morphological theory. Derivational and inflectional affixes attached to BI words can function as verb-forming, noun-forming, and adjective-forming affixes.

### Verb Forming Affixes in BI

The affixes {meN-}, {-an}, {ber-}, {ter-}, {meN-(kan)}, and {meN-(i)} are included in derivational affixes if the affixes are attached to basic morphemes that are in the category nouns. Therefore these affixes function as derivatives. Furthermore, affixes {meN-}, {ter-}, {ber-} and {-an} are also included in inflectional affixes if these affixes can be attached to basic morphemes that have class words verbs and nouns.

For example, [[meN- + [hijab]N [məŋhijab]v 'mending' (derivative) [[maulud] N+ [-an] [mauludan]v 'celebrating maulud' (derivative) [[tahlil] N + [-an] [tahlilan] v'bertahlil' (derivational) [[ber-+ [azam] N [bərazam]V 'means' (derivative) [[ber- + [muwajahah] V [bərmuwajahah]V 'meet face to face (inflexion) [[ter- + [kimah]N [tərkimah]V 'presumed' (derivative) [[ter- + [inscribed] V [tərmaktub]V 'written' (inflected) [[meN-ed + [daif]Adj [mədifkan] V 'weaken' (derivative) [[meN-i + [impeachment]V [məimpeach]V 'dismiss from work' (inflexion) [[meN-i + [womb]N [mərahimi]V 'take pity' (derivative).

The meaning generated by the prefix {meN-} as a verb forming states' to do a job like that in the base form, for example, /menzahid/ [mənzahid] 'to do a job like that in the base form', a combination of the suffixes {-an} with its basic morphemes expressing the meaning of 'activities related to' and 'process', for example /tafakur/ [tafakur] 'activities related to contemplation' and /khitanan/ [xitanan] 'circumcision process'. The prefix {ber-} attached to the base morpheme expresses the meanings of 'to each other', 'to be in a state', and 'to have', for example, /bermumukaah/ [bərmuwajahah] 'meet face to face', /bermadah/ [bərmadah] 'to be in a state of to praise' and /berhad/ [bərhad] 'to have a limit'.

Combining the prefix {ter-} with its base morpheme creates the meaning 'can be di' and 'already di'. For example, /terkimah/ [tərkimah] 'can be assessed', /termaktub/ [tərmaktub] 'already written'. The meaning generated by the affix {meN-(kan)} with its base morpheme expresses the sense of 'causative', 'resultative (producing)', and 'intensive (really)', for example /menasdikan/ [mənasdikan] 'makes legal', /menaswirkan/ [mənaswirkan] 'produces images' and /menadbirkan/ [mənadbirkan] 'takes care of or manages seriously', while the affix {meN-(i)} with its base morpheme expresses the

meaning 'continuative', for example, /menjahili/ [mənjahili] 'constantly fooling around'.

### Noun Forming Affixes in BI

In BI it consists of affixes {se-}, {-in}, {-at}, {pen-an}, {ke-an} and {per-an}. Noun-forming affixes such as {se-}, {-in}, {-at}, {pen-an}, {ke-an} are included in derivational affixes if these affixes are attached to basic morphemes that have class of adjectives and verbs, and affixes {se-}, {-in}, {-at}, {pen-an} and {per-an} are also included in inflectional affixes if they are attached to basic morphemes that are classed as nouns.

[se- + [kufu]N] → [sekufu]N 'equal' (inflection)

[[believers]N+in] → [believers]N 'believers' (inflection)

[[fluent]adj + -at] → [wisdom]N 'deal eloquently' (derivational)

[[pen-an] + [tahir]Adj] → [cleansing]N 'cleanup' (derivative)

[[to-an] + [jumud]Adj] → [stagnation]N 'freeze' (derivational)

[[per-an] + [healer]N] → [healing]N 'regarding the healer' (inflection)

[[safar]N + -i] → [safari]N 'journey' (inflection)

The meaning generated by the prefix {se-} as a noun formation expresses the sense of 'same' and 'intensive (really)'; for example, /sekufu/ [səkufu] 'equal' and /seizin/ [səizin] 'really permission'. The combination of the suffix {-at} with its base morpheme expresses the meaning of 'plural actors (feminine)' and 'in a state', for example, /mukminat/ [mukminat] 'believing woman', /fasih/ [fasih] 'in a state of fluency'. The meaning generated by the suffix {-in} with its base morpheme expresses the sense of 'masculine actor', for example, /muhajirin/ [muhajirin] 'masculine actor'.

The grammatical meaning of {pen-an} with its base morpheme expresses 'means or process', for example, /impeachment/ [pəimpeachment] 'the process of impeachment'. The meaning of {ke-an} with its basic morpheme expresses the sense of 'degree' and 'thing', for example, /jumudan/ [kəjumudan] 'degree of stagnation', /transience/ [kəfanaan] 'corrupt thing' and the affix {per-an} with morphemes basically/ has the grammatical meaning of 'thing', for example, /pertabiban/ [pərtabiban] 'healing thing'.

### BI Adjective Forming Affixes

It consists of affixes {-i}, {-iah}, {-ah}, and {-wi}. Adjective-forming affixes such as {-i}, {-iah}, {-ah} and {-wi} are included in derivational affixes if they are attached to basic morphemes that are

classed as nouns and adjectives, and affixes {-i} and {-ah} can also function inflectionally if the affix is attached to a basic morpheme that has the class of a noun.

[[ma:lik]N + -i] → [ma:liki]N 'to do with' (inflection)

[[tauhid]N + [-iah] → [tauhidiah]Adj 'pertaining to the oneness of Allah' (derivational)

[[syahri]N + [ah] → [šahriyah] Adj 'monthly' (derivative)

[[world]N + [-i] → [worldly] Adj 'relating to' (derivative)

[[reciter]N + [-ah] → [qariah]N 'doer (feminine) (inflection)

The meaning generated by the combination of the suffixes {-i}, {-iah} and {-wi} with their basic morphemes expresses the grammatical sense of 'related to', for example, /dini/ [dini] 'related to religion', /tauhidiah/ [tauhidiah] 'related to monotheism', /worldly/ [worldly] 'related to the world'. While the combination of affixes {-ah} with their basic morphemes conveys the meaning of 'frequency', 'related to', 'tools' and 'actors', for example /syahriah/ [šahriyah] 'monthly (frequency)', /syamsiah/ [šamsiyah] 'relating to the sun', /dalalah/ [dalalah] 'tool' and /qariah/ [qariah] 'doer (feminine)'.

The results of the discussion of BI morphophonemic (morphophonology) carried out using the theory of generative morphology can be grouped into:

1. The assimilation rule {meN-} assimilates the obstruent sound that follows it, and some of the obstruent sounds will be eliminated after assimilation occurs.

For example, SA: \* [ # [MəN] pref + [gibah] Np # ] V. Assimilation / N / : [ # [Məŋ] pref + [gibah] Np # ] V Birth structure = giving.

2. The semi-vowel /y/ is added with the presence of the vowel /i/ in the position before the company of the semi-vowel. The part of the semi-vowel /y/ is between the vowel /i/ and the suffix {-ah}.

For example, /zaki+ -ah/ [zakiah] 'holy'/rohani -ah/ [rohaniyah] 'pertaining to the spiritual'.

3. The addition of the semi-vowel /y/ also occurs when the primary noun ends in a consonant /b/, /d/ and /l/ before the existence of the semi-vowel which is combined with the suffix {-iah}.

For example, /rajab + -iah/ [rajabiyah] 'about the month of Rajab.' /tauhid + -iah/ [tauhidiah] 'with regard to monotheism'.

4. Adding the vowel /ə/ between the prefix {meN-} and a basic morpheme consisting of one

syllable that begins with the consonant /s/.

For example, /meN-(-kan) + valid/ [mængəsa-rah] 'to make it legal.'

5. Omission of obstruent consonants /p, t, and s/ after nasal assimilation occurs with the initial phoneme of the base morpheme.

For example, /meN- + taklik/ [mənakli?] 'peruse'; /meN- + think/ [məthink] 'think'; /meN- + watch/ [məñima?] 'listen'.

6. Omission of the consonant /r/ found at the beginning of the base morpheme when combined with the prefix {ber-}.

For example, /ber- + rakaat/ [bərakaat] 'has a rakaat'; /ber- + raw [bərawi] 'has history'.

The formation of BI words in terms of morphological typology is generally included in mixed-type languages because, at the level of affixation, BI is included in agglutination-type languages. This can be identified through a) word boundaries or clear morphemes, b) a word consists of more than one morpheme, and c) morphemes that can form BI words consisting of several variations.

For example: [meN- + [disappears] adj + [disappears] 'disappears'; [pəN- + [tadbir]N [pənadbir]N 'manager or caretaker'.

The formation of words through BI reduplication is also of the agglutination type. It is said so because the free combination of elements marks the structure of terms and their grammatical relations, and each morpheme tends to be realised by a separate morpheme. The form of BI reduplication can be divided into three parts, namely:

1) full reduplication, for example /zuriah/ [zuriah]N + [zuriah-zuriah]N 'offspring, posterity, seed, seed';

2) partial reduplication, for example: [ [ber-+ [votive]N + [ [ber-+ [votives]V /vowed- vow/ 'promise to do something if the purpose is achieved;

3) reduplication of affixes, which repeats all basic forms accompanied by affixes, for example, [[ber-+ [nafsi][nafsi]+ /lustful/'alone alone'.

The word formation at the level of compounding tends to behave as an incorporation-type language with a tendency to combine several lexical morphemes into single words.

The process of forming BI words in terms of the generative morphology paradigm consists of four components, namely:

1) a list of morphemes (DM) which contain free basic morphemes, for example, /sakar/N 'sugar'; /futur/V 'breakfast' and /tamam/ Adj 'perfect'; bound base morphemes, e.g., /silah/ 'relationship', /majnu/ 'crazy'; affixes for example, {MeN-}, {ber-}, {ter-}, {-wi}, reduplication, for instance, /good-bye/ 'ask to god' and compound words for example, /ilmu tib/ 'medicine, science regarding medicine or health';

2) word formation rules (KPK) which process all content of DM to produce acceptable forms, for example, /student/v 'contemplating' and /jumped/ 'boastful', and unacceptable, for example, \*/ramadanan/ 'carrying out activities in the month of Ramadan', \*/tahmidan/ 'bertahmid' and \*/tasbihan/ 'tasbih'.

The results of the KPK will be entered into the dictionary, but in the process, some will experience idiosyncratic phonological peculiarity, for example, /mensyakan/ 'doing evil to'. According to the Indonesian KPK, every {MeN-} attached to a base morpheme consisting of one syllable, the {MeN-} morpheme will change to [məŋə-], but in this example, this change does not occur. Examples of lexical ideosyncrasy are /devil/ 'become orphans', /meraswah/ 'bribe, pay bribes' and /taharakan/ 'purify'. These examples are formed by analogy to the formation of the word {MeN-} combined with the base form. An example of semantic idiosyncrasy is the word /haul/, which denotes 'power; strength'. The word haul in Islamic circles means 'one year enough time for the ownership of assets in the sentence: Haul is a condition for issuing zakat gold. Furthermore, after being influenced by specific cultures, the word haul experiences semantic idiosyncrasy and means 'commemoration of the anniversary of the death of a figure which is held once a year and is usually accompanied by a feast and sending prayers to the spirits.

3) Unacceptable KPK results are being filtered for deviating from the KPK, for example, the word \*/bertaaruf/ 'conducting tararuf activities'. This word should be in the form /bertaaruf/, because the meaning of {ber-} in this example already shows the importance of 'doing an activity'.

4) The dictionary contains, among other things:

a) free primary forms which can pass through the process at the Corruption Eradication Com-

mittee, for example, /tawajuh/ 'is turning towards and making up his mind to Allah', /daif/ 'weak';

b) derivative forms of results KPK, for example, /assigns/ 'abolishes' and /menadbirkan/ 'manages, regulates';

c) derived forms which are affected by idiosyncrasy are accompanied by certain features before being stored in the dictionary such as words that receive phonological idiosyncrasy /simplify/ 'keep secret', words that receive idiosyncratic lexical /merukhsah/ 'giving relief', and words that receive semantic idiosyncrasy /go away/. This word denotatively means 'walking around (visiting)', but in other environments (cultures), this word experiences semantic idiosyncrasy and means 'walking, visiting from house to house to listen to recitations';

d) the re-form, which is the result of the KPK, for example, /nafsi-nafsi/ 'alone' and (e) compound words resulting from the KPK, for example, /remembrance of the heart/ 'remembrance in the heart and /istigasah kubra/ 'istigasah followed by a large number of people'.

The following research finding relates to the potential forms contained in BI. The results intended in this study are as follows: The formation of the word BI in this study was carried out by modifying the theories of [4, 8, 9, 10], which were adapted to the characteristics of the data found. The author [4] states that the basis for word formation is words. Such an opinion cannot be applied in Indonesian to Arabic. The reason is that apart from finding the singular form as the primary word material, the BI data also finds bound morphemes or affixes (prefixes, infixes, suffixes and confixes) and attached documents that cannot yet be called independent words such as /majnu/ 'crazy', /tausiah/ 'message', /murakab/ 'arranged', /silah/ 'relationship', /nasuha/ 'clean', and /kubra/ 'big'. Therefore, Aronoff's concept of word formation cannot be fully referenced in this study due to the different characters of the data.

The author [10] regards morpheme as a basic unit of word formation (morpheme-based approach) that cannot be applied to form BI words. This is caused by Halle dividing morphemes differently than usual and tending to say that the vacant form consists of two morphemes, namely *va-* and *cant* and transformational consists of five morphemes, namely *trans-form-at-ion* and *-al*

while in the BI data /ijab/ 'respond' cannot be separated into two morphemes /i-/ and morphemes /jab/ and /kabal/ 'to receive' cannot be divided into morphemes /ka/ and morpheme /bul/. In addition, Aronoff's opinion about morphemes cannot be applied in BI because, according to Aronoff, morphemes cannot have any meaning at all. In fact, in BI, not all morphemes are meaningless. The BI-free morpheme has meaning because it already has a syntactic category. For example, /tahniah/ 'congratulates', /tajribah/ 'makes an experiment' and /anani/ 'selfish'.

One of the formation of BI words can be done through analogy and language creativity. During the formation of these words, some words experience phonological idiosyncrasy, morphological idiosyncrasy and semantic idiosyncrasy, namely a word-formation that does not yet exist in today's linguistic reality but may exist and be used by speakers of a language because it meets the requirements of the KPK. The formed words are called potential forms. The problem is that authors [4, 8, 10] did not go into detail about this possible formation. The author [8] only said that until otherwise proven, we can only describe, but not explain, this phenomenon in language.

The existence of these potential words is not the fault of speakers of the language, nor does it mean that they disobey the rules for forming Indonesian words, but solely depend on the laws of the speech itself. Language has natural characteristics that develop according to the dimension of time. For example, according to [13], there is the word *death* in Indonesian. Perhaps what is in BI speakers is that the word is strange, awkward, and this is the first time they hear it. The reason is that BI speakers often hear the word *murder*, not *death*. The quote follows: "Then, he takes action to kill or annihilate himself, and then the case ends."

This sentence shows that even though it was initially said that a particular potential form did not exist in reality because another formation had replaced it, the possible state that was considered strange appeared through speech or in writing. Another example was found (in *Republika Daily*, Friday, March 26, 2010, p. 1): the word *rataarahkan* 'purify' in the sentence: ...*zakat* can be self-directed and treasured. Previously, Indonesian speakers did not use the word *rataarahkan* because there are other ways to express the word. This is the word to clean, even

though the word to clean has a different meaning from the word to tend. Besides having the meaning of 'clean', the word to clean also has spiritual values and worship. Now the word tantarah appears and is used by Indonesian speakers, thus, this word is also considered a potential word. Phenomena like this deserve linguists' attention, which can be codified to add to the Indonesian vocabulary.

Potential forms experience phonological oddity, such as the word /mensyaki/ 'to confirm to', which comes from the comment/shak/. Some words share lexical idiosyncrasy. For example, ?/mentabayunkan/ 'make confirmation', ?/mentausiahkan / 'gives a message', ?/denotes/ 'concludes', ?/reflects/ 'introspects', ?/devils/ 'becomes an orphan'; ?/hijab/ 'wall'; ?/disappeared/ 'disappeared'; ?/remembrance/ 'remembrance'; ?/wedding/ 'wedding event'; ?/walimahan/'a banquet at a wedding'; ?/haul/ 'the anniversary of someone's death which is celebrated once a year'; /akikah/ 'accomplishment'; ?/fluos/ 'have money'; ?/berkadi/ 'using caddy'; ?/healer/ 'use healer'; ?/bersyekh/ 'calling the sheikh', and ?/religious teacher/ 'studying'.

In addition, some words experience semantic peculiarity. For example, the phrase ashura '1 Muharam; a celebration of the 10th of Muharram' in the sentence: The celebration of 1st Muharram takes place, has a denotative meaning. The word ashura in the (Javanese) cultural environment changes to syuran and experiences semantic idiosyncrasy to become a celebration held every month of Muharam (syuro) related to the Javanese New Year and usually at the time of this event; a feast is held, prayers of the spirits, and wayang kulit performances. Culturally the aim is to ask for safety from the Almighty regarding the protection of the village.

In addition to the examples above, the word anbia is also found, which denotatively means 'prophet; the prophets' in construction: the story of anbia needs to be told to the younger generation. This word in another environment (Central Java) changes to anbio. It has another meaning: a ceremony by reading anbio books (poems sung in Javanese). It is usually done when tirakatan (literacy or staying up late) to honour the family who just gave birth. Thus the word anbia also includes words that experience semantic idiosyncrasy.

The word akikahan (kekah) also includes words that experience semantic idiosyncrasy. Denotatively this word means 'slaughter of livestock (such as goats and cows) as an expression of gratitude for the parents for the birth of their child, usually carried out on the seventh day; the tradition of slaughtering livestock during a baby's hair-cutting ceremony when it is seven days old as an expression of gratitude in the sentence: Akikah for a boy is two goats. This word experiences semantic idiosyncrasy in certain cultures (Javanese), which means 'slaughtering livestock to commemorate a child who has died and culturally the slaughtered livestock will become his vehicle in the afterlife'.

Furthermore, jaulah denotatively means 'going around (visiting)'. For example, in the sentence: I will go to Mr. RT's house tonight. The word jaulah in this sentence experiences semantic idiosyncratic meaning and means 'walking, visiting from house to house to listen to recitation'.

The word dhikr denotatively means 'remember, praise and pray to Allah' in the sentence: He makes dhikr to Allah. Now the word remembrance has experienced semantic idiosyncrasy so that the word can also mean 'mindfulness', a form of remembering adherents of belief in God Almighty. Therefore remembrance is no longer limited in meaning in the context of the use of the word for Muslims but also a form of remembrance for followers of the sect's trust.

The word that experiences further semantic idiosyncrasy is the word alms which denotatively means 'giving something to the poor or those who are entitled to receive it, outside the obligation of zakat and zakat fitrah by the ability of the giver; charity; congratulations; feast'. The word alms in another environment (culture) also means 'food (flowers and so on) served to spirits (guest spirits and so on)'. Before the receiving community knows Islamic teachings, belief in spirits or guardian spirits already exists. In this case, there has been an acculturation of animist culture with Islamic teachings. The word alms can be classified as words that experience semantic idiosyncrasy.

The word haul also has semantic idiosyncratic meaning. Denotatively this word means 'power; strength'. The word haul in Islamic circles means 'one year enough time for the ownership of assets in the sentence: Haul is a condition for issuing zakat gold. Furthermore, after being influenced by specific cultures, the word haul experi-

ences semantic idiosyncrasy and means 'commemoration of the anniversary of the death of a figure which is held once a year and is usually accompanied by a feast and sending prayers to the spirits.

The parameter that can be used to determine whether or not a word is a potential formation is by looking at the nature of the language itself. Namely, language is dynamic and systematic. To the term material, language also develops according to its function as a means of communication, and human language is a system limited by rules.

Furthermore, related to the development of the Indonesian language can be done through vocabulary enrichment. This effort can be achieved by registering new or competing forms in Indonesian. The potential form in BI can be found through the reduction of certain words and the replacement of affixes attached to certain basic morphemes, which are also replaced by affixes that are different from the previous affixes and through analogies. As in the examples below:

1. The son can become a hijab inherited from his brother.

'His son became the guardian of his brother's inheritance'. The following construction can replace this construction.

1.1. Her son veiled the inheritance from his brother.

2. He will marry off his son next week.

'He will carry out his son's wedding next week'. The following construction can replace this construction.

2.1. His son's wedding will be held next week.

3. They recite every night in the month of Ramadan.

'They read the Koran together every night in Ramadan'. The following construction can replace this construction.

3.1. They recite every night in the month of Ramadan.

The potential form which was initially blocked in the filter component appears in the linguistic phenomena of the Indonesian language because it follows the pattern of word formation with certain affixes attached, especially from the grammatical meaning of the affix after deriving the word formation. Although many potential words

exist in one language, some may become actual words.

Some examples of potential forms that have become actual words and are now appearing in Indonesian linguistic phenomena include:

/bertaawuz/, /walk away/, /berustad/, /bertabib/, /beradabur/, /beristigasah//, /berkadi/, /bersyekh/, /bertaawun/, /berfulus/, /berwaad/, /praise/, / dotted/, /akikah/, /remembrance/, /syawalan/, /tadarusan/, /khataman/, /conference /, /kurbanan/, /taarufan/, /rajaban/, /walimahan/, /marhabanan/, /rihlahan/, /mentaharahakan/, /meyatim/, /menjure/, /memhijab/, /meraib/, /memfaraid/, /menjaizkan/, /groomed/, /melakabkan/, /membadalhajikan/, /kafahan/, /pemaafhuman/, /kelajnanan/, /pemaafhuman/, /falakiah/, /ananiah/, /zuhudiah/, /ahliah/, /akmaliah /, /syakhsiah/, /zuriat-zuriat/, /gibah-gibah/, /firkah-firkah/, /sanah miladiah/, /khalifatu ardi/, /duyuf rahman/, and /walimatu safar/.

The words above have been used to communicate by Indonesian speakers but have not been lexicographer by lexicographers in the Indonesian language dictionary. However, according to generative morphology theory, whatever sound is used by humans as language users is the reality of language. So any sound that humans use as language users is language.

Some examples of other potential forms are the words / tartilan /, / tausiah /, / iktikafan /, /tarawihan/, / haulan/, / muhasabah/, / beribrabrah/, /mentabayunkan/, /memfarak/, /mengafdol/, /menatijahkan/, /memumtazkan/, /menzarah/, /actualize/, /maswah/, /memmasuliakan/, /jump/, /yaumiah/, /usbuiyah/, /sakafiah/, /kehasadan/, /kekibiran/, ketamaman/, /kurata akyun/, /daru munasabat/, /alam arham/, /amal qalbi/, /siratul hayat/ and /asyharul hurum/ are still potential forms that Indonesian speakers will one day use due to the nature of the developing language. These potential forms occur due to, among other things, the productivity and creativity associated with speakers' competence. They are often carried out unconsciously and unintentionally in forming new words.

Furthermore, the author's [10] statements regarding native speakers of a language having the intuitive ability to recognise words in their language and how that language is formed have in-

deed been realised. The author also agrees with this opinion. In addition, according to the author, some of these words sound more polite and native speakers of a language also need to have the intuitive ability to sort out a formation through the support of intuitive analysis and how native speakers of a language can recognise a form that feels 'strange'. Or 'awkward' or even the state in question is heard for the first time in the ears of the recipient of the message. In other words, it can be said that predetermined rules should be able to explain how language works.

As for the opinions of experts such as [4, 8, 10] relating to the existence of oddities and oddities in word formation, five things must be considered in the word formation process, namely a) phonological limitations, b) limitations semantics; c) pragmatic limitations; d) morphological limitations; and e) synonym constraints. Furthermore, making specific language rules cannot ignore the vocabulary absorption factor and synonym constraints. The author believes oddities and oddities in the formation of words related to phonology, lexical, and semantics, as said by [4, 8, 10], are not an anomaly or oddity.

Especially for words in the form of potential absorption words, speakers of a language are usually known through traditional methods and education, namely by making observations of certain affixes, because speakers of the language do not obtain historical information etymologically in dictionaries during the language acquisition process normal. Furthermore, this research can be considered as a reinforcement of the assumptions of Transformational Generative Grammar, which assumes that 1) TGT is a theory of competence, 2) language has creative and innovative properties, and 3) language is a mirror of thought.

## CONCLUSION

Based on the discussion on the formation of the word BI, several conclusions can be formulated as follows:

1. The affixes found attached to BI words in derivational and inflectional constructions function as verb formers, noun formers and adjective formers.

1.1. Verb-forming affixes such as {meN-}, {-an}, {ber-}, {ter-}, {meN-kan}, and {meN-i}. The meaning generated by the affix {meN-} is 'doing an ac-

tion like that in the basic form'. The meaning generated by combining the affix {-an} with its base morpheme expresses the meaning of 'the activity concerned with' and 'process'. The grammatical meaning generated by the affix {ber-} expresses the meaning of 'to each other', 'to be in a state', and 'to have'. The affix {ter-} with its base morpheme expresses the meaning 'can be' and 'already'. The meaning generated by the affix {meN-kan} expresses the meaning of 'causative' and 'resultative or producing' as well as 'intensive or earnest'. The affix {meN-i} expresses the meaning of 'continuative'.

1.2. The noun-forming affixes in BI consist of affixes {se-}, {-in}, {-at}, {pen-an}, {ke-an}, and {per-an}. The meaning generated by the affix {se-} expresses the meaning of 'equal', 'same', and 'under the circumstances'. The affix {-at} expresses the meaning of 'plural actors (feminine)' and 'in the circumstances'. The meaning caused by the affix {-in} states 'doer (masculine)'. The grammatical meaning of {pen-an} expresses 'way' and 'process'. As for the meaning generated by the affix {ke-an} expresses 'thing', while the affix {role} with its basic morpheme also states 'thing'.

1.3. The affixes that make up BI adjectives include the affixes {-i}, {-iah}, {-ah}, and {-wi}. The affixes {-i}, {-iah}, and {-wi} mean 'related to'. The affix {-ah} combined with its base morpheme expresses the meaning of 'frequency', 'related to', 'tool' and 'actors'.

2. The morphophonemic (morphophonology) found in BI consists of 1) the assimilation rule {meN-}, which assimilates the obstruent sound that follows it; 2) the addition of the semi-vowel /y/; 3) the addition of the vowel /ə/; 4) the omission of the obstruent consonant /p, t, and s/; 5) the omission of the consonant /r/.

3. Forming BI words regarding morphological typology is generally included in mixed-type languages. It is said that the word formation of affixation and reduplication is of the agglutination type. It means that word boundaries with morphemes are clear, and each morpheme tends to be realised by a separate morpheme. In addition, the word structure and its grammatical relationships are marked by the free combination of elements. Meanwhile, word formation at the level of compounding tends to behave as an incorporation-type language with a tendency to combine several lexical morphemes into single words.

4. BI word formation process in terms of the gen-

erative morphology paradigm consists of four components, namely a) morpheme list (DM), which contains free basic morphemes, bound basic morphemes, affixes, reduplications and compound words; b) word formation rules (KPK) which process all DM payloads to produce acceptable and unacceptable forms. The results of the KPK will be entered into the dictionary. Still, in the process, some will experience idiosyncratic, both phonological, lexical, and semantic idiosyncratic accompanied by certain features; c) a filter that holds unacceptable KPK results; d) a dictionary which contains, among others:

- a) Free basic form that can pass to the filter through the process at the KPK;
- b) KPK results in derivative form;

c) Derivative forms affected by idiosyncratic are accompanied by certain features before being stored in the dictionary;

d) The reform, which is the result of the KPK;

e) Compound words of KPK results.

5. The potential forms in BI found include:

/bermuhasabah/, /bertaawun/, /mentabayun/, /mentausiahan/, /mentaharah/, /taarufan/, /muzakarah/, /rihlahan/, /pemaafhuman/, /usbuiyah/, /yaumiah/, /akmaliah/, /syakhsiah/, /firkah-firkah/, /kurata akyun/, /duyuf rahman/, and /amal qalbi/. Furthermore, among the formed words, some experience phonological idiosyncratic, semantic idiosyncratic, and lexical idiosyncratic. Among the possible words found, some words have become actual words.

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