

AN ANALYSIS OF WORD FORMATION PROCESS ON *KERATA BASA*

A THESIS



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AN ANALYSIS OF WORD FORMATION PROCESS ON *KERATA BASA*

**A Thesis Presented as a Partial Fulfillment of the Requirement to Obtain the Bachelor
Degree in the English Linguistics Study Program**



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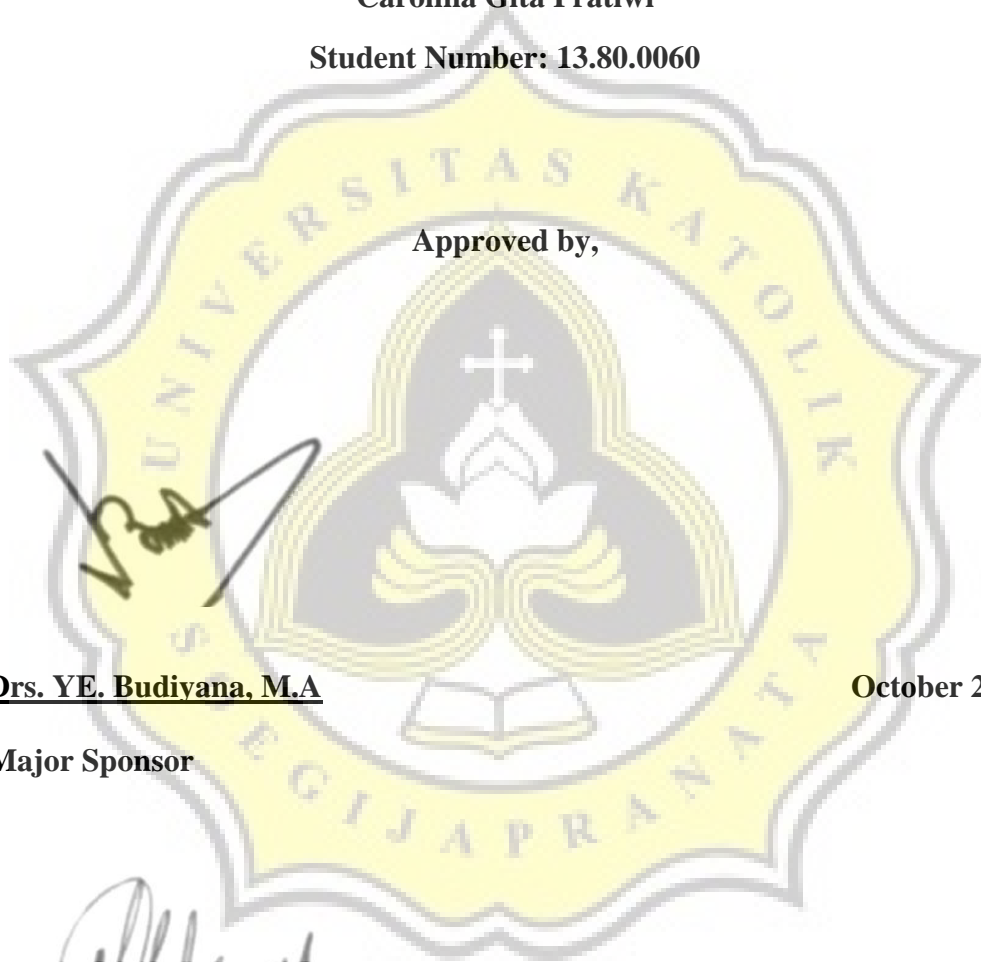
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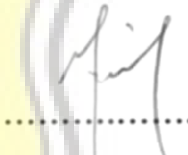
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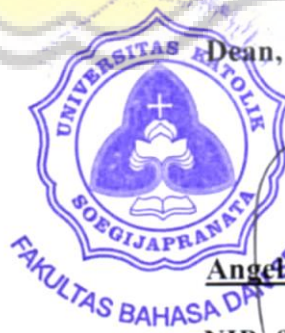


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**God can restore what is broken and change
it into something amazing**

All you need is faith. - Joel 2:25



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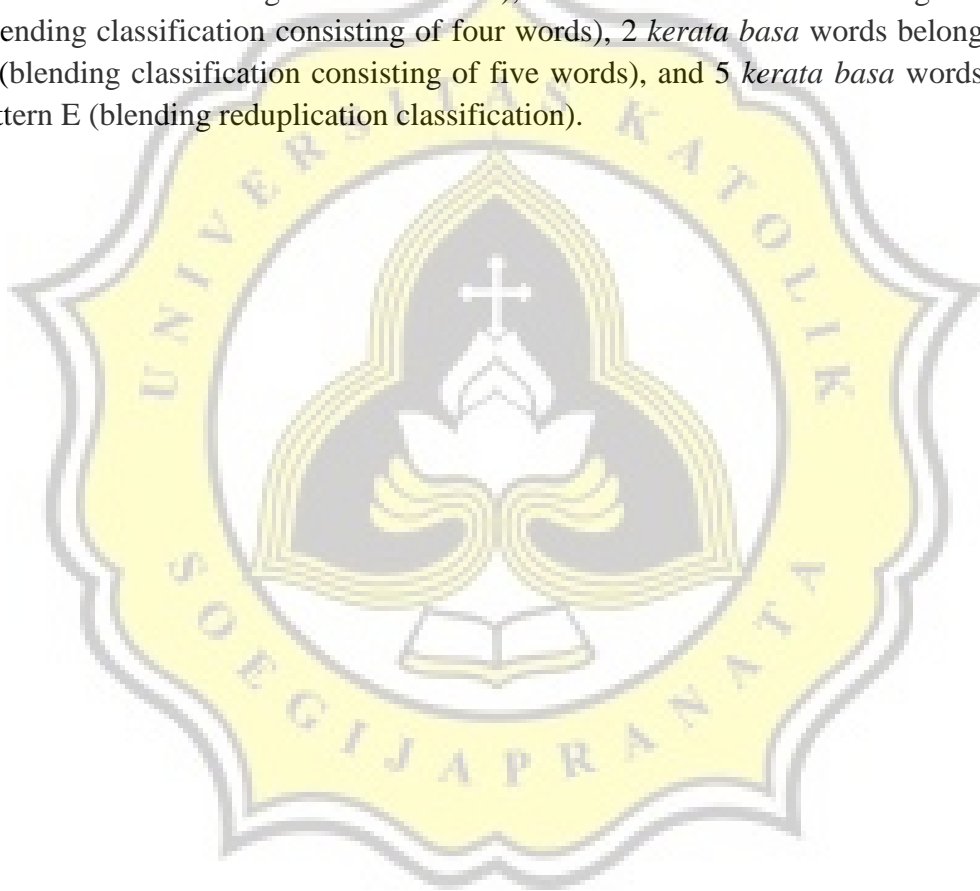
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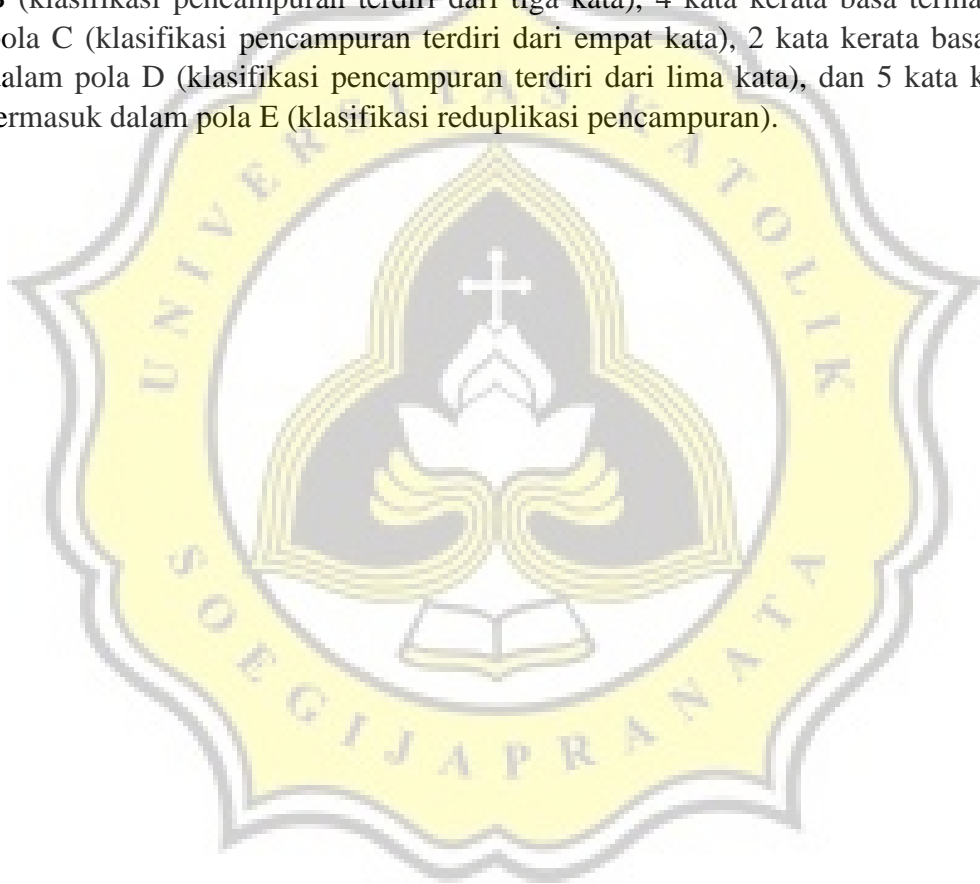
ABSTRACT

Word formation is a process to create new words. In Javanese, *kerata basa* is one of the phenomenon in creating new words. This study deals with the word formation process and patterns that are mostly used in *kerata basa* by using qualitative methods. Data were taken from *pepak basa jawa* text books. This research aims to identify the types of word formation process and the patterns which are mostly used in *kerata basa*. The result of the study showed there are 40 *kerata basa* words which are formed merely by blending formation process to create new words. The findings shows that are 5 main patterns of blending category in *kerata basa*: 16 words belong to pattern A (blending classification consisting of two words), 13 *kerata basa* words belong to pattern B (blending classification consisting of three words), 4 *kerata basa* words belong to pattern C (blending classification consisting of four words), 2 *kerata basa* words belong to pattern D (blending classification consisting of five words), and 5 *kerata basa* words belong to pattern E (blending reduplication classification).



ABSTRAK

Pembentukan kata adalah sebuah proses untuk menciptakan kata-kata baru. Dalam bahasa Jawa, kerata basa merupakan salah satu fenomena dalam pembentukan kata-kata baru. Penelitian ini membahas tentang proses pembentukan kata dan beberapa pola yang banyak digunakan di kerata basa dengan menggunakan metode kualitatif. Data diambil dari beberapa buku Pepak Basa Jawa. Penelitian ini bertujuan untuk mengenali tipe dari proses pembentukan kata dan pola yang banyak digunakan di kerata basa. Hasil dari penelitian ini menunjukkan terdapat 40 kata kerata basa menggunakan proses pencampuran dalam membentuk kata-kata baru. Penemuan menunjukkan terdapat 5 pola utama dari kategori pencampuran dalam kerata basa: 16 kata termasuk dalam pola A (klasifikasi pencampuran terdiri dari dua kata), 13 kata kerata basa termasuk dalam pola B (klasifikasi pencampuran terdiri dari tiga kata), 4 kata kerata basa termasuk dalam pola C (klasifikasi pencampuran terdiri dari empat kata), 2 kata kerata basa termasuk dalam pola D (klasifikasi pencampuran terdiri dari lima kata), dan 5 kata kerata basa termasuk dalam pola E (klasifikasi reduplikasi pencampuran).



CHAPTER I

INTRODUCTION

1.1. BACKGROUND OF THE STUDY

Language is the main device in communication process. People use language to communicate and express their ideas. According to O'Grady (1996, p. 1) language is a system of communication, a medium for thought, a vehicle for literary expression, a social institution, a matter for political controversy, a catalyst for nation building. Generally, in communication the speakers try to keep using their own language vocabulary, yet if the diction used is considered unsuitable, they will try to adapt, borrow, or even create some new words in conformity with the messages to be delivered. "A new word can be borrowed from other languages, coined or invented by known or unknown individual person, or created from existing words" (Mardijono, 2012). This situation leads to the creation of new words in the language of speakers use such kinds of efforts bring into the growth and the development of a language that is the emergence of new vocabulary either deliberately or even accidentally.

Through that situation, the emergence of new vocabulary will possibly happen any time, and it also encourages speakers to be creative in forming and making a new word. This situation also happens in *kerata basa*. *Kerata basa* is the Javanese language in which some new words are created by using 'othak-athik gathuk'. Marianto (1995) defines that Javanese are used to 'otak-atik gathuk' (tinkering with words to playfully and sometimes randomly find new meanings). It derives from *kerata basa*. For instance, the word *kodhok* means frog. It is an animal, yet in *kerata basa kodhok* (frog) is splitted into *ko* and *dhok*, 'ko' derives from 'teka-teka' which

means as soon as coming while *'dhok'* originates from *'ndhodhok'* which means squat. Thus, the meaning *kodhok* in *kerata basa* is changed into the animal which comes by squatting. Furthermore, Suwardi (1996) defines that *'othak-athik gathuk'* principle originates from *kerata basa* or *jarwa dhosok* then it is considered as contextual folk etymology which leads to a spiritual culture. It shows that *'othak-athik gathuk'* principle (the interpretation and exegesis from Javanese society) is a cultural background of Javanese society in forming *kerata basa* term.

According to Irmawati (2013) *kerata basa* is the Javanese folk etymology. Marianto (1995) also emphasizes that *kerata basa* is an activity which occurs in *wayang* performances where the *dhalang* plays with rhyming folk etymologies. Nevertheless, *kerata basa* is not only considered as the folk etymology but it also has some philosophical messages behind those words meaning. For instance, the word *guru* (teacher) in *kerata basa* means *digugu* (to be obeyed) *lan* (and) *ditiru* (be imitated). In this case, *guru* (teacher) is regarded not only as a teacher but it also an educator. He/she should be able to be a great leader by giving a good example that properly to be obeyed and imitated by students and others. Therefore, in *kerata basa* the word *guru* philosophically describes the one who is willing to give a good example to be obeyed and to be imitated by the others.

Kerata basa is categorized a wordplay or association of words (Boogert, 2015). In this context, *kerata basa* refers to one of the characteristics of wordplay by composing a word rhythm through informal way. Arps (2016) defines that *kerata basa* works by dissecting the word denoting that concept into parts that are each identified as parts of the words. The meanings of those words serve to characterize and enhance the original word meaning. For example, the word *wanita* ('female' 'woman') is

separated into *wani* and *ta*, the word '*wani*' means to dare while 'ta' originates from '*ditata*' which means to be put into order. It shows that the existence of *kerata basa* enriches the use of language in unique and creative way.

In this case, *kerata basa* indirectly refers to the characteristics of word formation process. Word formation is a process to create a new words (Tumewan, 2013). Inspired by the phenomenon, the writer is interested in investigating the *kerata basa* word formation process. In conducting this research, the writer found one previous study that has been conducted by Miyake (2014) entitled "A Javanese Word Game." She focused on the kind of words that are found in *kerata basa* vocabulary and the phonological features of *keratabasa*. She claims that *kerata basa* is kind of reversal acronym of Javanese folk etymology and it is a spontaneous wordplay. In comparison to the previous study, this study looks for the word formations process in *kerata basa* words by using qualitative methods, and the purpose of this research is to find out the types of word formation process and the patterns that are mostly used in forming *kerata basa* term.

1.2. FIELD OF THE STUDY

This research belongs to linguistics field. In particular, it is a part of Morphology. This study focused on types of word formation process and the patterns in forming *kerata basa*.

1.3. SCOPE OF THE STUDY

The scope of this study is word formation process since the writer analyze what types of word formation process and the patterns that are mostly used in forming *kerata basa* term. The data were collected from *pepak basa jawa* textbooks. Then, the

writer analyzed and divided the data into two parts. There were types of word formation process and patterns that are mostly used in *kerata basa*.

1.4. PROBLEM FORMULATION

The writer, in this research, formulates two problems related to the word formation process in *kerata basa* words:

1. What types of word formation process that are involved in *kerata basa*?
2. What patterns that are mostly used in forming *kerata basa*?

1.5. OBJECTIVES OF THE STUDY

Regarding to the problems mentioned above, this study is conducted to achieve the following objectives:

1. To find out the types of word formation process which are involved in *kerata basa*.
2. To find out the patterns which are mostly used in forming *kerata basa*.

1.6. SIGNIFICANCE OF THE STUDY

This research is expected to give more knowledge and positive contribution towards the development of researches in Morphology field. The writer expects this research can introduce Javanese language through *kerata basa*, and also the writer hopes this study will give an important starting point for a further research especially on Javanese language.

1.7. DEFINITION OF TERMS

a. *Kerata basa*

Kerata basais defined as wordplay or association of words (Boogert, 2015).

b. Word formation Process

Word Formationis a process to create a new words (Tumewan, 2013).

CHAPTER II

REVIEW OF LITERATURE

2.1. MORPHOLOGY

Morphology is the substantial part of linguistics that directly involved in word formation process. Nida in (Mardijono, 2012) defines that morphology is the study of morphemes and their arrangements in forming words. In addition, Yule (2006) states that morphology is the investigating basic forms in language. The main point in studying morphology is a study of the structure and content of word forms. It shows that morphology as the sub-discipline study of linguistics which involves in a word formation process.

Word-formation processes are included in the scope of morphology study. Fromkin (2011) defines that rules of word formation (called morphology). According to Tumewan (2013) word formation is the process to create a new words. Furthermore, Yule (1985) asserts that word formation process is a process to understand a new word in the language with the use of different forms. In forming words, there are several types and patterns to analyze word formation. In this research the writer uses (William O'Grady, 1996) to analyze word formation process in *kerata basa*. According to O'Grady (1996) word formation is divided into several aspects, they are conversion, clipping, blending, back formation, acronym and onomatopoeia.

2.3.1. Types of word formation process

O'Grady (1996) classifies types of word formation process into six categories; conversion, clipping, blending, back formation, acronym, onomatopoeia. The categories are presented in the following explanation:

2.3.1.1. Conversion

Conversion is a process that assigns an already existing word to a new syntactic category. Conversion resembles derivation because of the change in category and meaning that it brings about. (For this reason, it is sometimes called zero derivation) For example, verb derived noun: *finger (suspect)*, noun derived from verb: *a brief (report)*

2.3.1.2. Clipping

Clipping is a process that shortens a polysyllabic word by deleting one or more syllable. For instance the word *zoo* was formed from *zoological garden*, and the word *burger* for *hamburger*.

2.3.1.3. Blending

Blending is words that are created from non-morphemic parts of two already existing items. Well-known examples of blending include the word *smog* from (*smoke and fog*), while the word *motel* from (*motor and hotel*).

2.3.1.4. Back Formation

Back formation is a process that creates a new word by removing a real or supposed affix from another word in the language. For instance, *housekeep* from *housekeeper*, *donate* from *donation*, *congratulation* come into *congrats*.

2.3.1.5. Acronym

Acronym are formed by taking the initial letters of some or all of the words in a phrase or title and reading them as a word. For example, *UNICEF* for *United Nations International Children's Emergency Fund*, the word *CD* from (*Compact Disk*).

2.3.1.6. Onomatopoeia

Onomatopoeia is words whose sound represents an aspect of the thing that they name. For instance, *buzz, hiss, and sizzle*.

2.2. LANGUAGE VARIETY

Hudson and Ferguson in (Wardhaugh, 2006) define language variety as a specific set and linguistics items or human speech patterns (presumably sounds, words, grammatical features, etc.) which we can uniquely associate with some external factor (presumably, a geographical area or a social group). O'Grady (1996) also defines that:

The term speech variety is the label given to that language (or form of language) used by any group of speakers. It is an ambiguous term, which can refer to the basic lexicon, phonology, syntax, and morphology shared by members of the group or to the speech used by members of the group in particular situations. Speech varieties are of four types: the standards language, social speech varieties (also called social dialects or sociolects), regional speech varieties (or regional dialects), and functional speech varieties (or registers). (p.541)

In sociolinguistics, a style is a part of linguistics variations with particular social meanings such as group membership, personal attributes, or belief. Speech style is divided into two categories formal and informal. Speech style as a social feature of language use, The most basic distinction in speech style is between formal uses and informal uses(Yule, 2006). Formal and informal style can be shown when people is dealing with whom they speak. People tend to talk politely by using formal language with elderly to show respect while people talk causally by using informal language with

peers to show solidarity. To highlight this study the speech style employed is informal style since *kerata basa* always delivered in informal way.

2.3. *KERATA BASA*

There are so many phenomena of word formation process that can be found in every language. The emergence of word formation process in forming new words, it represents as the language creativity. *Kerata basa* is one of the language creativity phenomena that refers to word formation process in creating some new words. Suwardi (1996) defines that *kerata basa* refers to the folk etymology (the study of the origin of a word and historical development of its meaning), and folk etymology itself has the unique explanation way.

'*Othak-athik gathuk*' principle (the interpretation and exegesis from Javanese society) is the informal way that is used by Javanese society to create *kerata basa* term. Marianto (1995) states that Javanese use to '*otak-atik gathuk*' (tinkering with words to playfully and sometimes randomly find new meanings). Furthermore, Suwardi (1996) emphasizes that the principle of '*othak-athik gathuk*' has been attached in the Javanese society. It derives from '*kerata basa*' (the art of translating (interpreting) the word according to the element of sound). For example the word '*wanita*' is splitted into '*wani*' and '*ta*', '*wani*' which means to dare while '*ta*' originates from '*ditata*' which means to be put into order. While Beatty in (Boogert, 2015) said that the achieved meanings can be quite alien to what one would expect. Beatty (2015) said that *kerata basa* as the method *par excellence* by which the Javanese execute interpretations, so he called it exegesis.

Kerata basa, indirectly refers to the characteristics of word formation process. As stated by Tumewan (2013), word formation is a process to create new words. Marianto (1995, p. 113) defines that the main device for achieving *kerata basa* is breaking down a word into syllables, then reassembling other words containing those syllables in a phrase that illustrates or is connected to the original word meaning. In addition, Arps in (Boogert, 2015) asserts that *kerata basa* is chopping up words in different parts which are given separate meanings so as to achieve an explanation of the original word. For instance the word 'garwa' (spouse) in *kerata basa* is changed into 'sigaraning nyawa' (soul-mate).

Kerata basa can be found in *wayang* performance. According to Marianto (1995) describes that *kerata basa* often occurs in *wayang* performances, he claims that *kerata basa* is an important device for dhalang, it is a way of drawing on his knowledge of mystical wisdom and showing off his *wayang* expertise. Furthermore, Marianto (1995) defines that the rhythm of the *dhalang*'s word is not like that daily conversation; he uses mystic breathing to make this rhythm as when a charismatic orator mesmerizes everybody with a great speech, so through *kerata basa* the *dhalang* asserts meaning, arbitrarily imposing associations on and among words and giving them new and deeper meanings. In addition, Miyake (2014) said that *kerata basa* is also found in modern textbook for Javanese and literature.

2.4. BLENDING

The writer finds that the types of word formation process which involved in *kerata basa* only refers to blending. Blending is highly productive ways in shortening words. It is involved in word formation process. Bakaradze (2010) defines that

blending is words where one part of a shortened word and it is connected to some part of another word. Bauer in Bakaradze (2010) also emphasizes that blending is a new lexeme formed from parts of two (or possibly more) other words in such a way that there is no transparent analysis into morphs. For instance, the word *brunch* from *breakfast* and *lunch*, similarly in *kerata basa* the word *manungsa* means *manunggaling rasa*. In addition, Harley (2006) concludes in any case blending show us that people generally feel quite free in manipulating subparts of words to form new words whether there's historical justification for the decomposition into subparts or not. Therefore, blending is only one of the types of word formation process that is involved in *kerata basa*. In this case, the writer used blending theory and classification from O'Grady (1996) to compare and analyze blending formation process in *kerata basa*.

2.4.1. Classification of Blending

By using O'Grady (1996) concept and examples of blending word, then the blending can be classified into category as follows.

2.4.1.1. Category 1

Blending is formed by the first syllable of the first word and the last syllable of the second word. For instance, the word *motel* derives from motor + hotel.

2.4.1.2. Category 2

Blending is formed by the whole of the first word and the last syllable of the second word. For example, the word *aerobicise* originates from aerobic+ exercise.

2.4.1.3. Category 3

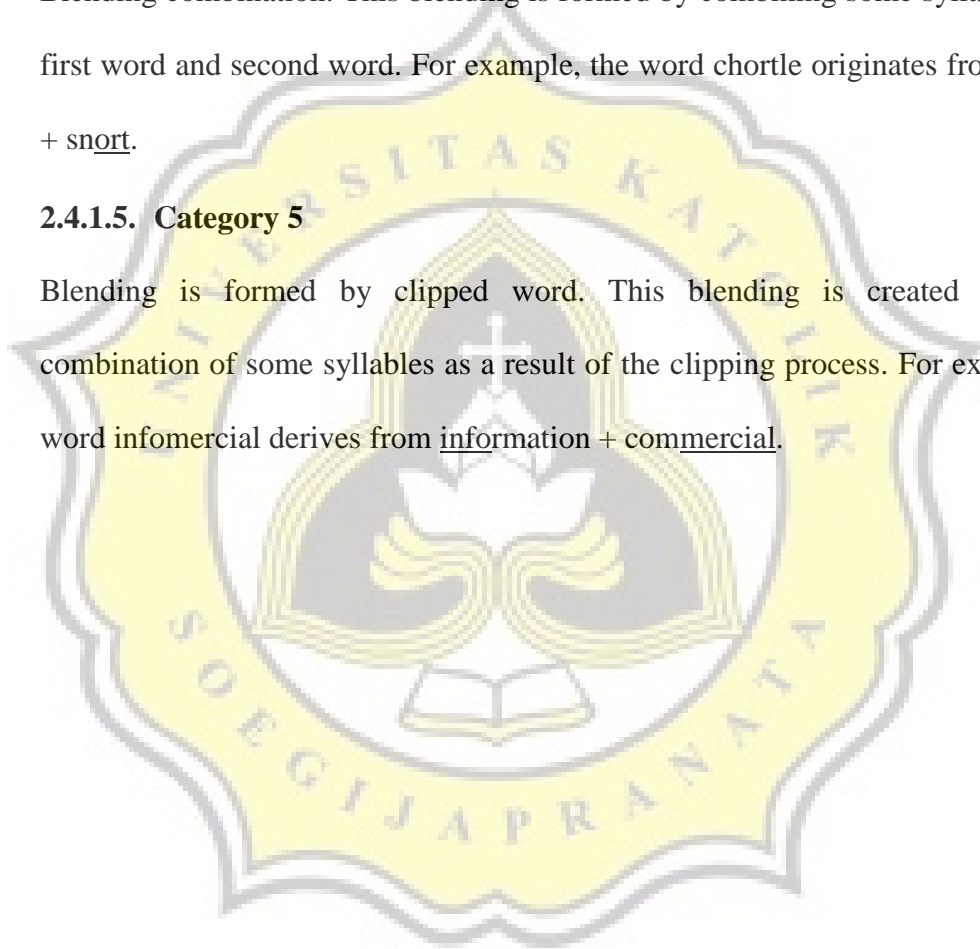
Blending is formed by the first and second syllables of the first word and the whole of the second word. For instance, the word perma-press derives from permanent + press.

2.4.1.4. Category 4

Blending combination. This blending is formed by combining some syllables of the first word and second word. For example, the word chortle originates from chuckle + snort.

2.4.1.5. Category 5

Blending is formed by clipped word. This blending is created by taking combination of some syllables as a result of the clipping process. For example, the word infomercial derives from information + commmercial.



CHAPTER III

RESEARCH METHODOLOGY

3.1. METHOD OF DATA COLLECTION

This study aims to analyze the types of word formation process involved and the patterns that are mostly used in *kerata basa* word formation process. Qualitative method will be employed in conducting this study since this study focus on the description and interpretation of *kerata basa* word formation process. Creswell (2003) defines qualitative research is an interpretative research as he stated below:

Qualitative research is fundamentally interpretive. This includes developing a description of an individual or setting, analyzing data for themes or categories, and finally making an interpretation or drawing conclusions about its meaning personally and theoretically. (p.182)

In order to collect data of *kerata basa*, the writer uses *Pepak Basa Jawa* text book (Wasana, 2011). Punch (2016) states that qualitative data are most likely to be words which we get by asking (interviewing), watching (observation), or reading (documents), or some combinations of these three activities. In this case, the writer used documents from books. Considering that *Pepak Bahasa Jawa* textbook is accessible to the writer, then she chose them as the data source of this research.

3.1.1. Data Collection

Data is the most important part when people make a research. In this research, the writer collected the data from the document particularly on textbooks which directly discuss *kerata basa*.

3.1.2. Instruments

This research also involved instrument. The instrument in this study is document. Creswell (2014) explains during the process of research the researcher may collect qualitative documents. He also adds that this type of documents may be public (e.g. newspaper, minute of meeting, official reports) or private documents (e.g. personal journals and diaries, letters, e-mails). In this research, the writer collected the data from documents then analyzed them to find out the type of word formation process and the patterns that are mostly used in forming *kerata basa* term. The documents which the writer used in this research were *kerata basa* words that were found from *Pepak Basa Jawa* textbooks.

3.1.3. Procedure

The procedure to conduct this research were as follows

1. Get the list of *kerata basa* word and term from *Pepak Basa Jawa* textbook.
2. Collect the *kerata basa* words and terms.
3. Compare the classification of blending on *kerata basa* with theory from O'Grady.
4. Classify and put the data based on the number of words.
5. Analyze the word formation process of *kerata basa* words.
6. Present the findings of the analysis.

3.2. METHOD OF DATA ANALYSIS

In this step, after the data were obtained, then the writer analyzed them. The writer used the aforementioned theory in chapter 2 to compare and analyze word formation process of *kerata basa*. In this study, the writer analyzed the data by using word formation process theory from O'Grady (1996). Lastly, the writer interpreted and presented the findings.

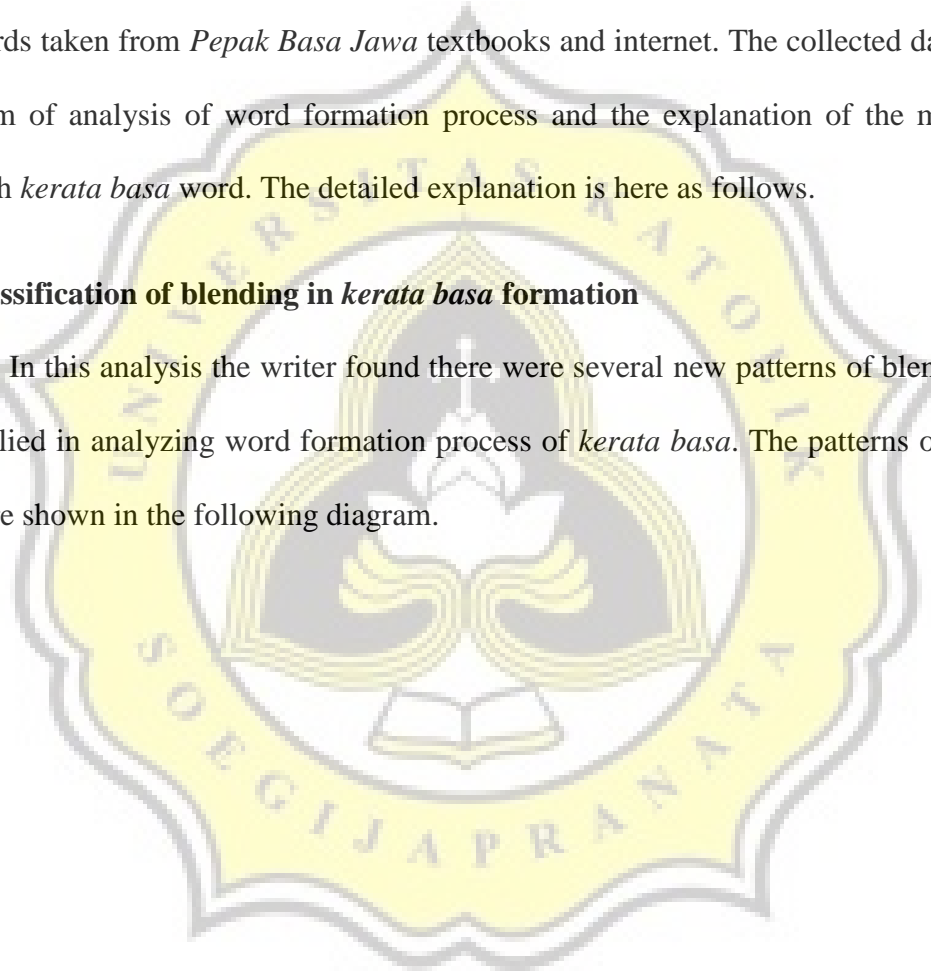
CHAPTER IV

DATA ANALYSIS

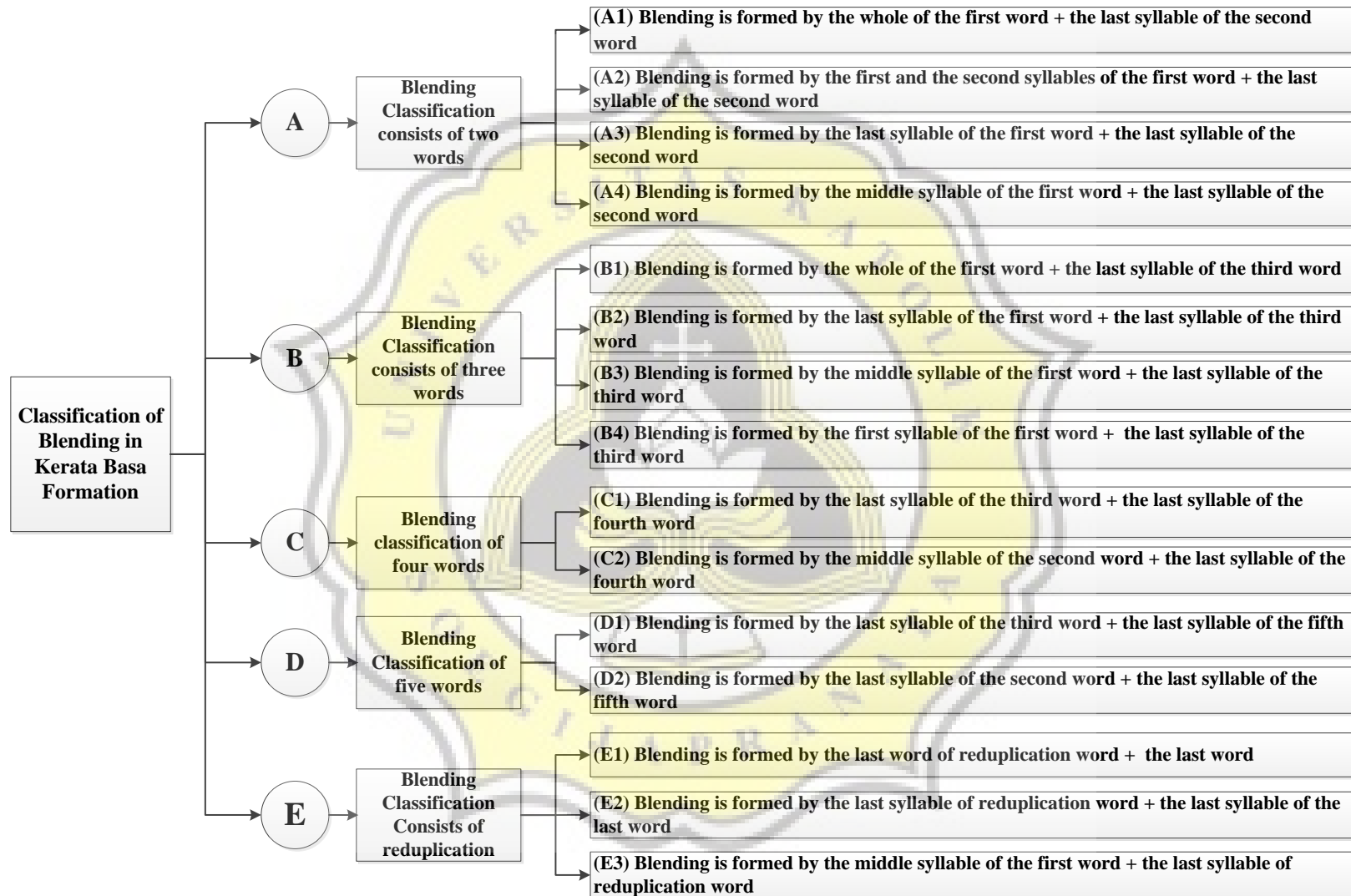
In this chapter, the writer discussed and analyzed the collected data. The results are based on the problem formulation: what types and pattern are involved of word formation process in forming *kerata basa*. In this research, there were 40 *kerata basa* words taken from *Pepak Basa Jawa* textbooks and internet. The collected data are in a form of analysis of word formation process and the explanation of the meaning of each *kerata basa* word. The detailed explanation is here as follows.

4.1. Classification of blending in *kerata basa* formation

In this analysis the writer found there were several new patterns of blending to be applied in analyzing word formation process of *kerata basa*. The patterns of blending were shown in the following diagram.



CLASSIFICATION OF BLENDING IN KERATA BASA FORMATION



4.1.1. Pattern A

Blending classification which consists of two words

4.1.1.1. Pattern A1

Blending is formed by the whole of the first word + the last syllable of the second word.

Kerata basa belongs to this pattern

No. Kerata Basa Word	Kerata Basa Term
1. <i>Wanita</i>	<i>Wani ditata</i>

Wanita

Wani ditata

wanita	wani	ditata		
	wani	di	ta	ta

1

1. Omitting the first and second syllables of the second word

The term '*wanita*' (female) is divided into '*wani*' and '*ta*'. It is formed by the beginning of the first word '*wani*' it means (to dare), while '*ta*' derives from '*ditata*' (to be put into order) by omitting the first and second syllables of the second word '*di*' and '*ta*'. It describes that female behavior is more highlighted than male behavior so women should be more daring to maintain the rules and be arranged. The word *wanita* in *kerata basa* is changed into someone who dares to be arranged. Therefore, the word '*wanita*' belongs to blending formation process on this pattern.

4.1.1.2. Pattern A2

Blending is formed by the first and the second syllables of the first word + the last syllable of second word.

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Manungsa</i>	<i>Manunggaling rasa</i>
2.	<i>Sejarah</i>	<i>Sejane arah</i>
3.	<i>Tirakat</i>	<i>Tirahing Tekat</i>

Manungsa

Manunggaling rasa

manungsa	manunggaling			rasa		
	ma	nung	ga	ling	ra	sa
				↓	↓	
				1	2	

1. Keeping the first and second syllables and omitting the rest syllables of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The given example shows the word '*manungsa*' in *kerata basa* apply blending formation process. The word '*manungsa*' (human) is splitted into '*ma*' and '*nung*' originates from '*manunggaling*' (the unity) by keeping the first and the second syllable and omitting the rest syllables of the first word '*ga*' and '*ling*', while '*sa*' derives from '*rasa*' (ego) by omitting the first syllable of the second word '*ra*'. In *kerata basa*, the word '*manungsa*' is something to symbolize the unity of human emotions such as happy, sad, disappointed, etc. Therefore, the word '*manungsa*' here belongs to example of classification blending on this pattern.

Sejarah

Sejane Ngarah

sejarah	sejane			ngarah	
	se	ja	ne	nga	rah
			↓	↓	
			1	2	

1. Keeping the first and second syllables and omitting the last syllable of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The word '*sejarah*' as the given example of *kerata basa* belongs to the blending formation on this pattern. It is divided into '*se*' and '*ja*' derives from '*sejane*' by omitting the last syllable '*ne*' and the word '*rah*' originates from '*ngarah*' by omitting the first syllable of the second word '*nga*'. The term '*sejarah*' in *kerata basa* here belongs to classification of blending formation on this pattern.

Tirakat

Tirahing Tekat

tirakat	tirahing			tekat	
	ti	ra	hing	te	kat
			↓	↓	
			1	2	

1. Keeping the first and second syllables and omitting the last syllable of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The word '*tirakat*' on *kerata basa* belongs to the blending classification on this pattern. It is divided into '*ti*' and '*ra*' derive from '*tirahing*' (leftover) by omitting the last syllable '*hing*' and the word '*kat*' originates from '*tekat*' (willpower) by omitting the first syllable '*te*'. In *kerata basa* the word '*tirakat*' describes an action to withstanding and controlling of lust. In Javanese *tirakat* is usually done by meditating

and fasting. Therefore, the word *tirakat* here belongs to blending classification on this pattern.

4.1.1.3. Pattern A3

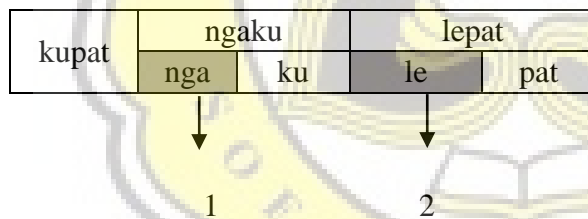
Blending is formed by the last syllable of the first word + the last syllable of second word.

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Kupat</i>	<i>Ngaku lepat</i>
2.	<i>Kuping</i>	<i>Kaku njepiping</i>
3.	<i>Kupluk</i>	<i>Kaku nyempluk</i>
4.	<i>Wedang</i>	<i>Ngawe kadang</i>

Kupat

Ngaku lepat



1. Keeping the last syllable and omitting the first syllable of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The word '*kupat*' (ketupat: packed rice) in *kerata basa* is the given example on this pattern. It is splitted into two words: '*ku*' derives from '*ngaku*' (admit) by omitting the first syllable of the first word '*nga*' while '*pat*' originates from '*lepat*' (mistake, fault) by omitting the first syllable of the second word '*le*'. In Javanese culture '*kupat*' (ketupat: kind of packed rice from Asian) is the main course in Eid-al Fitri (religious

2. Keeping the last syllable and omitting the first syllable of the second word

The given example of blending formation process to this pattern is on the word '*kupluk*'. The word '*kupluk*' (cap, skullcap) in *kerata basa* term is divided into two parts: '*ku*' originates from the last syllable of the first word '*kaku*' (stiff) by omitting the first syllable of the first word '*ka*' while '*pluk*' comes from the word '*nyempluk*' (curved and rounded shape) by omitting the first syllable of the second word '*nyem*'. In *kerata basa* the word *kupluk* is changed into the cap which has stiff and curved-rounded features while actually '*kupluk*' (cap, skullcap) itself has a rigid and curved-rounded shape. However, the word *kupluk* in *kerata basa* belongs to this blending formation process on this pattern.

Wedang

Ngawe kadang

wedang	ngawe		kadang	
	nga	we	ka	dang
	↓		↓	
	1		2	

1. Keeping the last syllable and omitting the first syllable of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The word '*wedang*' (the term to address hot drink in Javanese language) applies blending formation process by dividing into two parts: '*we*' originates from the end of the first word '*ngawe*' (to call, to invite) by omitting the first syllable '*nga*' while '*dang*' originates from '*kadang*' (relatives, friend) by omitting the first syllable of the second word '*ka*'. In *kerata basa* the word '*wedang*' is something symbolizing to call or invite relatives. This term is actually related to Javanese culture that if someone or friends are visiting, there must be a hot drink to be served. Through this meaning,

Javanese society deliver a message that ‘wedang’ (hot drink) is a means to maintain the relationship. Therefore, the word ‘wedang’ in *kerata basa* belongs to blending formation process refers to this pattern.

4.1.1.4. Pattern A4

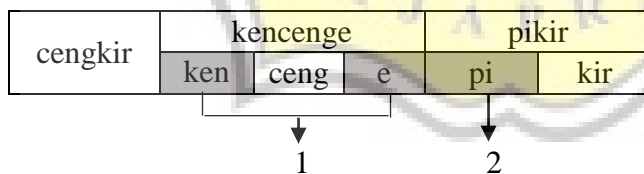
Blending is formed by the middle syllable of the first word + the last syllable of the second word

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Cengkir</i>	<i>Kencenge pikir</i>
2.	<i>Dhalang</i>	<i>Ngudhal Piwulang</i>
3.	<i>Garwa</i>	<i>Sigaraning nyawa</i>
4.	<i>Gusti</i>	<i>Bagusing ati</i>
5.	<i>Kaji</i>	<i>Tekade siji</i>
6.	<i>Kutang</i>	<i>Sikute diutang</i>
7.	<i>Sinom</i>	<i>Isih enom</i>
8.	<i>Tebu</i>	<i>Antebe kalbu</i>

Cengkir

Kencenge Pikir



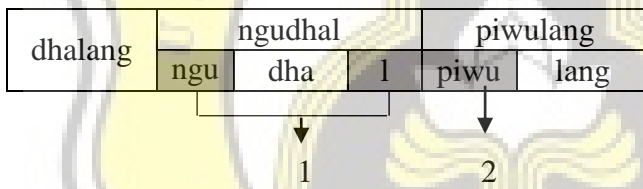
1. Keeping the middle syllable and Omitting the rest syllables of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The word ‘*cengkir*’ (term in Javanese for young coconut) is the given example of blending classification. It can be seen *cengkir* (coconut) is splitted into ‘*ceng*’

originates from '*kencenge*' (strong) by omitting the first '*ken*' and the last syllable '*e*', while '*kir*' derives from '*pikir*' (mind, thought) it shows the first syllable of the second word '*pi*' is omitted. In Javanese society *cengkir* is known as coconut yet in *kerata basa* the word *cengkir* is changed into the representation of '*kencenge ing pikir*' (strong in mind) and steady in heart. *Cengkir* can be found in Javanese tradition ceremony particularly in Javanese wedding tradition. From this situation Javanese society deliver philosophical message that from '*cengkir*' both of newlywed couple have to have a strong and steady in mind to start and live in a marriage life. Therefore, the word *cengkir* in *kerata basa* belongs to the blending formation process.

Dhalang

Ngudhal Piwulang



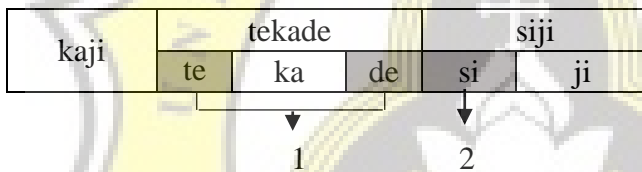
1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

In Javanese society '*dhalang*' is considered as the professional in Javanese language and literature that can be found in *wayang* performance, *wayang* as the main device to *dalang* to give his knowledge mysticalwisdom. The word '*dhalang*' (a professional person in Javanese language and literature) is the given example on this blending classification. It is divided into two parts '*dha*' derivative from '*ngudhal*' (giving) by keeping the middle syllable and omitting the rest syllables of this word '*ngu*' and the last alphabet '*l*' while the word '*lang*' originates from '*piwulang*' (knowledge, science) by omitting the first syllable of the second word '*piwu*'. These

The presented example of blending formation is on the word 'gusti'. It can be seen from the word *gusti* (lord, master) is splitted into 'gus' and 'ti'. The word 'gus' derives from the middle of the first word '*bagusing*' (good, kind) by omitting the first syllable 'ba' and the last syllable on the first word 'ing' while 'ti' originates from the last syllable of the second word '*ati*' (heart) by omitting the first syllable 'a'. In *kerata basa* the word 'gusti' is something symbolizing to describe that the lord who should have a good heart. Therefore, the word 'gusti' here belongs to blending classification on this pattern.

Kaji

Tekade Siji



1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The word '*kaji*' (hajj) refers to the blending formation process. It divided into two parts: 'ka' derives from '*tekade*' (willpower) by omitting the first syllable 'te' and the last syllable 'de' while 'ji' originates from '*siji*' (one) by omitting the first syllable of the second word 'si'. The word '*kaji*' in *kerata basa* is something symbolizing to fulfill of the fifth pillar of Muslim. The term '*tekade mung siji*' is considered as the representation of the word '*kaji*' (hajj) in *kerata basa*. Therefore, the word '*kaji*' applies blending formation process on this pattern.

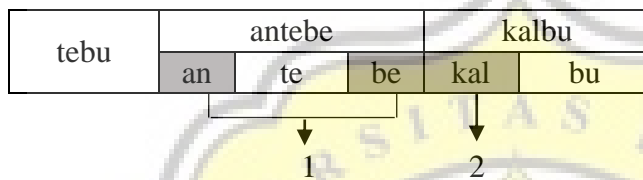
Kutang

Sikute diutang

word ‘*sinom*’ represents the young tamarind leaves, while in Javanese the word ‘*sinom*’ is considered as representation of young guy. Through *kerata basa* Javanese society use ‘*sinom*’ to describe young people. Therefore, the word ‘*sinom*’ here applies of blending formation process belongs to this pattern.

Tebu

Antebe kalbu



1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Keeping the last syllable and omitting the first syllable of the second word

The word ‘*tebu*’ in *kerata basa* belongs to blending formation process on this pattern. It shows the word ‘*tebu*’ (sugar cane) is applying blending formation process by dividing into two parts: ‘*te*’ coming from the middle of the first word ‘*antebe*’ (steadiness) by omitting the first and the last syllables ‘*an*’ and ‘*be*’ while ‘*bu*’ derives from ‘*kalbu*’ (heart) by omitting the first syllable of the second word ‘*kal*’. *Tebu* can be found as the decoration in most Javanese wedding tradition, it represent a strong and steady plant. Therefore, in *kerata basa* the word ‘*tebu*’ is something symbolizing to interpret a steadiness in heart. However, the word ‘*tebu*’ in *kerata basa* belongs to this pattern.

4.1.2. Pattern B

Blending classification which consists of three words

4.1.2.1. Pattern B1

Blending is formed by the whole of the first word + the last syllable of the third word

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Kerikil</i>	<i>Keri ing sikil</i>
2.	<i>Keringet</i>	<i>Keri tur anget</i>

Kerikil

Keri ing sikil

kerikil	keri	ing	sikil	
	keri	ing	si	kil
		↓	↓	
		1	2	

1. Keeping the first word and omitting the second word
2. Keeping the last syllable and omitting first syllable of the third word

The word '*kerikil*' (gravel) as the given example on this formation pattern. It consists of three words, the first word '*keri*' means get itchy derives from '*kerikil*' (grave), while the word '*ing*' is omitted, and the last syllable of the third word '*kil*' originates from '*sikil*' (foot) by omitting the first syllable '*si*'. Through the word *kerikil* in *kerata basa* term Javanese society deliver philosophical meaning that in every journey of life where people often fall it is not because of high mountain (big problem) but instead of the small stone (a small problem) that is often by passed. Therefore, the word *kerikil* in *kerata basa* belongs to this blending classification.

Keringet

Keri tur anget

keringet	keri	tur	anget	
	keri	tur	a	nget

↓ ↓
 1 2

1. Omitting first syllable of the third word
2. Omitting the second word

The given example shows the word 'keringet' (sweat) in *kerata basa* is formed by dividing into three parts. The first word 'keri' (get itchy) derives from *keringet*, while the word 'tur' (and) is omitted and the word 'nget' derives from 'anget' (warm) its omitting the first syllable 'a'. The term 'keringet' is changed into something funny in *kerata basa*. In fact, it describes that when someone gets sweat he will feel something itchy and warm in his body. The word *keringet* (sweat) in *kerata basa* term describes a something itchy and warm when someone get sweat. Therefore, the word *keringet* here belongs to blending formation on this pattern.

4.1.2.2. Pattern B2

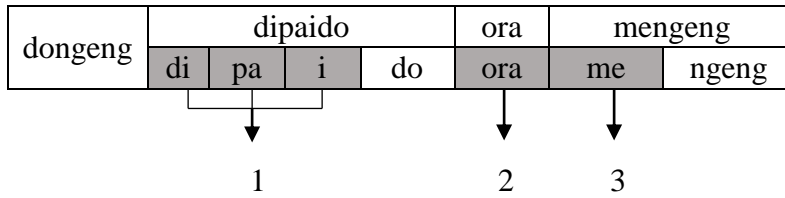
Blending is formed by the last syllable of the first word + the last syllable of the second word

Kerata basa belongs to this pattern

No.	<i>Kerata Basa</i> Word	<i>Kerata Basa</i> Terms
1.	<i>Dongeng</i>	<i>Dipaido ora mengeng</i>
2.	<i>Guru</i>	<i>Digugu lan ditiru</i>
3.	<i>Piring</i>	<i>Sepi yen miring</i>
4.	<i>Tandur</i>	<i>Nata karo mundur</i>

Dongeng

Dipaido ora mengeng

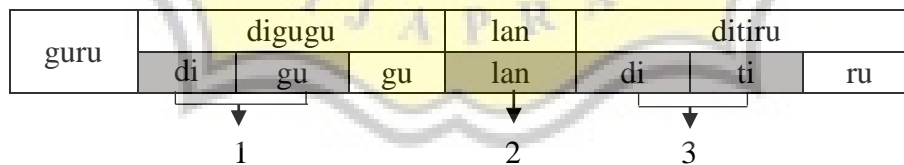


1. Keeping the last syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the first syllable of the third word

The word '*dongeng*' in *kerata basa* belongs to this blending formation process. It can be seen the word '*dongeng*' is divided into three words. The word '*do*' derives from '*dipaido*' (blaming) by omitting the rest syllable of the first word, while '*ora*' (not) is also omitted, and '*ngeng*' come from the last syllable of the third word '*mengeng*' (there is no right decision) by omitting the first syllable '*me*'. In this *keratabasa* term conveys that a legend has something historical events, or it is just a story without right events. However, the word '*dongeng*' as the given example of blending formation process refers to this pattern.

Guru

Digugu lan ditiru

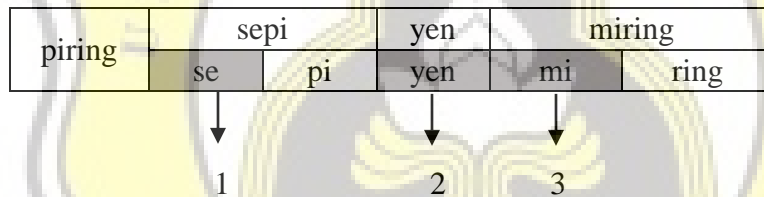


1. Keeping the last syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the rest syllables of the third word

The word ‘*guru*’ on *kerata basa* is the given example of blending formation process. It can be seen that the word ‘*guru*’ (teacher) applies blending process by dividing into three parts: ‘*gu*’ originates from the end of the first word ‘*digugu*’ (to be obeyed) by omitting the first and second syllables ‘*di*’ and ‘*gu*’, while ‘*lan*’ (and) is omitted, and ‘*ru*’ originates from ‘*ditiru*’ (to be imitated) by omitting the first and second syllables ‘*di*’ and ‘*ti*’. In *kerata basa* the word ‘*guru*’ means ‘*digugu lan ditiru*’ is something symbolizing to describe that being a teacher he/she has to give a properly good instance to be obeyed and imitated by the students and others. Therefore, the word ‘*guru*’ here apply the blending formation process.

Piring

Sepi yen miring



1. Keeping the last syllable and omitting the first syllable of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the first syllable of the third word

The use blending formation process in *kerata basa* can be seen from the word ‘*piring*’. It is split into three words: ‘*pi*’ is taken from the last syllable of the first word ‘*sepi*’ (deserted) by omitting the first syllable ‘*se*’, while ‘*yen*’ (if) is omitted and ‘*ring*’ originates from ‘*miring*’ (sloping) by omitting the first syllable ‘*mi*’. In Javanese society *piring* is considered as alms because when someone is welcoming friends or families who are visiting, he/she usually often used ‘*piring*’ (plate) to serve

the food. Through *kerata basa* the word 'piring' is something symbolizing to represent when the plate get sloping it means (closed: no food) and it will deserted which means (no guests who coming). However, the word 'piring' here is the given example of blending classification to this pattern.

Tandur

Nata karo mundur

tandur	nata		karo	mundur	
	na	ta	karo	mu	ndur
	↓		↓	↓	
	1		2	3	

1. Keeping the last syllable and omitting the first syllable of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the first syllable of the third word

The word 'tandur' belongs to this classification. The word 'tandur' (to plant) refers to the classification of blending formation process by dividing into three part. It is formed by 'ta' derives from 'nata' (to arrange) by omitting the first syllable 'na', while the word 'karo' (while) as the preposition in this term is omitted, and 'ndur' originates from 'tandur' (to plant) by omitting the first syllable 'mu'. In this *kerata basa* term the word *tandur* actually is explaining the process and action in planting rice process, whereby the farmers planting rice by walking backwards so the word 'tandur' in *kerata basa* term is changed into an action of walking backwards in planting rice process. Therefore, the word 'tandur' here applies blending formation process refers to this pattern.

4.1.2.3. Pattern B3

Blending is formed by the middle syllable of the first word + the last syllable of third word

Kerata basa belongs to this pattern

No. Kerata Basa Word	Kerata Basa Term
1. <i>Sepur</i>	<i>Asepe metu ndhuwur</i>
2. <i>Saru</i>	<i>Kasar lan keliru</i>
3. <i>Sindur</i>	<i>Isin yen mundur</i>
4. <i>Tuwa</i>	<i>Untune wis rowa</i>

Sepur

Asepe metu ndhuwur

sepur	asepe		metu	ndhuwur	
	a	sep	e	metu	ndhuw
	↓		↓	↓	
	1		2	3	

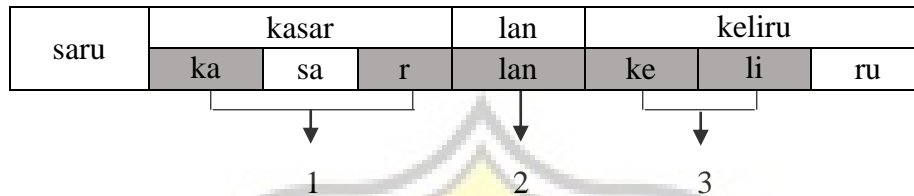
1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the first syllable of the third word

The word *sepur* in *kerata basa* belongs to this blending classification. It shows the word '*sepur*' (train) is splitted into three words: '*sep*' originates from the middle syllable of the first word '*asepe*' (the smoke) by omitting the first and the last syllables '*a*' and '*e*' while '*metu*' (exit) is also omitted and '*ur*' derives from '*ndhuwur*' (above) it is omitting the first syllable of the third word '*ndhuw*'. The word *sepur* in *kerata basa* is changed into the representation of transportation which brings out smoke goes up through above, it gives the real meaning that the train's smoke certainly goes up

through above. Therefore, the given example of *keratabasa* term ‘*sepur*’ here belongs to this pattern.

Saru

Kasar lan keliru

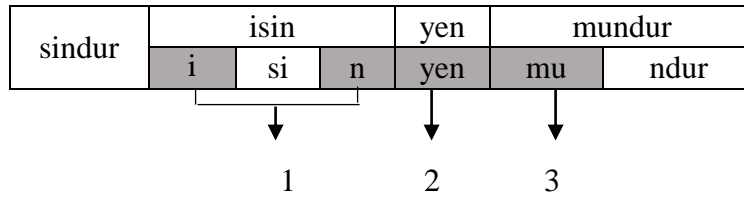


1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the rest syllables of the third word

The word ‘*saru*’ (slovenly) in *kerata basa* applies blending formation process by dividing into three parts: ‘*sar*’ derives from ‘*kasar*’ (rude) by omitting the first syllable ‘*ka*’, while ‘*lan*’ (and) is also omitted and the word ‘*ru*’ originates from ‘*keliru*’ (something wrong) by omitting the first syllable of the third word ‘*keli*’. In Javanese culture ‘*saru*’ is considered as bad behavior, while in *kerata basa* term the word ‘*saru*’ represent of bad manners. It deliver message that ‘*saru*’ is a bad behavior and when someone has a bad behavior he will give bad impacts to people around him. Therefore, the word ‘*saru*’ in *kerata basa* refers to this classification of blending formation process.

Sindur

Isin yen mundur

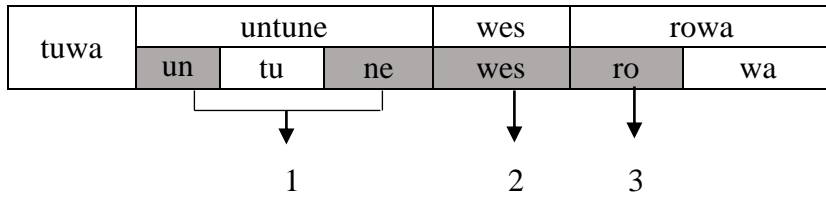


1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the first syllable of the third word

The word '*sindur*' in *kerata basa* as the given example in this pattern. It shows the word *sindur* (Javanese sash, shawl) is splitted into three parts: '*si*' derives from '*isin*' (embarrassed) by omitting the first syllable '*i*' and the last syllable '*n*', while the word '*yen*' (when) is also omitted, and '*ndur*' come from the word '*mundur*' (go back) by omitting the first syllable of the third word '*mu*'. *Sindur* is a Javanese shawl which has red color then white color at the edge, *sindur* can be found in Javanese wedding ceremony. Javanese society believe that *sindur* is a symbolism of the unity of newlywed, while in *kerata basa* the word *sindur* is something symbolizing that embarrassing when go back. In fact, through *kerata basa* Javanese society delivers the philosophical meaning that the purpose of marriage is to continue the new life as spouse, but when the spouse to intent '*mundur*' (go back) separated, they will certainly feel embarrassed to their family particularly. Therefore, the word '*sindur*' here belongs to this pattern.

Tuwa

Untune wes rowa



1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the first syllable of the third word

The word 'tuwa' on *kerata basa* refers to this blending formation process. The word 'tuwa' (old) in *kerata basa* term is splitted into 'tu' originates from 'untune' (teeth) by omitting the first and the last syllables 'un' and 'ne', while the word 'wes' (already) is also omitted and 'wa' derives from 'rowa' (perforated) by omitting the first syllable 'ro'. Based on the blending formation process it can be conclude that the word *tuwa* in *kerata basa* term is changed into the old person certainly has teeth which already perforated. Thus, the given example above is creating blending formation on pattern B3.

4.1.2.4. Pattern B4

Blending is formed by the first syllable of the first word + the last syllable of the third word

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Anak</i>	<i>Anane mung kepenak</i>
2.	<i>Biyung</i>	<i>Bimbingan kudu disengkuyung</i>
3.	<i>Tumpeng</i>	<i>Tumindak sing lempeng</i>

Anak

Anane mung kepenak

anak	anane			mung	kepenak		
	a	na	ne	mung	ke	pe	nak
		↓		↓	↓		
		1		2	3		

1. Keeping the first syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the rest syllables of the third word

The word '*anak*' in *kerata basa* as the given example of blending formation process which consist of three words. The word '*anak*' (child) in *kerata basa* divided into three parts: the word '*a*' derives from '*anane*' (exist) by omitting the second and third syllables of the first word '*na*' and '*ne*', then the second word '*mung*' (only) is also omitted, and the word '*nak*' originates from '*kepenak*' (pleasure) by omitting the first and second syllables of the third word '*ke*' and '*pe*'. The term '*anak*' generally known as child yet in *kerata basa* the word '*anak*' is changed into someone who only want to enjoy the pleasure instantly without trying hard to get what he wants. Therefore, the term '*anane mung kepenak*' as the representation of '*anak*' in '*kerata basa*' here apply blending formation process on this pattern.

Biyung

Bimbingane kudu disengkuyung

biyung	bimbingane				kudu	disengkuyung			
	bi	mbing	a	ne	kudu	di	seng	ku	yung
		↓			↓	↓			
		1			2	3			

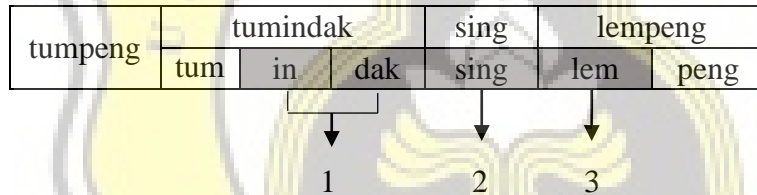
1. Keeping the first syllable and omitting the rest syllables of the first word
2. Omitting the second word

3. Keeping the last syllable and omitting the rest syllables of the third word

The word '*biyung*' belongs to this blending classification. It shows the word '*biyung*' (the term Javanese to addressing mother) is divided into three words: '*bi*' derives from '*bimbingane*' (guidance) by keeping the first syllable of this word, while the word '*kudu*' (has to) is omitted, and '*yung*' originates from '*disengkuyung*' (be supported) by omitting the rest syllables of this word. In Javanese the word '*biyung*' means mother while in *kerata basa* is changed into '*bimbingane kudu disekuyung*' (someone who give guidance and it should be supported). Therefore, the word '*biyung*' here apply blending formation process on this pattern.

Tumpeng

Tumindak sing lempeng



1. Keeping the first syllable and omitting the rest syllables of the first word
2. Omitting the second word
3. Keeping the last syllable and omitting first syllable of the third word

The word '*tumpeng*' in *kerata basa* belongs to this blending formation process. The word '*tumpeng*' (Javanese food) is divided into three parts: the word '*tum*' derives from '*tumindak*' (behavior) by omitting the second and third syllables '*in*' and '*dak*', the word '*sing*' (which) is also omitted, and the word '*peng*' originates from '*lempeng*' (good, sincere) by omitting the first syllable '*lem*'. *Tumpeng* has a conical shape and it soars upward. It is one of the main constituent foods that can be found in most Javanese

ceremonies tradition, Javanese society believe that it represents as a plea to God. The word *tumpeng* in *kerata basa* symbolizes that every people has to have a good and sincere behavior and centered on God. Therefore, the word '*tumpeng*' belongs to the classification of blending formation process on this pattern.

4.1.3. Pattern C

Blending classification consists of four words

4.1.3.1. Pattern C1

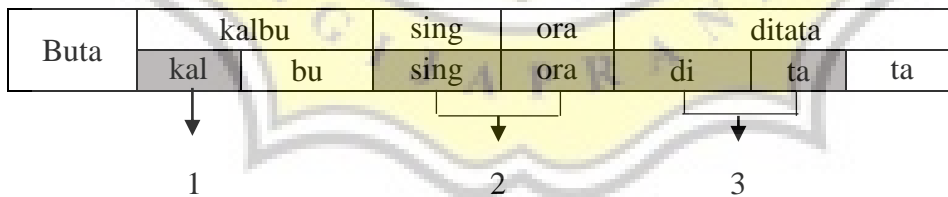
Blending is formed by the last syllable of the first word + the last syllable of fourth word

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Buta</i>	<i>Kalbu sing ora ditata</i>
2.	<i>Tarub</i>	<i>Ditata supaya katon murub</i>
3.	<i>Tayub</i>	<i>Ditata supaya katon guyb</i>

Buta

Kalbu sing ora ditata



1. Keeping the last syllable and omitting the first syllable of the first word
2. Omitting the second and the third word
3. Keeping the last syllable and omitting the rest syllables of the fourth word

The word '*buta*' in *kerata basa* belongs to this blending formation process. It shows that the word '*buta*' is splitted into: '*bu*' derives from '*kalbu*' (heart, soul) by

omitting the first syllable *'kal'* while the word *'sing'* (which) is omitted and *'ta'* derives from *'ora ditata'* (uncontrolled) by omitting the third word *'ora'* and the first and the second syllables of the fourth word *'di'* and *'ta'*. Through this term, Javanese society describe that *buta* (ogre) is the symbolism of anger, where it do not have uncontrolled heart and mind. Therefore, the word *buta* in *kerata basa* belongs to the blending classification on this pattern.

Tarub

Ditata supaya katon murub

Tarub	ditata			supaya	katon	murub	
	di	ta	ta	supaya	katon	mu	rub
	↓			↓		↓	
	1			2		3	

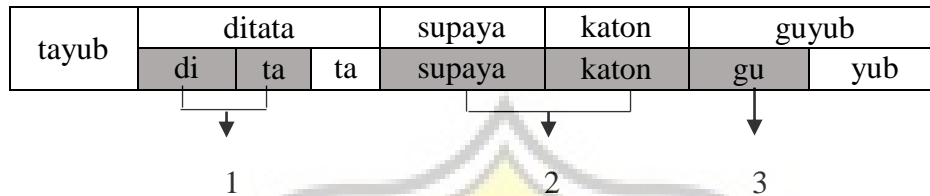
1. Keeping the last syllable and omitting the rest syllables of the first word
2. Omitting the second and the third word
3. Keeping the last syllable and omitting the first syllable of the fourth word

The word *'tarub'* (Javanese ornament in wedding tradition) in *kerata basa* is divided into: *'ta'* derives from *'ditata'* (be arranged) by omitting the first and second syllables *'di'* and *'ta'* while *'supaya'* (in order that) is also omitted, and *'rub'* originates from *'katon murub'* (to more alive) by omitting the second word *'katon'* and the first syllables of the fourth word *'mu'*. *Tarub* is kind of Javanese ornament that can be found in Javanese wedding tradition, it is made of young coconut leaves then it is made as *'bleketep'* (terms for a wicker coconut leaves). In *kerata basa* the word *'tarub'* is something symbolizing to give an impression more alive in wedding day.

Therefore, the word ‘*tarub*’ in *kerata basa* term here applies classification blending on this pattern.

Tayub

Ditata supaya katon guyub



1. Keeping the last syllable and omitting the rest syllables of the first word
2. Omitting the second and the third word
3. Keeping the last syllable and omitting the first syllable of the fourth word

In the presented word example of blending formation process that refers to this pattern is on *kerata basa* word ‘*tayub*’. It shows the word ‘*tayub*’ is divided into some parts: ‘*ta*’ is taken from the last syllable of the first word ‘*ditata*’ (be arranged) by omitting the first and second syllable ‘*di*’ and ‘*ta*’, while ‘*supaya*’ (in order to) is omitted, and ‘*yub*’ originates from ‘*katon guyub*’ (friendly) by omitting the third word and the first syllable of the last word ‘*katon*’ and ‘*gu*’. *Tayub* is a dance which come from Central Java, Javanese society believe that this dance aims to socialize and creates social relationship. It has the same relevance in *kerata basa* is changed into the performance is arranged to make people more friendly. Therefore, the word ‘*tayub*’ in *kerata basa* refers to this blending classification on pattern C1.

4.1.3.2. Pattern C2

Blending is formed by the middle syllable of the second word + the last syllable of the fourth word

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
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1.	<i>Kursi</i>	<i>Yen diungkurake banjur isi</i>
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Kursi

Yen diungkurake banjur isi

kursi	yen	diungkurake					banjur	isi	
	yen	di	ung	kur	a	ke	banjur	i	si
	↓			↓			↓	↓	
	1			2			3		4

1. Omitting the first word
2. Keeping the third syllable and omitting the rest syllables of the second word
3. Omitting the third word
4. Keeping the last syllable and omitting the first syllable of the fourth word

The word '*kursi*' in *kerata basa* the given example belongs to blending formation process. It shows the word '*kursi*' (chair) in *kerata basa* is divided into some parts, it started from the word '*yen*' (if) '*diungkurake*' (being pulled to behind) '*banjur isi*' (it filled), It can be seen the blending formation process apply on this term: '*kur*' is taken from the third syllable of the second word '*diungkurake*' and '*si*' come from the last syllable of the fourth word '*isi*' by omitting the first syllable '*i*'. The word *kursi* in *kerata basa* is something symbolizing to describe when '*kursi*' chair being pulled to behind, it will be filled (filled in this case is to be seated). Therefore, the word '*kursi*' in *kerata basa* belongs to this blending classification process.

4.1.4. Pattern D

Blending classification consists five words

4.1.4.1. Pattern D1

Blending is formed by the last syllable of the third word + the last syllable of the fifth word

Kerata basa belongs this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Cangkem</i>	<i>Yen ora dicancang ora mingkem</i>

Cangkem

Yen ora dicancang ora mingkem

cangkem	yen	ora	dicancang			ora	mingkem	
	yen	ora	di	can	cang	ora	ming	kem
	↓	↓	↓			↓	↓	
	1	2	3			4	5	

1. Omitting the first word
2. Omitting the second word
3. Keeping the last syllable and omitting the rest syllables of the third word
4. Omitting the fourth word
5. Keeping the last syllable and omitting the first syllable of the fifth word

The word 'cangkem' in kerata basa belongs to blending formation on this pattern. It can be seen the word 'cangkem' (mouth) is divided into several words: 'yen' (if) 'ora' (do not) 'dicancang' (tied) 'ora mingkem'. The word 'cang' derives from 'dicancang' (be closed) by omitting the first and second syllable of this word 'di' and 'can', while the word 'kem' come from 'mingkem' (to silent) by omitting the first syllable of this word 'ming'. Therefore, the word 'cangkem' here apply blending formation consists of five words.

4.1.4.2. Pattern D2

Blending is formed by the middle syllable of the second word + the last syllable of the fifth word

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Gelas</i>	<i>Yen tugel ora kena dilas</i>

Gelas

Yen tugel ora kena dilas

Gelas	yen	tugel			ora	kena	dilas	
	yen	tu	ge	l	ora	kena	dil	las
	↓	↓			↓	↓	↓	
	1	2			3	4	5	

1. Omitting the first word
2. Keeping the middle syllable and omitting the rest syllables of the second word
3. Omitting the third
4. Omitting the fourth word
5. Keeping the last syllable and omitting the first syllable of the fifth word

In the presented word example of blending formation process in *kerata basa* that refers to this pattern is on the word '*gelas*'. It shows the word '*gelas*' (glass) is divided into: '*yen*' (if) '*tugel*' (broken) '*ora kena*' (cannot) '*dilas*' (be fixed). It shows that this *kerata basa* term here apply blending formation process to describe the word '*gelas*' (glass): '*gel*' originates from '*tugel*' (broken) by omitting the first syllable of the second word '*tu*', while '*las*' derives from '*dilas*' (be fixed) by omitting the first syllable '*di*' then the rest syllables and words are omitted. The word *gelas in kerata basa* is changed

into something that has broken it cannot be fixed anymore. Thus, the word ‘*gelas*’ in *kerata basa* apply blending formation process which refers to this pattern.

4.1.5. Pattern E

Blending classification consists of reduplication word

4.1.5.1. Pattern E1

Blending is formed by the last word of reduplication word + the last word

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Maratuwa</i>	<i>Mara-mara ketemu tuwa</i>

Maratuwa

Mara-mara ketemu tuwa

maratuwa	mara-mara		ketemu	tuwa
	mara	mara	ketemu	tuwa
	↓		↓	↓
	1		2	3

1. Keeping the last word and omitting the first reduplication word
2. Omitting the second word
3. Keeping the last word

The word ‘*maratuwa*’ in *kerata basa* is the given example of blending reduplication process. It shows the word *maratuwa* (parents in law) in *kerata basa* terms is changed into: ‘*mara-mara*’ (suddenly) *ketemu tuwa* (being old), through this term the *maratuwa* is divided into ‘*mara*’ derivative from ‘*mara-mara*’ (suddenly) by omitting the first reduplication word ‘*mara*’ while the word ‘*ketemu*’ is also omitted and the word ‘*tuwa*’ means old. In this case the word ‘*mara-mara*’ refers to the blending

Kerata basa belongs to this pattern

No.	Kerata Basa Word	Kerata Basa Term
1.	<i>Ludruk</i>	<i>Gulune gela-gelo, sikile gedrug-gedrug</i>
2.	<i>Kathok</i>	<i>Diangkat sithok-sithok</i>

Ludruk

Gulune gela-gelo, sikile gedrug-gedrug

ludruk	gulune			gela-gelo		sikile		gedrug-gedrug			
	gu	lu	ne	gela-gelo		sikile		ge	drug	ge	drug
	↓			↓		↓					
	1			2		3					

1. Keeping the middle syllable and omitting the rest syllables of the first word
2. Omitting the second word and the third word
3. Keeping the last syllable and omitting the rest syllables of reduplication word

The word '*ludruk*' belongs to the blending reduplication process on this pattern. The word '*ludruk*' (traditional dance theater) in *kerata basa* term is changed into: '*gulune*' (the neck), '*gela-gelo*' (shake right and left) *sikile* (the legs) *gedrug-gedrug* (move up and down). The word *ludruk* is divided into: '*lu*' derives from the word '*gulune*' (the neck) by omitting the rest syllables of this word and '*druk*' come from the word *gedrug-gedrug* (move up and down) by omitting the rest syllables of this reduplication word. *Ludruk* is a traditional drama theater which come from East Java, it shows how the players are dancing by shaking their neck to the right and left then moving their legs up and down, while in *kerata basa* the word *ludruk* describes the process of this dance which is done by shaking the neck to the right and left then moving the legs up and down. Therefore, the word '*ludruk*' here belongs to blending reduplication process on pattern E3.

From the analysis, the writer compared the blending classification of *kerata basa* with O'Grady's theory (1996). The writer found several new patterns of blending formation to analyze classification of blending in *kerata basa*. From the analysis the writer found there are 5 main patterns of blending category in *kerata basa*: 16 words (40%) belongs to pattern A (blending formation consists of 2 words), 13 words (32.5%) belongs to pattern B (blending formation consists of 3 words), 4 words (10%) belongs to pattern C (blending formation consists of 4 words), 2 words (5%) belongs to pattern D (blending formation consists of 5 words), and 5 words (12.5%) belongs to pattern E (blending formation consists of reduplication word). Therefore, it can be concluded that the most dominant pattern of blending formation process in *kerata basa* is pattern A particularly pattern A4 (blending is formed by the middle syllable of the first word + the last syllable of the second word). Pattern A4 is the most preferred type in forming *kerata basa* term. However, from the analysis the writer sees that blending formation process in *kerata basa* is more complex rather than in O'Grady's classification. It shows that in O'Grady there are 5 classification categories of blending (diagram 1) while in *kerata basa* there are 5 main patterns classification of blending category and it is divided into 15 classifications of blending formation in *kerata basa* (diagram 2). Therefore, the detail findings are shown in the following diagram.

Diagram 1 Classification of Blending from O'Grady theory

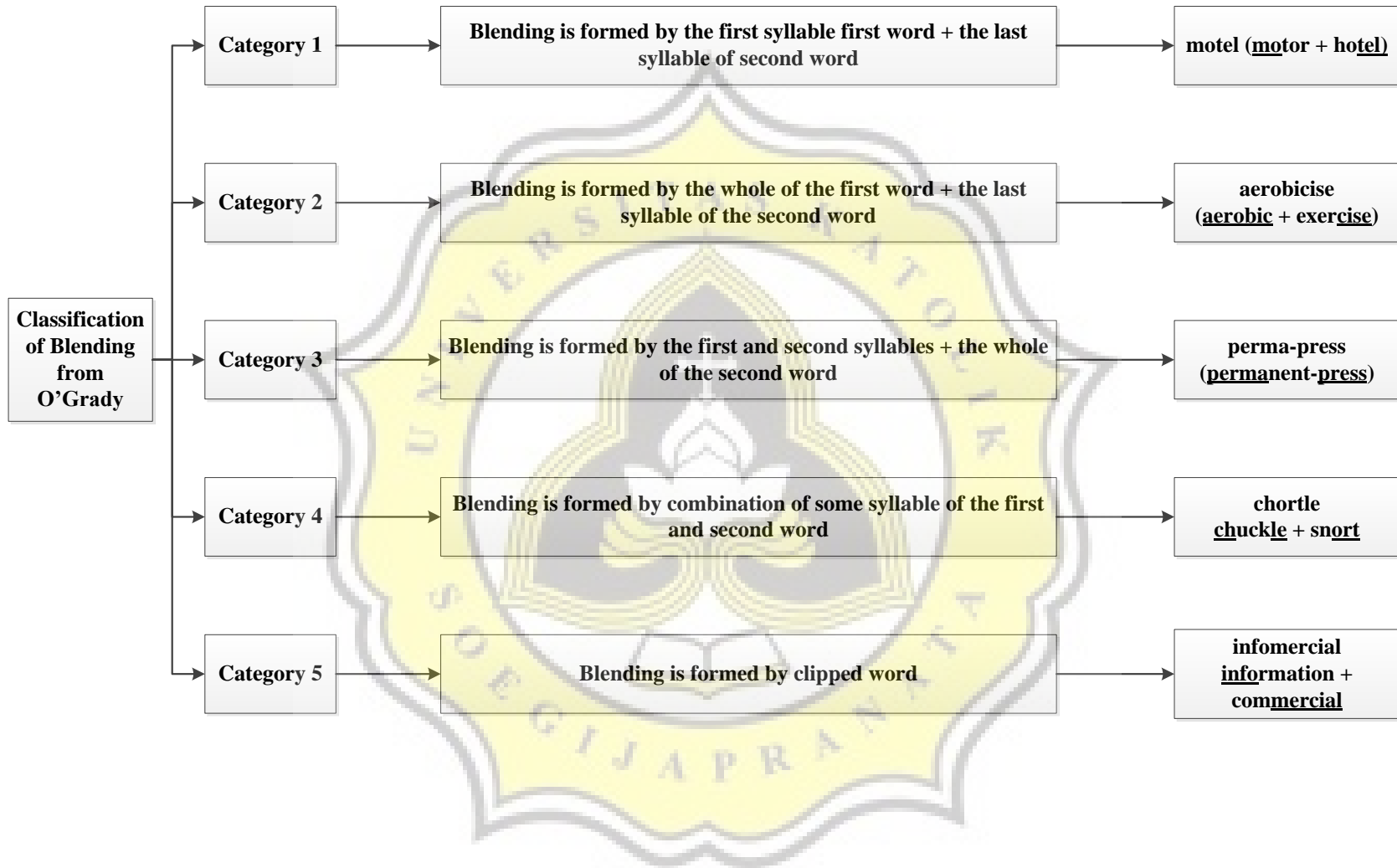


Diagram 2 Classification of Blending in Kerata Basa Word Formation

