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## EMOTIVE INTERJECTIONS ON BATU BARA MALAY LANGUAGE

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**Abstract:** *This study conducted to the semantics study especially in the emotive interjections. Interjections are to express the speaker's states, feeling, actions, reactions, or attitude to a situation around the society. The objective of study is in Batu Bara Malay Language. This method research is qualitative research by using the observation to the field; interview some informants and digital (online) dictionary to get the data. The subjects are some Batu Bara Malay people. The researcher just interviewed the certain people who understood about the interjections. He took the data from tow different areas or districts which were in Batu Bara District, they are in Sei Balai District (Pematang Rambe Village) and Sei Bejangkar District (Talawi Village). From the interview, he found only 6 (six) words of interjections which were in the society of Batu Bara Malay, namely; adoi, ahoi, huh, ih, idih, and aih. They expressed about the speaker's emotive and cognitive in using the interjections (Witzbicka). The researcher also checked the data from the online dictionary of Malay language to make sure about the data.*

**Keywords:** *Emotive, Interjections, Batu Bara Malay Language.*

**Abstrak:** Penelitian ini dilakukan untuk mengkaji semantik khususnya pada interjeksi emotif. Interjeksi digunakan untuk mengungkapkan keadaan, perasaan, tindakan, reaksi, atau sikap pembicara terhadap situasi di sekitar masyarakat. Tujuan penelitian ini adalah Bahasa Melayu Batu Bara. Metode penelitian ini adalah penelitian kualitatif dengan menggunakan observasi ke lapangan; wawancara dengan beberapa informan dan kamus digital (online) untuk mendapatkan data. Subjek penelitian ini adalah beberapa orang Melayu Batu Bara. Peneliti hanya mewawancarai orang-orang tertentu yang memahami tentang interjeksi. Ia mengambil data dari dua daerah atau distrik yang berbeda yang berada di Kabupaten Batu Bara, yaitu di Kecamatan Sei Balai (Desa Pematang Rambe) dan Kecamatan Sei Bejangkar (Desa Talawi). Dari hasil wawancara, ia hanya menemukan 6 (enam) kata interjeksi yang ada dalam masyarakat Melayu Batu Bara, yaitu; adoi, ahoi, huh, ih, idih, dan aih. Mereka mengungkapkan tentang emotif dan kognitif pembicara dalam menggunakan interjeksi (Witzbicka). Peneliti juga memeriksa data dari kamus daring bahasa Melayu untuk memastikan datanya.

**Kata kunci:** Emosional, Kata Seru, Bahasa Melayu Batu Bara.

### INTRODUCTION

Language is a human's means of communication to deliver the speaker's message (Omotunde & Agbeleoba, 2019). Indonesia has many languages and one of them is Malay language. Malay language is Malay ethnic identity and forming culture and ideology Malay. Current conditions and context Indonesian, Malay (BM) needs to be maintained and

developed because there is a tendency towards attrition or decreased BM usage in beside the potential BM can give donations to the Indonesian language and defense policies as well development can function as an effort to unite society Malay. Malay language has divided some parts, such as Deli Malay, Serdang Malay, Asahan Malay, and Batu Bara Malay (Syafrina, 2014). Besides that there are still having Malay languages; Langkat

Malay Language and Riau Malay Language. Actually, so many Malay languages in Indonesia because they have spreaded to all areas in Indonesia.

Batu Bara was an area which located nearby the sea or beach. Some of Batu Bara people worked as a fisherman because their house was so closed to the sea and not many working fields available besides as a fisherman. But once in a week, they worked as the guide to the tourists from other areas or regions which were in North Sumatera to do the travelling to the sea or visited to the island in the middle of sea. The social people used to Batu Bara Malay Language as the communication means and they said that their Malay language was not same to the Malay in North Sumatera namely, Malay Deli, Malay Langkat, Malay Serdang, and Malay Asahan-Tanjung Balai language.

In this article discusses about semantics types and the meaning of emotive interjection's Batu Bara Malay Language. Interjections are words or language features with no actual linguistic or meaning value but are generally applied in the spoken language and represent the condition of a speaker's mockery (Nugroho & Setyaningsih, 2019). Interjection is correlated with the contextual situation when the interjection is used in speaking (Nforbi. E., et al. 2016 in (Yatno et al., 2018). It means that interjection is still related to the situation of speaker or speaker's condition in the life. So the *interjections* are the words or language features which used or practiced in the spoken language, not written language which is still related to the speakers' conditions or situation and feelings.

Interjection can be defined a linguistic signs or gestures which express a speaker's feelings, action or attitude or reaction to a situation around the society (Ameka, 1992; Goddard, 2014; Wierzbicka, 1992). In this definition, it tells us that the interjection is the response of the situation which is given by the speakers to their environment. Then

Wierzbicka (2003, p. 290) defines an interjection as a linguistic sign: 1) which can be used on its own, 2) expresses a specifiable meaning, 3) does not include other signs (with a specifiable meaning), 4) is not homophonous with another lexical item that would be perceived as semantically related to it, and 5) refers to the speaker's current mental state or mental act (for example 'I feel ... , I want ... , I think ... , I know ...') (Ameka, 1992; Simanihuruk & Mulyadi, 2020; Wierzbicka, 1992).

Then, Wierzbicka (1992) gave the classification the interjection into: 1) emotive interjections (the interjections which have in their meaning the component of 'I feel something'), 2) volitive interjections (the interjections belong to their meaning the component of, 'I want something' and which do not belong to the component 'I feel something'), and 3) cognitive interjections (the interjections have in their meaning the component 'I think something' or 'I know something' and which have neither the emotive component 'I feel something' nor the volitive component 'I want something'). Moreover, Wierzbicka (1992, p. 119) divides the basic emotions into ten emotions: interest, *joy*, *surprise*, *sadness*, *anger*, *disgust*, *contempt*, *fear*, *shame/shyness*, and *guilt* (Simanihuruk & Mulyadi, 2020).

Ameka (1992:105) stated that the interjection can be divided into 2 parts: 1) Primary Interjections; are little words or non-words which can stand on its own and do not normally include in other word classes such verb, noun, adjective, etc. For example: *Ouch!*, *Wow!*, *Geel!*, *Oho!*, *Oops!*, etc. besides that it can be just sound such as *psst*, *sst...etc.* 2) Secondary Interjections; are those words which have independent semantic values but can be used conventionally as utterances by themselves to express a mental attitude or state. The examples of secondary interjections are alarm calls and attention getters like *Help!*, *Fire!*, *Careful!*, etc. and swearing or taboo

words like *Damn!*, *Hell!*, *Heavens!*, *Christ!* And other emotively used words such as *Shame!*, *Bother!* And *Drats!* (Drzazga, 2019). If it can be seen that the interjections which are explained by Ameka, only two parts, namely: primary interjection and secondary interjections. If it is primary interjections which are not normally in using the verbs, nouns, adjectives, and other words classes and there is nothing in the dictionary words. It is not same with the secondary interjections; the words are normal and there are in the dictionary words because it has a meaning in the language.

Then Ameka (1992: 113-114) told that the interjections can be classified into three classifications, namely: 1). Expressive interjections are vocal gestures which are symptoms of the speaker's mental state; a) emotive interjections are to express the speaker's state respectively to the emotions and sensation, the example as quoted by Ameka, from Wierzbicka (1992:167) *yuk*, 'I feel disgust'; *wow*, 'I am surprised', *ouch*, 'I feel pain, etc. b). Cognitive Interjections, are to pertain to state of knowledge and thoughts of the speakers at the time of the utterances for examples, *Aha*, 'I know this'. 2). Conative interjections are expressions which are directed at an auditor. They are either aimed at getting a person's attention or demand on action or response from someone of a speaker wants, example: *Sh*, 'I want silence here', *eh*, 'I want to know something'. 3). Phatic interjections are used in the establishment and maintenance of communicative contact. A variety of conventional vocalizations which express a speaker's mental attitude toward the ongoing discourse, that is back channeling or feedback signaling vocalizations, example: *mhm*, *uh-uh*, *yeah* (Yuniarty, 2018).

In this case, Ameka gave the definition more details and develop the Wierzbicka theory by elaborating the classifications of *interjections*. Ameka also elaborated the interjections' classifications based on the cognitive

which tended to the phonological terms in the elaboration. It can be seen by using the vocal and vocalization terms to show the utterances of someone who always use in their life.

So the researcher find out what the interjections of Batu Bara Malay Language are in the society of Batu Bara Malay. Then how the meaning of Batu Bara Malay interjections happened when the interjections were used in their life. The location of Batu Bara which were chosen are Sei Bejangkar area and Sei Balai area because their communication language in the society of them used Malay Batu Bara language since they lived there for more than 30 years.

## METHODS

### Participants / Subjects

In this research, the researcher used the qualitative research. Qualitative research in particular deals with gathering and interpretation of non-numerical data for the purpose of understanding human and social environment (Adedoyin, 2020). Qualitative research was to gain insights into these constructions of reality, i.e., to tease out the nature of the world as it was experienced, structured and interpreted by people in the course of their everyday lives. The information qualitative, the researcher collects in order to gain the necessary insights is largely, although not always, obtained by means of narratives in which the people being studied to communicate the way they understand the world. This involves most obviously speaking, but can involve other forms of communication such as diaries, literary or library audio or video tapes, or artworks, or even result from close and systematic observation of people going about their lives in their usual manner. It is common for narratives to involve interviews although this is not necessarily the case (Copley, 2019).

Then the researcher took the subject which is from the Batu Bara Malay People and a few of people who

are assumed that they have understood about the material of *interjection* because not all the Batu Bara Malay Society knows about *interjection* so it was the reason why the researcher just took a few of certain or educated people. The locations of collecting data were Sei Bejangkar and Sei Balai in Batu Bara. Then the researcher focused on the Sei Balai because many people in Sei Bejangkar said that the people or society in Sei Balai was so good and still natural in Malay language of Batu Bara. Many old people who really lived there and they seldom communicated in Indonesian language.

### Instruments

In this research, the interview and digital library were used as the instruments because the instruments were suitable to do in the emotive interjection as the social research. It can be seen by this explanation that Among the most used instruments in research are the observation, the survey and the interview (Eladio, 2006). However, from these ones the observation, and the interview are the ones that are used in a qualitative investigation. There are others like: history or life stories, discussion groups, in-depth interviews, case study, and focus group that are used in a qualitative research investigation (Roxana de Trigueros, 2017).

In this interview, the researcher also used the digital Malay of Batu Bara Language Library (dictionary Batu Bara Malay language) either in dictionary book or dictionary online so that the researcher got the beginning information or issues about the interjection. Besides that, the researcher used deep interview because the researcher really wanted to get the reality of interjections in the Batu Bara Malay Society of North Sumatera. The researcher asked the Batu Bara Malay people about the interjections which are around the society of Batu Bara Malay District more deeply so that the researcher.

### Data Analysis Procedures

The analysis procedures of data are as follow:

- a. The researcher read the digital books or journals about the semantics especially about the interjection so that the researcher has knowledge more deeply about it.
- b. The researcher also found out the interjections words of Batu Bara Malay Language on the digital dictionary of Batu Bara Language.
- c. After getting the both previous, the researcher collected the data in interjection of Batu Bara Malay Language by asking a few of people who knew about the interjection.
- d. After getting the interjections words of Batu Bara Malay Language, the researcher recollected whether the words were correct or incorrect before making the group data.
- e. After all of the data were correct either in words or in the sentence as the examples.
- f. The last, the researcher gave the descriptions of the correct data so that the analysis was so clearly.

### FINDING

In this research, the researcher conducted some ways to find the data of this research. Firstly, the researcher read the digital journal or book which was related to the interjection in Malay Batu Bara Language so that it would make him more easily understand. Secondly, the researcher began to go to the Batu Bara Region in Sei Balai district and Sei Bejangkar district. But they had to be explained about the interjections firstly before the people were asked because many people or Malay Batu Bara society do not really know and understand about this semantics study especially in interjections. Firstly, the researcher had to describe or elaborate about it and give the familiar examples in North Sumatera words, such as *alamak*, (special interjection in Asahan-Tanjung Balai)

which is often expressed the people when they were surprised. After the researcher gave the explanations, some of the people as the informants began to know and understand so that they thought in their minds to say something about the interjection. One informant was a computer lecturer who was born and grew up in Batu Bara and he has lived more than 33 years. He elaborated about the interjection step by step while he asked the researcher whether the words are true (correct) or wrong (it was not correct) because he just mentioned one by one such as: *ahoi* and *adoi*. It could be seen or described in the table below:

**Table 1. First Informants From Sei Balai About Interjections of Malay Batu Bara language**

<i>Interjections of Batu Bara</i>	<i>Meaning of Interjections</i>
1. <i>Adoi</i>	is to express the feelings illness, disappointment, hopelessness.
2. <i>Ahoi</i>	is to express the happy or wonderful feelings and attitude

Sources: Mr. Hambali and Mrs. Hambali's elaborations

After getting the two interjections, the researcher went to visit other people who knew about the material of interjections. The persons were a woman and a man who gave the information about interjection in Batu Bara Malay Language. They mentioned the interjections such as: *ih*, *amboi*, *ahoi*, *aih*, *ala omak*, *huh*, *wah*. Then the researcher also searched to the dictionary book and digital or online dictionary of Batu Bara whether the interjections which had gotten correct (true) or not correct (wrong).

After getting the informations about the interjections, it could be mentioned all of the interjections. They are *ahoi*, *ih*, *aih*, *huh*, *wah*, *idih*.

**Table 2. Second Informants From Sei Bejangkar District and Talawi District**

<i>Interjections of Batu Bara</i>	<i>Meaning of Interjections</i>
1. <i>Ahoi</i>	is to express the happy or wonderful feelings and attitude
2. <i>Aih</i>	is to express the amazing or confusing feelings
3. <i>Ih</i>	is to express the feelings hate to someone or something
4. <i>Huh</i>	is to express the week feelings or the weekness of condition
5. <i>Idih</i>	is to express the feelings of aggravation, hateness, and sadness

Sources: Mrs. Sri Rezki Maulana and other people's elaborations in Sei Bejangkar and Talawi

Then the data had been taken from the informants by interviewing a few of persons, the researcher also searched and saw the data on the digital dictionary and book to make sure them that the words of interjections were correct and they were really pure *interjections*.

After the data were collected very well, the researcher to combine all of the *interjections* words of Batu Bara Malay Language, it could be made in the table so that they are so completely

**Table 3. All of Interjections in Batu Bara Malay language**

<i>Interjections of Batu Bara</i>	<i>Meaning of Interjections</i>
1. <i>Adoi</i>	is to express the feelings illness, disappointment, hopelessness.
2. <i>Ahoi</i>	is to express the happy or wonderful feelings and attitude
3. <i>Aih</i>	is to express the amazing or confusing feelings

4. <i>Ih</i>	is to express the feelings hate to someone or something
5. <i>Huh</i>	is to express the week feelings or the weekness of condition
6. <i>Idih</i>	is to express the feelings of aggravation, hateness, and <i>sadness</i>

Information about interjections were so difficult to find out them because many people did not know and had knowledge about them. The Batu Bara society just knew the expressions of words in interjections, but they never knew about the use of words in daily expressions which they talked to other people in the social environment. The interjections words above are so special words in Batu Bara Malay Language.

## DISCUSSIONS

After finding the data, it discussed about the informans told about the functions of each interjections on the Batu Bara Malay Language and the use of the interjections in the sentences. For examples:

- Adoi*, hilang pulak pulpen awak tadi (*Adoi*, I lost my pen a few minutes ago)
- Adoi*, sakitnya kaki awak ini. (*Adoi*, my legs hurt)
- Aih*, mengapo dia macam tu? (*Aih*, why is he/she like that?)
- Ahoi....ahoi*, sonang kali hatiku hari ini. (*ahoi....ahoi*, I am so happy today?)
- ih*, taknaklah awak. (*ih*, I do not want to do it)
- lekatkan wayarnya, *huh*? ( stick the wire, *huh*)
- Saya telah omong kosong itu, *idih* di mulut saya semua, Bung. (I have expressed nothing, *idih*, it is in my mouth all, Bung.)

The sentences *a, b, c, d, e, f,* and *g* were the interjections which were used in the sentences based on the informans' elaborations by interviewing. Sentence of "*Adoi*, hilang pulak pulpen awak tadi", it expressed about the disappointing feeling because the speaker has lost his/her pen somewhere and the sentence of "*Adoi*, sakitnya kaki awak ini" expressed about illness feeling because his/her legs hurt. The speaker felt aches and pains of his/her legs.

Sentence of "*Aih*, mengapo dia macam tu?", it described or expressed about the amazing or confusing feelings because the speaker did not predict the event or something like that. The sentence of "*Ahoi....ahoi*, sonang kali hatiku hari ini.", it expressed about the happy feelings or very excited expression and sometimes, the Batu Bara Malay people often sang a song by using the word *ahoi....ahoi....* to show that the person or people was/were so happy or excited and it could be getting the gift or something so wonderful in their life at that time. The researcher also listened the word of *ahoi...ahoi...* in a song especially in Batu Bara Malay songs. Besides *ahoi* interjection was always used in singing a song, it was also used in traditional ceremony in the happy situation.

Then the sentence of "*ih*, taknaklah awak", it expressed feeling the hatred or dislike. The speaker told that he/she did not want to do it because he really disliked or hate to do the action. The researcher also always listen to the sentence from the a child who was from Batu Bara District. First, the researcher thought that the child's sentence is not just an expression from the Malaysia Country because his children always watched the kids *Upin & Ipin* movie from the television. After listening from the informans, the researcher was so sure that the *ih* interjection were also used by many people from Batu Bara District. It meant that the sentence of "*ih*, taknaklah awak" was so familiar in the Batu Bara District.

The sentence of "lekatkan wayarnya, *huh*", it expressed the week

feeling or the weakness of condition. In this sentence, the speaker was in a weak condition and the speaker asked someone to do something which he/she wanted. Then the last interjections was *idih*. The interjection told about the feelings of aggravation, hateness, and *sadness*. It could be seen from the example above. The sentence of interjection which the informan gave was “ Saya telah omong kosong itu, *idih* di mulut saya semua, Bung”. This interjection expressed in the aggravation feelings because the speaker has told something which actually he /she did not tell in front of other people in the society. In this part, the researcher really asked twice questions to other different informans from the different district in Batu Bara – North Sumatera. Then when the researcher asked about *alamak* as one of interjections of Batu Bara Malay Language, the informan told that it was not *interjection* from their district and they really refused as interjection from Batu Bara Malay.

## CONCLUSIONS AND SUGGESTIONS

### Conclusions

From the explanations in the previous parts, it can be concluded that this research topic is about emotive interjection which was made by Anne Witzbicka. The researcher took the problem about the interjection in Batu Bara Malay Language. the Batu Bara Malay Language is little different if we can compare to other malay languages such as Deli Malay, Langkat Malay, Serdang Malay, Asahan-Tanjung Balai Malay languages in North Sumatera. Actually the difference of between Batu Bara Malay Language and other malay languages is from the dialect of language or how to pronounce the language. Interjections are to express the feelings or attitudes of the speakers in their daily activities life either in the gestures or in the speakings (conversation). Not many

topics of research discuss about this study.

In these interjections, there are six interjections words of Batu Bara Malay Language even though there are many interjections in Asahan-Tanjung Balai Malay interjections words. The interjections words are *adoi*, *ahoi*, *aih*, *ih*, *huh*, and *idih*. These interjections of Batu Bara Malay language express the illness, disappointed, happiness, wonderful feeling, confusion, weakness, aggravation, and hateness. So it is same to Ameka's explanation about the interjections which are called *mental attitudes (huh and ih )* and *speakers' states feel surprised, pain and other ( ahoi, adoi, aih, and idih)*. if it can be related to Anne Witzbicka's explanations about the interjections which are in Batu Bara Malay Languages namely, *emotive interjections (ahoi, adoi, aih, and idih)* and *cognitive (huh and ih)*.

### Suggestions

In this part, the researcher has many weakness in this research and it is still far from the perfectness, so he hopes:

- a. Other researchers can develop this research by taking other topics which are in Natural Semantic by Witzbicka and followed by her students such as Ameka and Goddard.
- b. Other researchers can do to continue this research in many other areas or districts in Indonesia which have not been researched so that many people know about interjections in other places.

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