

## A MORPHOSEMANTIC ANALYSIS ON THE *GENDANG BELEQ* LEXICONS

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### ABSTRACT

This study is aimed to discover (a) the types of morphosemantic lexicons related to the *gendang beleq* as a music band (b) the types of word formation related to the *gendang beleq* as a music band, and (c) the meaning built from the word formations. Qualitative descriptive is used as the research approach in presenting the data. The primary source of the data was derived from interviews with some *gendang beleq* players from different *gendang beleq* bands in Central Lombok. The data of this research are all morphosemantic lexicons related to the *gendang beleq* as a music band which then have been grouped, described, and analyzed according to some categories, their word formation types, and meanings (lexical and grammatical). The outcomes of the analysis show the various types of word formation found in the *gendang beleq* lexicons including derivation, inflection, compound, reduplication, initialism, onomatopoeia, eponym, neologism, and idiom. It is found that the affixation type dominates the lexical items in the lexicon of *gendang beleq* with 13 words, followed by 6-word compounds, 3-word onomatopoeia, 2-word of each reduplication and idiom, as well as neologism, initialism, and eponym with 1 word each. Furthermore, only the words which belong to affixation that has the grammatical meaning due to each affix that is attached to the base conveys the grammatical meaning according to the base.

**Keywords:** *Morphosemantic, Lexicon, Word Formation, Gendang Beleq*

### INTRODUCTION

The presence of *gendang beleq* in the Sasak community is very important because it is one of the cultural assets that should be preserved and become one of the icons of the Sasak culture. For this reason, not only among the people who founded the *gendang beleq* band but also in secondary schools on Lombok Island have *gendang beleq* as their extracurricular. The *gendang beleq* extracurricular itself is intended to introduce the *gendang beleq* to the younger generation so that it will not be eroded by the times, for example, SMAN 1 Praya, SMAN 4 Praya, SMAN 1 Terara, etc. have the *Gendang Beleq* as one of their extracurricular.

Language can be studied by identifying how it is formed. O'Grady (2015: 100) states morphology offers significant concepts into how language works, revealing the need for different categories of

words, the presence of word-internal structure, and the existence of operations that create and modify words in various ways. Thus, morphology does not only study the structure within words but also about word formation. Plag (2003:17) says that word formation is the study of the process of forming new vocabulary that is generated through existing words. For instance, we can create new words from the word *form* by adding affixes such as *formal*, *formalize*, and *formalization*. This type of word formation process is called derivation.

Furthermore, O'Grady (2015:107-127) classifies word formation and other morphological phenomena into derivation, compounding, inflection, suppletion, cliticization, conversion, clipping, blending, backformation, acronym and initialism, onomatopoeia, and eponym. Next, Laurel and Donna (2010: 94-111) divide the

processes of word-formation into derivation, reduplication, conversion or functional shift, compounds, blends, back formations, shortening, root creations, and idioms.

This study intends to study those lexicons used in *gendang beleq*, the traditional music group of Sasak people. To do so, the study is focused on identifying the form and meaning of lexical items found in *gendang beleq*. Since many Sasak speakers are not aware of the meaning and the form behind their language. Due to this problem, several studies have been conducted to maintain the sustainability of *gendang beleq* existence and to increase the awareness of people possessing this art. One of those is a study by Gde Agus Mega Saputra, *Kajian Instrumentasi Dan Organologi Gendang Beleq Sanggar Mertaq Mi Lombok Tengah Nusa Tenggara Barat*. The main reason why this study is conducted because of the lack of reference related to the explanation of the names of the instruments contained in this art, as well as the organology of *gendang beleq* that has never been published in the form of research journals and books.

Analyzing and identifying the form and the meaning behind *gendang beleq* lexicons, this study combines two branches of linguistics, morphology and semantics. Therefore, the use of morphosemantic analysis can discover the types of word formations and what meaning can be built from the word formations in *gendang beleq* lexicons. Thus, according to the background of this study, the title of this research is *A Morphosemantic Analysis on the Gendang Beleq Lexicons*.

## METHOD

The research approach used in this research is qualitative descriptive research. Sugiyono (2015: 15) states “the qualitative research method is the research method

which based on postpositivism and used to study the natural condition of the object. Besides, the data analysis is inductive and the results of qualitative research emphasize meaning rather than generalization.” Meanwhile, Ary (2010: 424), the qualitative inquirer deals with data that are in the form of words or pictures rather than numbers and statistics. Data in the form of quotes from documents, field notes, and interviews or excerpts from videotapes, audiotapes, or electronic communications are used to present the findings of the study.

The reason why this qualitative research approach is selected due to the main focuses of this study. This study focuses on identifying and describing the *gendang beleq* lexicon forms and meanings. Therefore, the best method in conducting this research is by using the qualitative method.

## Data Reduction

The data that had been obtained from interviews and documentations were reduced by only selecting the complex words or the words which have gone through a morphological process related to the *gendang beleq* lexicons. After that, they were classified into some categories such as the names of the *gendang beleq* bands, the instruments, the costumes, the rituals, the kinds of music, and the events. Next, they were also grouped based on their word-formation types. The complex words were coded by identifying the morphological features that they have. Then, the words which have the same code were put into the same category such as affixation (derivational and inflectional), compound (verbal and nominal), reduplication, idiom, initialism, eponym, onomatopoeia, and neologism.

Finally, the meaning analysis consists of lexical and grammatical meanings.

Consequently, each word with affixes has its own lexical meaning and grammatical meaning. However, there are also some words that do not have grammatical meaning.

**Data Display**

Next, in this stage, the data are presented in the form of narrative, table, and pictures. Sugiyono (2015: 341) states that in qualitative research, the most frequent form of display data is narrative text. Thus, in this study, the data were displayed in the narrative, tables, and supported by some pictures in order to be easier to understand.

**Conclusion/Verification**

The conclusion was made from the data display. In qualitative research, the characteristic of the conclusion is temporary. It can change if the researcher does not discover strong evidence to support the next collecting data. However, if the conclusion in the previous data can be evidenced by validity and consistency, thus the conclusion is credible. In this study, the *gendang beleq* lexicons which were derived from some sources are the same as well as their meaning thus the data are credible and valid.

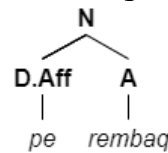
**FINDINGS AND DISCUSSIONS**

Table 4.0. Types of Affixation in the *Gendang Beleq* Lexicons

	Affixation	
	Derivational	Inflectional
<b>Prefixation</b>	<i>pe-</i> <i>peN-</i> → <i>peng-</i> <i>pen-</i> <i>pem-</i> <i>be-</i> <i>seN-</i> → <i>seng-</i> <i>N-</i> → <i>ng-</i>	<i>perembaq</i> <i>pengiring, pengalu</i> <i>penabeq</i> <i>pemeras</i> <i>begawe</i> <i>senggeger</i>  <i>bejangkep, bekawin</i>  <i>ngiring, ngalu</i>
<b>Suffixation</b>	<i>-an</i>	<i>sesekan</i>
<b>Confixation</b>	<i>N- + -an</i>	<i>nyongkolan, nyunatan</i>

Table 4.0 presents the lexicons of *gendang beleq* which are formed through affixation. The affixation is divided into two, derivational and inflectional regarding affixes attached to the base or root of a word. The derivation consists of the word *perembaq*, *pengiring*, *pengalu*, *penabeq*, *pemeras*, *begawe*, *senggeger*, *sesekan*, *nyongkolan*, and *nyunatan*. Meanwhile, inflection consists of the word *bejangkep* or *bekawin*, *ngiring*, and *ngalu*.

1) *Perembaq*



**Figure 4.1** The internal structure of the word *perembaq*

*Perembaq* is one of the instruments in *gendang beleq* which consists of the big and the small ones. It can be observed that this word is formed through affixation. Figure 4.1 shows the word *perembaq* uses the prefix *pe-*. In Sasak language, the derivational morpheme ‘*pe-*’ is commonly

attached to the base form of verbs which may change the word category and the meaning of the words.

The word '*perembaq*' itself is derived from the root '*rembaq*' which means synchronic. However, due to the addition of the derivational prefix '*pe-*' changes the word category from adjective '*rembaq*' to a noun '*perembaq*'. The lexical meaning of the word '*perembaq*', in *gendang beleq*, is an instrument that synchronizes the music. The grammatical meaning of prefix '*pe-*' when it is attached to the base *rembaq* means an instrument.

## 2) *Pengiring* and *Pengalu*

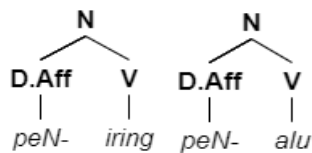


Figure 4. 2 The internal structure of the words *pengiring* and *pengalu*

According to the Figure 4.2 above, the words *pengiring* and *pengalu* are formed through the process of affixation which involves the derivational prefix *peN-* and the roots *iring* and *alu*. Sneddon et al. (2010) state the capital *N* represents a sound that changes depending on the first sound of the base. Based on those examples, the allomorphs of prefix *peN-* are *peng-*, *pen-*, and *pem-*.

According to the data, the words which have prefix *peN-* such as *pengiring*, *pengalu*, *penabeq*, and *pemeras*. Based on those examples, the allomorphs of prefix *peN-* are *peng-*, *pen-*, and *pem-*.

First of all, prefix *peN-* will change into *peng-* if it meets a word that starts with a vowel such as in the words *iring* and *alu*. They start with vowels /i/ and /a/ which then are added by the prefix *peN-*, thus they become *pengiring* and *pengalu*. If the word begins with a vowel, the prefix *peng-* is

attached (Sneddon et al, 2010). According to Hakim, et al. (2017) in *Kamus Sasak-Indonesia* which is published by West Nusa Tenggara Language Institute, the lexical meaning of the term *pengiring* itself is the accompanist or the follower. It comes from the base '*iring*' which means *accompany* or *follow*. As well as *pengaluq*, it is derived from the base *alu* which means *welcome*. Sneddon et al. (2010) argue the prefix *peN-* is attached to verbal bases to derive nouns indicating a person who carries out the action expressed by the base. Since both *pengiring* and *pengalu* are derived through affixation, then the prefix '*peN-*' when it is attached to the root *iring*, utters a grammatical meaning the subject who is doing an accompaniment. As a result, the word category changes from a verb to a noun which indicates a person who carries out the action expressed by the base.

## 3) *Penabeq*

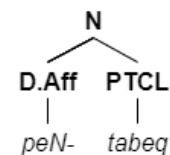


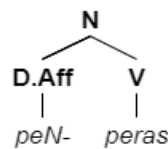
Figure 4.3 The internal structure of the word *penabeq*

Second, prefix *peN-* will change into *pen-* if it meets the word which phonemes start with consonant /t/, /d/, /c/, and /j/. Sneddon et al. (2010) say *N* becomes *n* with initial *d*, *t*, *c*, *j*, *sy*, *z*. An exception for the initial *t* as the first letter in the word bases, it will lose if the prefix *pen-* is attached. The word *penabeq*, for example, which lexical meaning is something which is doing permission is formed from the prefix *peN-* and the base *tabeq*. According to Hakim, et al. (2017), *tabeq* means permission.

Since *tabeq* starts with consonant /t/, thus when it is added by prefix *peN-*, it will change into *pen-* and the /t/ is lost. Due to

the affixation process, the prefix *peN-* utters a grammatical meaning when it is attached to the base *tabeq* that is something which is doing permission. Other words which also start with /t/ and have prefix *peN-* are *penenaq* (*peN-* + *tenaq*), *penukah* (*peN-* + *tukah*), *penindoq/penedem* (*peN-* + *tindoq/tedem*), etc. *Penabeq* is considered derivational because the addition of the prefix *peN-* changes its word category from a particle to a noun. According to Hakim, et al. (2017), particle here refers to prepositions, conjunctions, interjections, and greetings.

#### 4) *Pemeras*



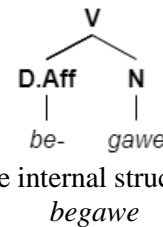
**Figure 4.4** The internal structure of the word *pemeras*

Last, one of the allomorphs of prefix *peN-* is *pem-*. Sneddon et al. (2010) say that the word which begins with b, p, or f, then prefix *pem-* occurs. Based on the Figure 4.4, the word *pemeras* is derived from the derivational prefix *peN-* and the base *peras*. Initial *p* is lost from the base when it is attached by the prefix *pem-*. Thus, the prefix *peN-* will change into *pem-* if it meets the words which first phonemes are consonant /b/ and /p/ excluding /f/ because in Sasak language there are no words that start with the letter f. According to the data, there is *pemeras* derived from the prefix *peN-* and the base *peras*.

According to Mr. Z, the lexical meaning of the word *pemeras* is something that casts or releases a sort of magic. *Pemeras* is considered derivational because the addition of the prefix *peN-* changes its word category from a verb to a noun. Like the previous

example, the grammatical meaning of the prefix *peN-* when it is attached to the base *peras* means the subject which is doing something.

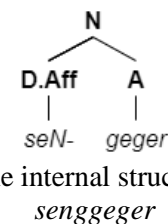
#### 5) *Begawe*



**Figure 4.5** The internal structure of the word *begawe*

In Figure 4.5, the word *begawe* consists of the derivational affix *be-* and the base *gawe*. It comes from the base *gawe* which means *party* and is added by derivational prefix *be-* which changes its word category from a noun to a verb. Therefore, the word-formation type of the word *begawe* is derivation as well. The lexical meaning of the word *begawe* is to have a party (Hakim, et al. 2017). Since this word is formed through affixation, thus the prefix *be-* utters a grammatical meaning *to have a party* when it is attached to the base *gawe*.

#### 6) *Senggeger*



**Figure 4.6** The internal structure of the word *senggeger*

Figure 4.6 shows the word *senggeger* consists of the derivational affix *seN-* and the base *geger*. The prefix *seN-* will change into *seng-* if it meets the word which the first phoneme is either consonant /g/ or /k/, for instance, the word *senggeger*. The word *senggeger* consists of the prefix *seN-* and the base *geger* which means enthusiastic or energetic (Hakim, et al. 2017). The lexical

meaning of *senggeger* itself is a sort of magic that enthuses someone or people.

The addition of prefix *seN-* to the base form *geger* changes the word category from an adjective to a noun. The prefix *seN-* shares the same meaning with the prefix *peN-* that is what or who is doing something. Thus, it is also considered as a derivational morpheme.

### 7) *Sesekan*

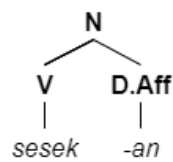


Figure 4.7 The internal structure of the word *sesekan*

Based on the interview, it is discovered that there is a term that has the derivational suffix *-an* that is *sesekan*. From Figure 4.7, it can be seen that the word *sesekan* is derived from the base *sesek* and then added by the suffix *-an*. According to Hakim, et al. (2017), *sesek* means weave while *sesekan* means a woven fabric. It can be observed that the addition of prefix *-an* changes the word category from a verb to a noun.

### 8) *Nyongkolan* and *nyunatan*

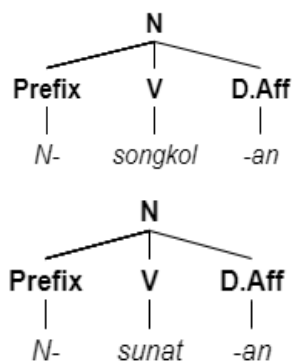


Figure 4.8 The internal structure of the words *nyongkolan* and *nyunatan*

The addition of a prefix and suffix simultaneously to the base word is called confixation. According to the data, the words which have derivational confix are *nyongkolan* and *nyunatan*. Both of these words have prefix nasal *N-* and the suffix *-an*. In Sasak language, prefix nasal *N-* has allomorphs */ny/* and */ng/*. Prefix *N-* will be realized as */ny/* if it meets the word which first phoneme is consonant */s/*, */j/*, and */c/*. For example, the word *nyongkolan*, prefix nasal *N-* meets the base *songkol* or *sondol* which starts with a */s/*, and then it is added by the suffix *-an*. In this case, the phoneme */s/* is lost due to the addition of the prefix nasal *N-* which is realized as */ny/*. According to O’Grady (2015), this phenomenon is called morphophonemics where word’s pronunciation can be affected by morphological factors. Consequently, the morphophonemics alternation involves the variant forms of prefix *N-* which will be realized as */ny/* in *nyongkolan* and *nyunatan* and */ng/* in *ngiring* and *ngalu*.

Meanwhile, the lexical meaning of the base *songkol* is the act of pushing or leading something from behind. Meanwhile, the word *nyongkolan* is a Sasak traditional marriage culture where both bride and groom walk together to the bride’s house along with accompanists. The existence of confix *N-* and *-an* changes the word category from a verb to a noun. In this case, the meaning of prefix *N-* itself is to do something while the suffix *-an* states a particular thing.

### 9) *Bejangkep* or *Bekawin*

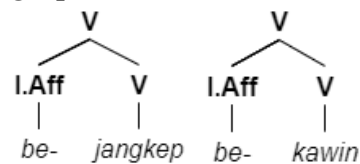
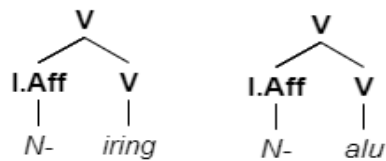


Figure 4.9 The internal structure of the words *bejangkep* and *bekawin*

According to the data, the base words which are attached by inflectional prefix *be-* are *jangkep* as in *bejangkep* and *kawin* as in *bekawin*. Prefix *be-* is considered an inflectional morpheme because it does not change the word category and meaning of those words. Based on Hakim, et al. (2017), the lexical meaning of both the words *bejangkep* and *bekawin* is to get married and *jangkep* and *kawin* mean marry or get married as well. Therefore, their word category remains a verb. When one said, “*Silaq pade bejangkep*” it means that he encourages people to get married.

**10) Ngiring and Ngalu**

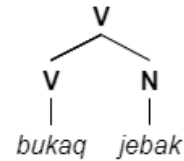


**Figure 4.10** The internal structure of the words *ngiring* and *ngalu*

Besides inflectional prefix *be-*, there is also inflectional prefix *N-* which can be realized as /ny/ and /ng/. The data shows that the words which have the prefix nasal *N-* are *ngiring* and *ngalu*. The prefix *N-* will change into *ng-* if it meets the word which starts with vocal /a/, /i/, /u/, /o/, and /e/. The prefix *N-* is inflectional because it does not change the word category and meaning of those words.

According to Hakim, et al. (2017), the lexical meaning of the word *ngiring* is to accompany or to follow and the word *ngalu* means to welcome. Meanwhile, the grammatical meaning uttered of the prefix *N-* if it is attached to the base *iring* and *alu* is to accompany or to follow and to welcome. Thus, the word category remains a verb.

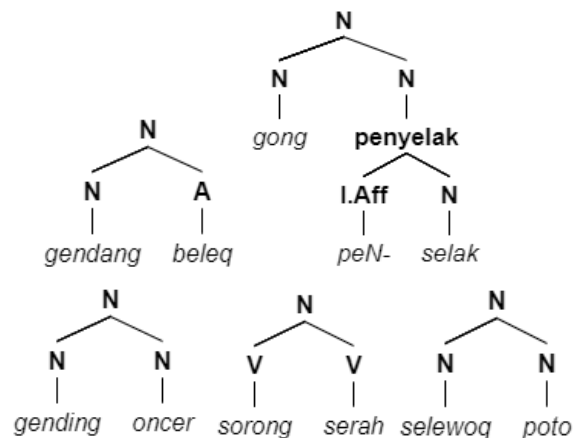
**11) Bukaq Jebak**



**Figure 4.11** The internal structure of *bukaq jebak* compound

The term *bukaq jebak* is a verbal compound. This word is built from the word *bukaq* which means open and *jebak* which means a gate. *Bukaq jebak* cannot be simply translated as *open the gate* but it has a new meaning. According to Mr. Z, the lexical meaning of *bukaq jebak* is a term which refers to *gendang beleq* players plays the instruments right after they arrive. As if playing the *gendang beleq* after they arrive at the place where they are hired is considered as opening the gate. Therefore, *bukaq jebak* is a compound verb due to its word category as a verb.

**12) Gendang Beleq, Gong Penyelak, Gending Oncer, Sorong-Serah, and Selewoq Poto**



**Figure 4.12** Some of noun compounds in the *Gendang Beleq* lexicons

The words *gendang beleq*, *gong penyelak*, *gending oncer*, *sorong-serah*, and *selewoq poto* are examples of compound

nouns. First of all, the word *gendang beleq* is derived from the base *gendang* which means a drum and *beleq* which means big. Hakim, et al. (2017) states that *gendang beleq* means a big drum. However, *gendang beleq* is not only simply referred to as the literal meaning that is a big drum but also there is an idiomatic meaning carried. The term *gendang beleq* carries the meaning which refers to the entire instruments consisting and all the things adhered to the *gendang beleq* as a music band itself. Thereby, the term *gendang beleq* is always mentioned before mentioning the specific name of a particular *gendang beleq* band such as *gendang beleq Pamor Guminging Mas*.

Next, there is also a compound noun *gending oncer*. It is one of the names of

*gendang beleq* repertoires. In this case, *gendang* and *gending* have a different meaning. The term *gendang beleq* cannot be replaced with *gending beleq* otherwise the term *gending oncer* cannot be said as *gendang oncer*. It is due to the different conceptualization between these two words where *gendang* refers to the physical appearance while *gending* refers to the music of the *gendang beleq* itself. For example, according to the interview results, there are many types of *gending* such as *gending bejanggeran*, *gending angin alus*, *gending semarandane*, *gending nelayan*, *gending cilinaya*, *gending strebaste*, and so forth. These show that the term *gending* is conceptualized as the music of *gendang beleq* itself.

Table 02. Types of Compound in the *Gendang Beleq* Lexicons

Verbal Compound	Nominal Compound
<i>bukaq jebak</i>	<i>gendang beleq</i> <i>gending oncer</i> <i>gong penyelak</i> <i>sorong-serah</i> <i>selewoq poto</i>

### 13) *Bebet and Seseq*

The words *bebet* and *seseq* are formed through the reduplication process. According to Sneddon et al. (2010), there are three types of reduplication such as full reduplication, partial reduplication, and imitative reduplication. The words *bebet* and *seseq* are considered as the examples of partial reduplication. Sneddon et al. (2010) state the partial reduplication happens only with bases that start with a consonant and it involves placing before the base a syllable consisting of the first consonant of the base followed by *e*. As in the words *bebet* and *seseq*, both of the bases start with a consonant *b* in *bet* and *s* in *sek*. Then, syllables which consist of those first

consonants and followed by *e* precedes the bases, thus they turn out into *bebet* and *seseq*.

The lexical meaning of the word *bebet* is a belt and *seseq* is to weave (Hakim et al, 2017). Both of these words are treated as single bases in the dictionary which cannot be broken down. In Sasak language, if it is merely *bet* and *sek*, there will be no meaning that occurred. Thus, these reduplicated forms are treated as single bases in dictionary.

### 14) *Godek Nongkeq and Bulan Bekuring*

The terms *godek nongkeq* and *bulan bekuring* are considered as idiomatic expressions. It is based on the definition of



idiom offered by Laurel and Donna (2010: 111) that an idiom is a sequence of words that functions as a single unit where it is syntactically fixed and semantically conventionalized. *Godek nongkeq* consists of two words which function as a single unit and each word cannot be replaced with another word since it is syntactically fixed. The idiom *godek nongkeq* also carries its own meaning which cannot be interpreted just by looking at the words that build it, in which *godek* means ‘monkey’ and *nongkeq* means ‘slide’. However, the meaning of *godek nongkeq* itself is a name of Sasak traditional clothes for males, the synonym of the term *pegon* and *tampet*. It is based on one of the characteristics of an idiom that the meaning is unpredictable as stated by Laurel and Donna (2010).

As well as the term *bulan bekurung* which function as a single unit even though it consists of two words those are *bulan* (moon) and *bekurung* (caged). Unlike the previous idiom, this idiom’s meaning is predictable and still related to the words that build it. The term *bulan bekurung* itself is the name of Sasak woven fabric’s motif which depicts some caged moons on the fabric.

### 15) *Subhanale*

The term *subhanale* is one of the *sesekan* (woven fabric) motifs which quite popular among Sasak community, not to mention in the *gendang beleq* players. *Subhanale* is frequently used as their *bendang* or *selewoq* as part of their costume. The term *subhanale* is formed through coinage, specifically called neologism. It is inspired by interjection *SubhanAllah*, an expression used to praise the Almighty. Then, it turns out to be a new word that is widely known as one of the woven fabric motifs. This word is considered neologism due to the definition of neologism offered by

Stockwell (2010), he says neologism is another term used which refers to the new word creation based on some pre-existing word or part of a word. For example, the skin cream called *Lubriderm* is intended to suggest lubricating the *derm*, which suggests skin because of its occurrence in familiar forms like *dermatology*, *epidermis*, and *dermatitis*. Thus, there is a pre-existing word before which inspires the new word to be created.

### 16) *Gendang Beleq Mas Panji Sakti Bugi BBG*

The name of one of the *gendang beleq* bands that had been interviewed is *Gendang Beleq Jati Murni Mas Panji Sakti Bugi BBG*. The word *BBG* is initialism because it stands for *Bajang Baruq Girang* and is pronounced as letters. In initialism, the initial letters of words in a phrase are pronounced as letters, for example, *a.m.*, *p.m.*, etc. (Laura and Donna, 2010). One of the *gendang beleq* bands which have been interviewed has initialism in its name. Amaq Mirni, as the leader and owner of this *gendang beleq* band, said that it will be too long for the name thus he decided to shorten it.

Besides as an example of initialism, *BBG* which stands for *Bajang Baruq Girang* is also considered as an example of an eponym. According to Stockwell and Minkova (2001), eponym comes from *epi-* “upon” and *onym* “name” which means those new words which are based on names. In this case, the term *BBG* is considered as Sasak version of the term *ABG* which stands for *Anak Baru Gede* in the Indonesian language. Both of these terms have a similar meaning which refers to one who recently attains majority. Therefore, *BBG* exists as a copy of the Indonesian popular term *ABG*.

### 17) *Cemprang, Rincik, and Seseq*

Based on the interview results, the words *cemprang*, *rincik*, and *seseq* in the lexicon of *gendang beleq* are considered as onomatopoeic words because of the pronunciation are imitative of natural sounds. An onomatopoeic word is a word which pronunciation imitates the animal or other natural sounds.

*Cemprang* is one of the *gendang beleq* instruments which produced such a piercing sound. The word *cemprang* is inspired by its sound produced such as 'cem' and 'prang'. Since *cemprang* is always played in pairs by using both hands then it will sound 'cem' if a pair of *cemprang* are rubbed and will sound 'prang' if they are tapped. Mr. Z said that the lexical meaning of the word *cemprang* is an instrument like a small disc made from metal that has a handle. Next, *rincik* is also one of the *gendang beleq* instruments which quite similar to *cemprang* but with a smaller size. The word *rincik* is also inspired by its sound produced, 'cik'. The lexical meaning of the word *rincik* is an instrument that consists of 8 tiny discs placed on a board that is hung on the neck. Last, the word *seseq* is also formed due to the sound produced in the weaving activity 'sek'. According to Hakim, et al. (2017), *seseq* means *to weave*.

### CONCLUSION

According to the result of this qualitative research by using interview and documentation techniques in collecting the data which are fetched from different *gendang beleq* bands existing in Sasak community, some conclusions can be drawn.

First of all, based on the discussion above, there are several morphosemantic lexicons fetched related to the *gendang beleq* as a music band such as its name, instruments, costumes, rituals, types of music, and events. The lexical items of those

lexicons consist of *Gendang Beleq Jati Murni Mas Panji Sakti Bugi BBG*, *gendang beleq*, *cemprang*, *rincik*, *perembaq*, *gong penyelak*, *godek nongkeq*, *selewoq poto*, *seseqan*, *subhanale*, *bulan bekurung*, *pemeras*, *senggeger*, *gending oncer*, *gending bejanggeran*, *begawe*, *nyongkolan*, *ngiring*, *pengiring*, *ngalu*, *pengalu*, *bejangkep/bekawin*, and *nyunatan*.

Next, the types of word-formation discovered to consist of affixation, compound, reduplication, idiom, neologism, initialism, eponym, and onomatopoeia. The affixation type consists of derivational such as in the words *perembaq*, *pengalu*, *pengiring*, *penabeq*, *pemeras*, *begawe*, *senggeger*, *seseqan*, *nyongkolan*, and *nyunatan*. Then, inflectional word-formation type consists of the words *bejangkep/bekawin*, *ngiring*, and *ngalu*. Next, the compound type consists of verbal compound such as *bukaq jebak* whereas nominal compounds such as *gendang beleq*, *gong penyelak*, *gending oncer*, *sorong-serah*, and *selewoq poto*. There are also idiomatic expressions like *godek nongkeq* and *bulan bekurung*. Meanwhile, the example of neologism type is *subhanale* and the example of initialism type is *BBG* which is also considered to belong to eponym type. Finally, the examples of the onomatopoeic type are *cemprang*, *rincik*, and *seseq*. It is found that the affixation type dominates the lexical items in the *gendang beleq* lexicons with 13 words, followed by 6-word compound, 3-word onomatopoeia, 2-word of each reduplication and idiom, as well as neologism, initialism, and eponym with 1 word each.

Furthermore, only the words which belong to affixation that has the grammatical meaning due to each affix that is attached to the base conveys the grammatical meaning according to the base.

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