THE SEMANTIC FIELD OF "LOVE" IN JAVANESE LANGUAGE

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ABSTRACT
This research delves into the extensive lexicon of the Javanese language, specifically focusing on expressions related to feelings of love. The presence of multiple Javanese lexicons denoting love poses a significant challenge, prompting the central question: What are the semantic nuances that distinguish each lexicon, given the absence of absolute synonyms? The research aims to elucidate the semantic fields that differentiate each love-related lexicon in Javanese. Data for this research is drawn from four distinct Javanese dictionaries, spanning various publication periods. Additionally, the study incorporates diverse data sources, including a book titled "Antologi Cerita Pendek Bahasa Jawa di Yogyakarta," Djaka Lodhang magazine, and the Javanese language corpus from the Javanese Studies at the Faculty of Humanities, Universitas Indonesia which contribute valuable data on sentences conveying the meaning of love. This qualitative research used Nida’s (1975) theoretical framework on componential analysis of meaning. The results show the existence of sixteen Javanese lexicons conveying the meaning of love, with only eight being actively used in sentences, and one common component, four diagnostic components, and forty-one supplementary components. These meaning components provide insights into the nuanced distinctions and potential redefinitions of each love-related lexicon in the Javanese language.

KEYWORDS: Javanese language, love, lexicon, semantic field, meaning components

INTRODUCTION
The Javanese language has a variety of lexicons that describe human’s feelings. It is in line with the opinion of Sudaryanto (1989, p. 54), who states that Javanese is a language with many lexicons that contain an affective approach, so Javanese has the potential to come into contact with feelings or feelings. Of the many Javanese lexicons that approach feelings or feelings, one of them means ‘love.’ The lexicon in Javanese means ‘love’ has more than one lexicons. Some examples of Javanese sentences that have the meaning of ‘love’ are tresna, asih, and asmara.

Even though they are synonymous, the lexicons that have the meaning of love in Javanese still have differences, for example, in the scope of the feeling of love. Another difference that can be seen is the way in which the feelings of love are directed and to
whom they are directed. In the Javanese language, feelings of love are symbolized by different lexicons, but still have the same meaning between lexicons and other lexicons. Even though they have synonyms, different lexicons that mean love have various meanings, seen through their meaning components. Differences in existing components can be studied in semantic studies (Rahyono, 2011, p. 120).

Before discussing the vocabulary meaning of ‘love’ in Javanese, the meaning of ‘love’ will be explained first. From a psychological perspective, several experts have provided definitions of the feeling of love. To restrict the meaning of ‘love’ in this research, one definition of ‘love’ was chosen from a psychologist, namely the definition of ‘love’ according to Rubin (1970).

Rubin (1970) conceptualization of love as an attitude directed at specific individuals, characterized by a set of thoughts, distinguishes it from liking. Love, according to Rubin, involves a special connection to others, and this differentiation is evident in the outcomes of a questionnaire presented in his research. The data revealed that respondents were more inclined to consider marrying their partners due to feelings of love rather than liking, emphasizing a qualitative distinction between the two emotions (Rubin, 1950, p. 506). This clear demarcation between liking and loving underscores the relevance of Rubin’s (1970) definition for the present study, highlighting the nuanced nature of love as a distinct and deeper emotional connection directed at individuals perceived as special.

There are five previous studies related to human’s feelings, as well as the study of the meaning of lexicons related to feelings of the heart. Research on the semantic fields of feelings felt by the body and feelings felt by human’s feelings appears in Medan Makna Rasa dalam Bahasa Jawa (Suwadji, et al. 1995). One of the studies was written in the semantic fields of feelings of affection. The book discusses four lexicons that fall into the semantic fields of feelings of affection, namely seneng, dhemen, tresna, and asih.

In addition to this research, one previous study examines the meaning of love in Javanese. The research entitled “Love Expression in Javanese Panji Stories: Panji Dadap, Panji Wulung, Panji Angreni” (Mastuti, 2007). This research uses a data source in the form of literary works and data of lexicons in sentences. The results of this research indicate the presence of the lexicon expression of love in the sentences of three Panji stories in Javanese, namely Panji Dadap, Panji Wulung, and Panji Angreni. Some examples of the lexicons found are kasmaran ‘falling in love’, which expresses the meaning of falling in love, wuyung ‘longing’, which expresses longing, or papacangan ‘engaged’, which expresses a commitment to marry and get engaged.

Then, research related to emotions and the Javanese language has also been carried out in the following three studies. First, “Analysis of the Meaningful Components of the Word Anger in Javanese” (Widhyasmaramurti, 2002) found 28 lexicons with a common component of ‘angry, or shades of angry meaning’ in Javanese such as mangkel ‘annoyed’, anyel ‘angry’ and nesu ‘angry’. Furthermore, in “Sad Emotional Vocabulary in Javanese: An Analysis of Components and Relationships of Meaning” (Suswandi, 2015) found 57 lexicons meaning ‘sad emotions’ in Javanese, such as anglêk ‘very sad’, duhkita ‘difficult, sad’ and sangsaya ‘the more, suffering, sad’. Meanwhile, Santangelo (1995) researched feelings of love with the title “A Research on Emotions and States of Mind in Late Imperial China Preliminary Results”. Santangelo (1995), in this research, made a theory of emotions and states of mind that have a broader scope than emotions. There are five categories of classification of emotions and states of mind written by Santangelo (1995), namely 5 (five) categories: positive expectation and interaction, satisfactory affects, negative projection, aggressive-opposing emotions, and unsatisfactory affects.
The research data sources were taken from four dictionaries published at different times to capture data in lexicons. In addition, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia, Djaka Lodhang magazine, and Anthology of Javanese Short Stories in Yogyakarta book were used to obtain data in the form of sentences. Previous research on semantic fields generally used only one dictionary to obtain lexicon data, namely one main data source, the Baoesastra Djawa dictionary (Poerwadarminta, 1939). However, for sentence data sources, previous research used various sources such as novels, Panjebar Semangat magazine, and oral utterances from native Javanese speakers. Compared to previous research, this research has novelty through the data sources used, which are more varied by using four dictionaries and language corpus so that it can enrich the data collected.

Data in the form of Javanese lexicons which have love as the meaning shows that Javanese language has more than one lexicon to express the meaning of love. Therefore, it raises a research problem which is “what are the semantic fields of the lexicons that differentiate each lexicon since there is no absolute synonym?” This research aims to show the lexicon that has love meaning in Javanese along with their semantic fields.

METHODOLOGY

The method used in this research is a qualitative method with a descriptive approach. Qualitative research methods are used to analyze data comprehensively to obtain in-depth data (Sugiyono, 2013, p. 15). The descriptive approach is carried out to systematically describe the object under study through data and samples systematically; it also does not conduct analysis or make a general conclusion (Sugiyono, 2013, p. 9). The theory used is Nida’s componential analysis of meaning (1975). The difference between meaning fields and meaning component analysis is that meaning fields are lexicons in a group of lexical meanings, while meaning component analysis is a way to analyze the elements of meaning that lexicons have.

Nida’s theory (1975) is used to analyze the components of the referential meaning of a lexicon unit by identifying common components, distinguishing or diagnostic components, and additional components. According to Nida (1975, p. 32-36), the general component is a unit of meaning that all lexicons have. The distinguishing or diagnostic component is a unit of meaning to distinguish a lexicon and additional components. The difference lies in the additional components where all lexicons do not necessarily own the unit of meaning. Nida (1975: 64-66) has four steps to distinguish the semantic fields of a lexicon, namely: 1) naming, 2) paraphrasing, 3) defining, and 4) classifying.

The sources of research data were obtained from 4 dictionaries, namely: 1) the Javaansch-Nederlandsch Handwoordenboek dictionary (Gericke en Roorda, 1901), 2) the Javanese Bausastra dictionary (Poerwadarminta, 1939), 3) the Javanese-English Dictionary (Horne, 1975), and 4) Kamus Bausastra Jawa: Edisi Kedua (Tim Balai Bahasa Yogyakarta, 2011). The four dictionaries were selected considering the completeness of the data, where several lexicons only appeared in one, two, or three dictionaries. The data were selected using the definition of love from Rubin (1970), which was previously explained. The Javanese-Dutch dictionary is the Javaansch-Nederlandsch Handwoordenboek dictionary (Gericke en Roorda, 1901). This research also uses some online pages, namely vandale.nl, to get the meaning of the lexicon, then verifies whether the meaning of the lexicon means love through an online page called synoniemen.net. The two online pages are selected because both are official pages published online. Ms. Andrea Pradna Paramita Djarwo, S.S., M.A. from the Dutch Literature Study Program, Faculty of Humanities, Universitas Indonesia, recommended these two pages. Ms. Djarwo recommended those two pages because researchers widely use them as reference.
pages for Dutch language research to find lexicon meanings, synonyms, and meaning associations of a lexicon.

In order to see the examples of the lexicons in the data sentences, the following data sources have been obtained from the *Antologi Cerita Pendek Java di Yogyakarta* (Prabowo et al., 2014), which contains a collection of *Cekak* stories (Javanese Short Story) that was published in the 20th century. Besides that, this research also used *Djaka Lodang* magazine (No. 41 of 2021 and No. 42 of 2021) and the Javanese Language Corpus belonging to the Javanese Literature Department, Faculty of Humanities, Universitas Indonesia, which contains a collection of Javanese language corpus from different years for the data sources. The four data sources were selected with consideration of suitability for the publication period of the dictionary, especially from the 20th to the 21st century.

The sequence of research stages is as follows:

1. Collecting data in the form of lexicons from dictionaries along with examples of sentences that contain the meaning of love by using the note-taking technique;
2. Using Nida’s (1975) componential analysis of meaning to analyze the meaning components of each lexicon data collected;
3. Redefining the lexicon based on its componential meanings,
4. Summarizing the research findings.

**FINDINGS AND DISCUSSION**

In this research, sixteen data were found in the form of lexicons meaning feelings of love from four dictionaries with different years of publication. The sixteen found lexicons are 1) *trêsna*, 2) *trisna*, 3) *tisna*, 4) *asih*, 5) *sih*, 6) *dhêmên*, 7) *rêmên*, 8) *lulut*, 9) *manasija*, 10) *asmara*, 11) *smara*, 12) *wilasa*, 13) *parahita*, 14) *manobawa*, 15) *manubawa*, and 16) *karsana*. However, it turns out that there are five unproductive lexicons, considering that there are no sentences that support the five lexicons. The unproductive lexicons have only lexical meaning, which means that these lexicons cannot be analyzed semantically for their meaning components - It can also be said that the lexicons are archaic. Archaic, according to the Merriam Webster Online dictionary, means “having the characteristics of the language of the past and surviving chiefly in specialized uses”. It means that the lexicon was common in the past, but has become less common in the present time. Therefore, this research will focus only on the productive lexicons, which are: 1) *trêsna*, 2) *trisna*, 3) *tisna* 3) *asih*, 4) *sih*, 5) *dhêmên*, 6) *rêmên*, 7) *lulut*, 8) *asmara*, 9) *smara* and 10) *wilasa*.

Between those ten lexicons that were mentioned, several lexicons have the same meaning. The lexicons are *trisna* and *tisna*. The lexicons *trisna* and *tisna* are variants of the lexicon *trêsna*, where neither the lexicons *trisna nor tisna* have a different meaning from the lexicon *trêsna*. Besides *trisna* and *tisna*, there are other lexicon variants, such as the lexicon *asmara*, which is a variant of *smara*, and the lexicon *dhêmên* , which is a variant of *rêmên*. Even so, both *asmara* and *smara* with *dhêmên* and *rêmên* have slightly different meanings. The differences in these lexicons will be seen in the paraphrasing process through Nida’s componential analysis of meaning (1975). With that in mind, it was decided to sort the lexicons into the following only: 1) *trêsna*, 2) *asih*, 3) *sih*, 4) *dhêmên*, 5) *rêmên*, 6) *lulut*, 7) *asmara* and 8) *wilasa*.

**Meaning Components of Love in Javanese Language**

**a) Naming**

The first step is naming (Nida, 1975: p. 64). The naming step refers to
collecting words (lexicons) with the same referents, even though they have slight differences from a perspective. The following is a naming table of the nine-lexicon data that has been collected. The sign (-) in the table below indicates that the lexicon meaning love was not found in the dictionary. In addition, the meanings in the table below are the general meanings of these lexicons.

**Table 1**
Naming of the Lexicons That Means ‘Love’ in Javanese Language

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>trênsa</td>
<td>‘love’; ‘affection’</td>
<td>‘love’; ‘feeling happy (towards)’</td>
<td>‘loving’</td>
<td>‘love’; ‘feeling happy (towards)’</td>
</tr>
<tr>
<td>2.</td>
<td>asih</td>
<td>-</td>
<td>‘love (towards)’</td>
<td>‘love’</td>
<td>‘love (towards)’</td>
</tr>
<tr>
<td>3.</td>
<td>sîh</td>
<td>‘affection’; ‘mercy’</td>
<td>‘feelings of love and affection’</td>
<td>‘affectionate love’</td>
<td>‘love’</td>
</tr>
<tr>
<td>4.</td>
<td>dhêmên</td>
<td>‘pleasure’; ‘loving’</td>
<td>‘like also love’</td>
<td>‘liking’</td>
<td>‘like also love’</td>
</tr>
<tr>
<td>5.</td>
<td>rêmên</td>
<td>‘pleasure’; ‘loving’</td>
<td>‘like also love’</td>
<td>‘liking’</td>
<td>‘like’; ‘pleasure’</td>
</tr>
<tr>
<td>6.</td>
<td>lulut</td>
<td>‘devoted (towards)’; ‘attached (towards)’; ‘loved (by)’</td>
<td>‘love’</td>
<td>‘devoted’; ‘deeply attached’</td>
<td>‘love’</td>
</tr>
<tr>
<td>7.</td>
<td>asmara</td>
<td>‘love’</td>
<td>‘affection and love’</td>
<td>‘romantic love’</td>
<td>‘the feeling of love’; ‘affectionate love’</td>
</tr>
<tr>
<td>8.</td>
<td>wilasa</td>
<td>‘affection’</td>
<td>‘affection’</td>
<td>‘sympathy’; ‘pity’</td>
<td>‘affection’</td>
</tr>
</tbody>
</table>

The lexicon *asih* is not found in Roorda’s (1901) dictionary. *Asih* founded in Poerwadarminta (1939), Horne (1975) and TBBY (2011). For this reason, the lexicon *asih* in the column section of Roorda (1901) above is left blank.

b) Paraphrasing
Paraphrasing is the ability of the system to determine each part of the system in the form of further analysis (Nida, 1975, p. 65). It can be said that paraphrasing is an act of interpretation seen from a lexicon’s lexical-semantic unit (Suswandi, 2015, p. 26). The result of the paraphrasing step below is the diagnostic component of all lexical units. The following are common components of the nine-lexicon data collected:

1. [+ ‘love’]; This lexicon has a meaning component that expresses the feelings of love in general.
2. [+ ‘affection’]; This lexicon has a meaning component that expresses the feelings of affection in general.
3. [+ ‘like (towards)’]; The lexicon has a meaning component that expresses the feelings of liking someone/something.
4. [+ ‘pleasure’]; The lexicon has a meaning component that expresses satisfied feelings.

The following is a table of the diagnostic components of the lexicon.
meaning love in Javanese. The sign (+) indicates the presence of these meaning components in the lexicon. The sign (-) indicates the absence of the meaning component in the lexicon. In addition, the sign (±) indicates that the lexicon can and cannot have that meaning.

**Table 2**

Diagnostic Components of the Meaning of Love in Javanese

<table>
<thead>
<tr>
<th>No.</th>
<th>Leksikon</th>
<th>Love</th>
<th>Affection</th>
<th>Like (towards)</th>
<th>Pleasure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>trêsna</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>±</td>
</tr>
<tr>
<td>2.</td>
<td>asih</td>
<td>+</td>
<td>±</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>sih</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>dhêmên</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>±</td>
</tr>
<tr>
<td>5.</td>
<td>rêmên</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>6.</td>
<td>lulut</td>
<td>+</td>
<td>±</td>
<td>-</td>
<td>±</td>
</tr>
<tr>
<td>7.</td>
<td>asmara</td>
<td>±</td>
<td>+</td>
<td>±</td>
<td>±</td>
</tr>
<tr>
<td>8.</td>
<td>wilasa</td>
<td>±</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Of the eight lexicons collected, all of them have the meaning of feelings of love. The feelings of affection found in: 1) trêsna, 2) asih, 3) sih, 4) lulut, 5) asmara and 6) wilasa. The meaning of like (towards) is found in the lexicon: 1) dhêmên, 2) rêmên, and 3) asmara. Besides that, the meaning of happy is pleasure in the lexicon: 1) trêsna, 2) dhêmên, 3) rêmên, 5) lulut, and 6) asmara.

c) **Defining**

The next step is defining, which is finding out the supplementary component of each lexical unit (Nida, 1975, p. 65). Supplementary components are more specific than general components. Supplementary components in a semantic field can be seen from the application of the lexicon in a sentence. These are some examples of the sentences that have been collected.

1. *Trêsna* ‘love’ is the lexicon with the most examples of sentences. It proves that the lexicon trêsna is the lexicon most commonly used to define the feeling of love. The intended object refers more to human or animate objects, especially the opposite sex. There are also several examples of lexicons that use to non-human or inanimate objects as objective objects.

   (1) “Yen mbacut wis mesthi aku mengko kapencil, yen manut ngendikane Bapak, adhuh Mbak gek kepriye Mas Jono, mangka aku wis kebacut tresna nyang dheweke, terus kepriye polahku, angel Mbak nggonku arep ngilangi rasa iki.”
   ‘If it’s already done, I’m sure I’ll be alone, if you obey your Father’s orders, ouch Sis, then what about Mas Jono, whereas I already love him, then what should I do, it’s difficult, Sis, when I want to get rid of this feeling.’
   (Ewuh Aya, Atiek S., Waspada, No. 15, April 14, 1962, on Prabowo, et al. 2013, p. 98–99)

   (2) “Teka ibu tega temen badhe misahaken kula kaliyan ingkang putra lan wayah ingkang sanget kula tresnani.”
‘How could Mom want to separate me from the children and grandchildren that I really love.’
(Prasetiya, Es Te, Surja Tjandra, No. 16, 7 May 1951 on Prabowo, et al. 2013, p. 53)

(3) “Aku tresna marang sliramu, cah ayu...aku tresna... namung kowe geganthilaning atiku.. ora ana wong liya saliyane sliramu...”
‘I love you, pretty… I love (you)… you’re the only one in my heart… no one else but you…’
(Kebacut Tresna, 2011, the Javanese Language corpus from the Javanese Literature Department of Universitas Indonesia)

(4) “Kanthi mangkono bocah bakal duwe rasa tresna marang budaya Jawa saka cilik.”
‘Therefore, the childrens will have a love for Javanese culture from a young age.’
(Literasi Sastra lan Kabudayan Jawa, Dadi Wiyono, Djaka Lodang, No. 42, 2021, p. 20)

From the four examples above, the following supplementary components are obtained:

[+ strong feelings (sanget kula tresnani)]

Strong feelings can be seen from angel Mbak nggonku arep ngilangi rasa iki ‘It’s difficult, Sis, when I want to get rid of this feeling.’. In that sentence, it is described that the feelings that are owned are difficult to get rid of, which means that the feelings of love that are felt are strong. In addition, the meaning of solid feelings can also be seen from sanget kula tresnani ‘I really love’ which describes the strengthening of the feeling of love that is owned.

[+ dilemma (kepriye polahku)]

the lexicon kepriye polahku ‘what should I do’ in (1), there is such a feeling experienced by the “I” character because it is difficult for her to get rid of her love for Mas Jono.

[+ loyalty (namung kowe)]

The lexicon namung kowe ‘only you’ in the example sentence (3) describes faithfulness where The “I” character chooses to be loyal to his interlocutor.

[+ fear (kepriye polahku)]

In the example sentence (1), the lexicon kepriye polahku ‘what should I do’ describes a fear where the “I” character experiences a dilemma because she was in an unfavorable situation where she also continued to love Mas Jono. It makes her confused about what she should do.

[+ distress (angel)]

The lexicon angel ‘difficult’ describes difficulties. However, in the (1) example of sentences, the perceived difficulty is the distress of getting rid of the feeling of love.

[+ unavoidable feeling (angel Mbak nggonku arep ngilangi rasa iki)]

In the example sentence (1), the “I” character can not avoid the feeling of love because she already has these feelings. This situation can be seen in the angel Mbak nggonku arep ngilangi rasa iki ‘It’s difficult, Sis, when I want to get rid of this feeling.’.

[+ closeness (misahaken)]

In the example sentence (2), it can be seen that the “I” character has a
close relationship with her children and grandchildren. Still, the mother character wants to misahaken ‘separate’ the “I” character from her children and grandchildren.

[± family member as the object (putra lan wayah)]

The feeling of love in the example sentence (2) is addressed to putra lan wayah ‘children and grandchildren’.

[± people from the opposite sex as the object (Mas Jono; sliramu)]

The feeling of love in the example sentence (1) is addressed to Mas Jono, who is the opposite sex of the “I” character. Apart from that, the feeling of love directed to an object from the opposite sex is also found in the example sentence (3) where the character “I” is in love with the opposite sex in the lexicon sliramu ‘you’.

[± animate as the object (budaya Jawa)]

There is an inanimate object as an object that is loved; that is Javanese culture in the example sentence (4).

[+ reinforcement (sanget kula tresnani)]

The feeling of love that is felt experiences reinforcement, seen from the lexicon sanget kula tresnani ‘I really love’.

[+ related to human’s physical appearance (cah ayu)]

The feeling of love is found to be associated with the condition of human’s physical appearance, where the character “I” in the example sentence (3) calls his interlocutor cah ayu ‘pretty’.

[+ followed by a compliment (cah ayu)]

The lexicon cah ayu ‘pretty’ is a compliment, because according to the character “I” in the example of the sentence (3) the person he loves is considered to have a beautiful face. The “I” character also expresses this opinion to his interlocutor.

[+ infatuated (namung kowe)]

Infatuation for love was found in the lexicon namung kowe ‘only you’ in the example sentence (3), where my character decides to be loyal to his feelings for the other person instead of choosing to love someone else.

2. Asih ‘love (to)’, the application of this lexicon is not much like the lexicon trésna. The data found that the lexicon compassion is used more to express love for the family.

(5) “Mas Jon asih banget karo aku wong durung duwe adhik.”
‘Mas Jon loves me so much because I don’t have any younger siblings yet.’

(6) “Sepira abote pepisahanku iki isih dakkrasani wektu aku kumpul karo bapak ibuku sing dakasihi.”
‘I still can feel the feeling of how hard is this farewell when I get together with my father and mother that I love’
(Remaja Taman Putra 3, 1964, the Javanese Language corpus from the Javanese Literature Department of Universitas Indonesia)

(7) “Nadyan eyang, ngetog kadibyan perang mungsuh para wayah, nanging sira kabe kudu mangerti, yen eyang tetep asih marang Pandhawa.”
‘Because, grandfather, the power of supernatural powers was
shown against the enemies of the grandchildren, but all of you must understand if grandfather still loves the Pandhawas.’
(Pungkasanipun Bharatayuda, Eyang Hasmara, Djaka Lodang, No. 41, 2021, p. 22)

From the three examples above, the following supplementary components are obtained:

[+ family member as the object (bapak; ibu; Pandhawa)]

The father and mother in example sentence (6), and Pandhawa in the example sentence (7) are the family objects that are loved.

[+ reinforcement (banget)]

Banget means ‘really’ or ‘very’. It is a form of reinforcement. In the context of the example sentence (5), reinforcement is used for feelings of love.

[+ strong feelings (asih banget; abote pepisahanku iki isih dakkrasani)]

Asih banget ‘very much in love’ describes strong love feelings, meanwhile the lexicon abote pepisahanku iki isih dakkrasani ‘I still can feel the feeling of how hard is this farewell’ shows that the love that is owned is strong, even after even after some time apart, the feeling of parting is still heavy.

[+ heavy heart (abot)]

Abot ‘heavy’ is described as a heavy heart because of the feeling of love that is owned in the example sentence (6).

[+ followed by an action (pepisahan)]

The act of separation is carried out in the example sentence (6) in the lexicon pepisahan ‘farewell’, even though there are feelings of love that still exist.

[+ previously close (pepisahan)]

Before the pepisahan ‘farewell’ In the example sentence (6), the “I” character is close and also loves his father and mother.

[+ continuously (dakrasani wektu aku kumpul...)]

The heavy feeling of farewell because of the love there continues to be felt when seen from the lexicon dakrasani wektu aku kumpul ‘I feel when I get together’.

[+ loyalty (tetep asih)]

Tetep asih ‘still loves’ is a picture of the loyalty of the grandparent to the Pandhawas in the example sentence (7).

3. Sih ‘love and affection’ or also can be translated as ‘mercy’ is a variant of the asih. The use of this lexicon is not as much as the lexicon asih. Besides that, unlike the lexicon asih which is found to be used to express love for family, the lexicon asih is found to be used to express affection for the opposite sex.

(8) ‘Aku pracaya yen Hartini ora ngalami apa kang diarani patah hati, Mbak. Jalaran sanadyan aku srawung rapet karo dheweke, durung nate ngrasakake sih tresnaku marang dheweke, gedhene ngantii aprasetya marang dheweke.’

‘I believe that Hartini has not experienced what is called a broken heart, Ma’am. Because even though I know her closely, (she) has never felt my love for her, (which) is so big that (I) swear allegiance to her.’

(Aku Mung Saderma, Titiek Sukarti, Tjrita Tjekak, No. 10 of the...
2nd year, May 1957 on Prabowo, et al. 2013, p. 102)

(9) “Suwarane erak banget kaya suling bubrah angasih-asih minta sih kawelasan.”

‘His voice was as hoarse as a broken flute, begging for mercy’
(Dhandhanggula, Soenarto, Tjandra Pustaka, Th. IV, Mei 1959 on Prabowo, et al. 2013, p. 143)

From the examples above, the following supplementary components are obtained:
[+ people from the opposite sex as the object (Hartini)]

Hartini is the person the character “I” loves in the example sentence (8), where Hartini is the opposite sex of the character “I”.

[+ unrequited love (durung nate ngrasakake sih tresnaku)]

The feeling of love that my character feels in the example sentence (8) is one-sided, shown by the lexicon durung nate ngrasakake sih tresnaku ‘(she) has never felt my love for her,’.

[+ reinforcement (gedhene nganti aprasetya marang dheweke)]

The lexicons gedhene nganti aprasetya marang dheweke ‘(which) is so big that (I) swear allegiance to her in the example sentence (8) shows the immense love that the character “I” feels for the person he loves.

[+ loyalty (aprasetya)]

Aprasetya means ‘swear allegiance’, whereas in the example of sentence (8), the character “I” decided to be loyal to the character Hartini.

[+ closeness (srawung rapet)]

The closeness to loved ones can be seen from the lexicon srawung rapet ‘know (her) closely’ in the example sentence (8).

[+ hopeless (angasih-asih)]

Angasih-asih ‘begging’ in the example sentence (9) describes a feeling of hopelessness because the character needs a feeling of compassion.

[+ begging for something (minta)]

Minta ‘asking’ or also can be translated as ‘begging’ in the context of the example sentence (9) is begging for mercy.

[± makes people suffer (suwarane erak banget kaya suling bubrah)]

Suwarane erak banget kaya suling bubrah ‘His voice was as hoarse as a broken flute’ in the example sentence (9) is a description that does not get the feeling of compassion from the intended object causing suffering to the point that the character’s voice is hoarse.

The lexicon asih found in the example sentence above differs from the meaning in the Poerwadarminta dictionary (1939) and the TBBY dictionary (2011). The difference is in the lexicon ‘sih’ found in the example sentences, namely love and compassion. Affectionate love is found in Horne’s dictionary (1975), while mercy is found in Roorda’s dictionary (1901). In the Poerwadarminta dictionary (1939), the lexicon ‘sih’ means love and affection, while in the TBBY dictionary (2011), the lexicon ‘sih’ means love.

4. Dhêmên ‘like also love’ is a synonym of trêšna, sih and asih which have a more striking difference. The lexicon dhêmên is more refers to the feeling of liking, liking something, or liking someone.

(10) “Kajaba Mas Sigit iku wong kang dhisiplin, ora dhemen digorohi, uga atiku dhowe ora bisa kumecap goroh.”
‘Only Mas Sigit is a disciplined person, doesn’t like being lied to, my own heart can’t lie either.’

(11) “Anake lanang si Suminta sing lagi dhemen-dhemene sekolah.”
‘Sumita’s son currently likes to go to school.’
(Remaja Taman Putra 4, 1964, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia)

(12) “Kerabat kraton sing maune ora dhemen karo tingkah lakune Said, saiki malih dhemen lan ngajeni.”
‘The royal family, who were previously displeased with Said’s behavior, are now pleased and respectful.’
(Pangeran Mangkubumi Anawung Kridha, Budiono Dayak, Djaka Lodang, No. 41, 2021, p. 24)

From the three examples above, the following supplementary components are obtained:

[+ principled (ora dhemen digorohi)]
The meaning of ‘like’ in the example sentence (10) refers to someone’s principles. It is shown in the lexicon ora dhemen digorohi, which means ‘does not like being lied to’.

[+ refers to an action (digorohi, sekolah)]
The meaning of ‘like’ refers to an action, namely being digorohi ‘lied to’ in the example sentence (10), which has the meaning of not liking being lied to, and sekolah ‘school’ in the example sentence (11) which means the character likes to go to school.

[± temporal (lagi)]
The lexicon lagi ‘currently’ in the example sentence (11) it gives a temporal meaning where the lexicon has the meaning of being happy, but it cannot be ascertained whether the happy feeling will continue forever.

[± started with dislike (maune ora dhemen)]
The feeling of liking in the example sentence (12) begins with feelings of maune ora dhemen ‘previously unpleased’.

[± respect (ngajeni)]
The feeling of liking for the animate object is followed by the feeling of ‘respecting’ in the example sentence (12).

Although the meaning of ‘love’ is found in Roorda (1901), Poerwadarminta (1939) and TBBY (2011), the use of the meaning ‘love’ in the examples of sentences found is not clearly visible. The meaning that is seen in the example sentence above is the meaning of the feelings of ‘like’ and ‘pleased’.

5. Rémen ‘like also love’ this lexicon has a meaning that is very related to dhêmên. The difference that can be seen between the two in the example sentences is the use of the Javanese krama variety, which is more commonly used in the lexicon rémen.

(13) “Wah, kula remen sanget maos reriptan panjenenggan”
‘Wow, I really like to read your essay’
(Pawarta, 1959, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia)
“Saben sore warga dha ngangsu karo nembang kate-kate dipanah amarga Pangerang Arya Penangsang priyayi sing remen nembang.”

‘Every evening the residents looked for water and also sang, the chickens were shot because Prince Arya Penangsang was a noble who liked to sing.’

(Cerita Saka Blora, no year, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia)

“Mulane Bu Sri remen banget yen bocah-bocah padha sowan mrana.”

‘Because of that, Mrs. Sri really liked it when the children came there.’

(Remaja Taman Putra 4, 1964, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia)

“Ibu sajak remen banget nyawang olehku mangan.”

‘Mother (has) the habit of being very pleased to see the way I eat.’


“Kula minangka pangarsa pawiyatan rumaos mongkog dhumateng Guru, Staf tata usaha lan para siswa lan siswi ingkang tak sih remen nguri-nguri budaya Jawa kang adiluhung.”

‘I, who is the principal of the school, feel very grateful to the teachers, administration staff and students who are still pleased to preserve the noble Javanese culture.’


From the four sentences above, supplementary components are obtained in the form of:
[± inanimate as the object (reriptan, budaya Jawa)]

The feelings of liking directed at inanimate can be found in the lexicon reriptan ‘writing’ in the example sentence (13) and budaya Jawa ‘Javanese culture’ in the example sentence (17).

[+ followed by an action (maos, nembang, sowan, nguri-uri)]

The feeling of liking that is felt is followed by action, that is, in the lexicons maos ‘reading’, nembang ‘singing’, sowan ‘come’ dan nguri-uri ‘preserving’.

[+ politeness (bahasa ‘ragam krama)]

The politeness conveyed can be seen from using the Javanese language variety of krama.

[+ hobby (maos, nembang)]

The feeling of liking is aimed at hobbies such as maos ‘reading’ and nembang ‘singing’.

[+ the action of animate objects as the reason (bocah-bocah padha sowan mrana)]

The lexicons bocah-bocah padha sowan mrana ‘the children came there’ in the example sentence (15) shows that the pleasure felt is caused by the actions carried out by animate objects.

[± reinforcement (sanget, banget)]
The lexicon *sangit* ‘really’ or ‘very’ in the example sentence (13), as the lexicon *bangan* ‘really’ or ‘very’ in the example sentence (15) shows the reinforcement of the feelings of liking something.

[+ closeness (*sajak*)]

The lexicon *sajak* ‘habit’ in the example sentence (16) shows a pleasure that is happening because of the closeness between two human or animate objects.

The meaning of love in the lexicon *remên* is found in the Roorda (1901) and Poerwadarminta (1939) dictionaries. However, just like in the lexicon *dhêmên*, the meaning of love in the lexicon *remên* is not clear.

6. *Lulut* ‘love and attached (towards)’ this lexicon has the same meaning that is more similar to the lexicons *trèsna*, *asih*, and *sih*. However, the use of the lexicon *lulut* is not much to be found.

(18) “Apa maneh bareng wis kagungan momongan loro, lanang-wedok, kakarone *lulut* banget karo aku, saya gawe wuwuhing *trèsna*.”

‘Especially if you already have two children, a boy (and) a girl, both of them love me very much, it makes my love grow even more.’

(Pinasthi, 1952, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia)

(19) “*Rinta* *lulut* lan *trèsna* banget marang *panjenengane*.”

‘Rinta really loves and cherishes her uncle (in the story, *panjenengane* ‘himself’ refers to her uncle).’

(Remaja Taman Putra 2, 1962, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia)

From the two sentences above, the supplementary components are obtained in the form of:

[+ family member as the object (*momongan, paman*)]

*Momongan* ‘children’ in the example sentence (18) and *paman* ‘uncle’ in the example sentence (19) are family objects that are loved.

[+ closeness (*momongan loro, lanang-wedok, kakarone *lulut* banget karo aku*)]

*Momongan loro, lanang-wedok, kakarone *lulut* banget karo aku* ‘two children, a boy (and) a girl, both of them love me very much’ in the example sentence (18) shows that there is an element of closeness in the feeling of love that is felt.

[+ reinforcement (*bangan*)]

The reinforcement of the feeling of love shown by the lexicon *bangan* ‘really’ or ‘very’ is found in both two example sentences.

[+ strong feelings (*bangan*)]

The lexicon *bangan* ‘really’ or ‘very’ is found in both examples, expressing the strong feelings of love.

[+ situation (*wis kagungan momongan loro*)]

The phrase *wis is kagungan momongan loro* ‘already have two children’ in the example sentence (18) shows that situations can make love grow.

[± reciprocated feelings (*saya gawe wuwuhing *trèsna*)]

In the example sentence (18), the character “I”, who is loved by his
child, makes her feelings of love grow as well.

7. *Asmara* ‘romantic love’ differs from other lexicons used as the data in this research. The differences are seen in its use in sentences. There is also an intention to take action based on romantic feelings.

(20)“*Yen pancen kowe kasmaran tenan lan rumangsa ora wani utawa ora bisa duwe dadakan kanggo ngarah gegayuhaning atimu mau,aku saguh ngrewangi, aweh pratikel*.”

‘If indeed you are really **in love** and feel that you don’t dare nor can’t achieve your heart’s desire in a short time, I am able to help, give (you) advice.’

(Dukune Pancen Peng-Pengan, Jussac M. R., Mekar Sari, No. 13, 1 September 1956 on Prabowo, et al. 2013, p. 87)

(21)“*Bayu punapa darunanipun, Sang Prabu sungkaweng galih, inggih awit saking ingkang rayi Satriya Madukara sampun sawetawis wegda nandhang wiyoga asmara.*”

‘What is the cause of the danger, the King is grieving in (his) consideration, yes because his younger brother (namely) Satriya Madukara is temporarily (feeling) very sad (because of) romance.’

(Jumenengan Parikesit, Eyang Hasmara, Djaka Lodang, No. 42, 2021, p. 27)

From the two example sentences above, the supplementary components are obtained in the form of:

[+] sincerity (*kasmaran tenan*)

The lexicon *asmara* in the example sentence (20) contains sincerity, shown by the lexicon *kasmaran tenan* ‘really in love’.

[± courage trait (*rumangsa ora wani*)]

The lexicon *asmara* in the example sentence (20) is related to the courage trait, where the interlocutor of the character “I” who is in love is thought to be *rumangsa ora wani* ‘feel don’t dare’ to reach his heart’s desire.

[± short time (*duwe dadakan*)]

The heart’s desire for a loved one wants to be expressed in the lexicons *duwe dadakan* ‘short time’ in the example sentence (20).

[+] there is something to be achieved (*gegayuhaning ati*)

There are things you want to achieve from the loved ones, shown by the lexicon *gegayuhning hati* ‘heart’s desire’ in the example sentence (20).

[± help (*ngrewangi*)]

To get the heart of the other person who is in love, in the example sentence (20), my character is willing to *ngrewangi* ‘help’.

[± given advice (*aweh pratikel*)]

The help offered by the character “I” to his interlocutor who is in love in the example sentence (20) is the practice of *aweh pratikel* ‘giving advice’.

[± makes people suffer (*wiyoja*)]

In the example sentence (21), the feeling of romance that is felt causes the feeling of *wiyoja* ‘very sad’.
8. Wilasa ‘affection’ is the lexicon with the fewest sentence examples. Of the various data sources selected, only one sentence uses the lexicon wilasa—the use of the lexicon wilasa found to be used in the context of love from God.

(22) “Gusti sembahan kawula. Kawula nyuwun sih wilasa Panjenengan.”

‘God I worship. I beg for Your mercy.’

(Wite Wis Rungkat, 1962, the Javanese language corpus from the Javanese Literature Department of Universitas Indonesia)

From the sentence above, a new meaning is found for the lexicon wilasa, namely ‘mercy’. It happens because the lexicon ‘mercy’ is more appropriate to use in the context of God’s love. In addition, it can be concluded that several supplementary components are:

[+ asking to be loved by The God (Gusti)]

In the example sentence (22), the character “I” begs for mercy from Gusti ‘God’.

[+ worshipping (sembahan kawula)]

Before invoking a feeling of love from God, worshipping for God is expressed first in the lexicon sembahan kawula ‘I worship’.

[+ faith (sembahan)]

The lexicon sembahan ‘worship’ that was expressed before invoking feelings of love for God, is a form of faith, in which my character chooses to worship and pray to God.

d) Pengklasifikasian (classifying)

In classification, lexical units that have the same meaning component will be grouped (Nida, 1975: 66). From the three previous processes, a classification was obtained in the form of:

1. Common component

Classification starts from the common components obtained based on the meaning in the dictionary. The lexicon that can be used as a common component to represent all lexical units is the lexicon ‘love’. It can be concluded that the main component (common component) which represents the feeling of love in Javanese is [+ love].

2. Diagnostic component

The diagnostic components are obtained from the meaning contained in the dictionary.

[+ ‘love’]; found on trêśna, asih, sih, dhêmên, rêmên, lulut, asmara, and wilasa;

[+ ‘affection’]; found on trêśna, asih, sih, lulut, asmara, and wilasa;

[+ ‘like (towards)’]; found on dhêmên, rêmên, and asmara;

[+ ‘pleasure’]; found on trêśna, dhêmên, rêmên, lulut, and asmara.

3. Supplementary component

Furthermore, supplementary components are in the form of meaning taken from the example sentences. There are a total of forty-one supplementary components obtained.

1) [+ loyalty] in trêśna, asih, and sih
2) [+ faith] in wilasa
3) [+ infatuated] in trêśna
4) [+ strong feelings] in trêśna, asih and lulut

119
Based on Nida's componential analysis of meaning (1975), it can be concluded that the eight lexical units that represent the meaning of ‘the feeling of love’ have one common component, four diagnostic components and forty-one supplementary components.

Despite having data sources that have different years of publication for more than two decades, from the results of the study, it was found that the Roorda dictionary (1901), the Poerwadarminta dictionary (1939), and the sentence corpus data (which was found to be published earliest in 1962) most of the meaning in its use is still by the lexical meaning in the dictionary. The difference is only found in the lexicons 1) sih, 2) dhêmên and 3) rêmên. In the lexicon sih, the exact meaning is found in the dictionaries of Roorda (1901) and Horne (1975). In the lexicon dhêmên, although the meaning of the lexicon is the same in all four dictionaries; the meaning of love in the dictionaries of Roorda (1901),
Poerwadarminta (1939), and TBBY (2011) is not clearly found in the example sentences. Likewise with the lexicon rêmên, although the lexicon’s meaning is the same in all four dictionaries, the meaning of love is found in the Roorda (1901) and Poerwadarminta (1939) dictionaries. The meanings of the other five lexicons found in the sample sentences are not different from the four dictionaries used.

The analysis of the componential meaning of feelings of love in Javanese Language shows that there is a redefinition or new meaning of lexicons that contain feelings of love in Javanese. The new meaning is contained in the redefinition table below.

### Tabel 3
Redefinition of Lexicons that Means “Love” in Javanese

<table>
<thead>
<tr>
<th>No</th>
<th>lexicon</th>
<th>General Meanings of the Four Dictionaries</th>
<th>Hendryanto and Widhyasmaramurti (2023)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>trêsnə</td>
<td>‘love’</td>
<td>‘the feelings of love, affection, and liking that are strong and can be accompanied by loyalty aimed at animate and inanimate objects’</td>
</tr>
<tr>
<td>2.</td>
<td>asih</td>
<td>‘love (towards)’</td>
<td>‘the feelings of love that are generally directed to the family which can be accompanied by strong feelings and loyalty’</td>
</tr>
<tr>
<td>3.</td>
<td>sih</td>
<td>‘love and affection’</td>
<td>‘the feelings of love that are generally directed to the opposite sex which strong feelings and loyalty can accompany’</td>
</tr>
<tr>
<td>4.</td>
<td>dhêmên</td>
<td>‘like also love’</td>
<td>‘the feelings of pleasure or liking, which are generally directed to inanimate objects (such as activities or actions) can also be temporal’</td>
</tr>
<tr>
<td>5.</td>
<td>rêmên</td>
<td>‘like’; ‘pleasure’</td>
<td>‘the feelings of pleasure or liking generally directed at inanimate objects (such as activities, actions, art or an object) accompanied by respect’</td>
</tr>
<tr>
<td>6.</td>
<td>lulut</td>
<td>‘love and attached (towards)’</td>
<td>‘a strong feelings of love that are generally directed to the family accompanied by closeness’</td>
</tr>
<tr>
<td>7.</td>
<td>asmara</td>
<td>‘romantic love’</td>
<td>‘the feelings of love that contain seriousness and generally directed to the opposite sex’</td>
</tr>
<tr>
<td>8.</td>
<td>wilasa</td>
<td>‘affection’</td>
<td>‘a feeling of affection and also mercy that can be followed by worshiping and faith and directed to God’</td>
</tr>
</tbody>
</table>

The results of the componential analysis of meaning in Table 3 above show that the redefinition of meaning can be seen. In the lexicons 1) trêsnə, 2) asih, 3) sih, 4) dhêmên, 5) rêmên, 6) lulut, 7) asmara and 8) wilasa, the components of meaning can be seen in more detail because different components and additional components are found in the example sentences. However, to redefine the meaning of the lexicon 1) manasiya, 2) smara, 3) parahita, 4) manobawa, and 5) karsana only obtained from the common components and the diagnostic components.
CONCLUSION

The research results show that there are sixteen lexicons in the field of meaning of feelings of love in the Javanese language, which are taken from data sources from four different dictionaries. These lexicons are 1) trēsna, 2) trisna, 3) tisna, 4) asih, 5) sīh, 6) dhēmēn, 7) rēmēn, 8) lulut, 9) manasija, 10) asmara, 11) smara, 12) wilasa, 13) parahita, 14) manobawa, 15) manubawa, and 16) karsana. However, eight of them are archaic thus they cannot add more information and can only be known based on their basic meaning. Those eight lexicons are: 1) trēsna, 2) asih, 3) sīh, 4) dhēmēn, 5) rēmēn, 6) lulut, 7) asmara and 8) wilasa. Moreover, the Nida’s (1975) componential analysis of meaning shows the semantic fields based on the components of 16 lexicons which consist of one common component, four diagnostic components, and forty-one supplementary components. The semantic fields give more detailed information about the lexicon that could improve the definition in a new dictionary.

Furthermore, based on the redefinition, the meaning of love does not only mean “love”, but can be seen in more detailed on how this love is felt, the target feeling/directed to whom (animate or inanimate) and the type of feeling that follows the feeling of love (loyalty, faith, etc.). In this process, it was found that although both lexicons have the same meaning of “feeling of love,” the placement of the lexicons differs depending on the context of the sentence. The details gained from the redefinition process give a more detailed meaning to the collected lexicon data. The points obtained in the redefinition can improve the meaning of the next Javanese dictionary to be more precise than the archaic ones that may only have basic meanings.

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