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RESEARCH ARTICLE

The Similarity of Meaning in Lingual Forms of Lio Language a Study of Meaning Relations in Isolating Languages

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Abstract: Synonymy is a universal linguistic phenomenon found in every language. However, synonyms in each language have their own unique characteristics. This article focuses more intensively on the types of synonyms, their semantic features, and which type of synonymy is most dominant in Lio. Synonyms represent two or more linguistic units that differ phonologically and morphologically but have semantically similar meanings. Data were collected through observation, listening, and speaking, using listening and speaking techniques, as basic techniques, and recording and note-taking as advanced techniques. The results of the data analysis prove that absolute synonyms are rarely found in Lio, while the most dominant type of synonyms are partial synonyms with various interesting semantic features. Synonyms not only represent lexical variations but also have distinctive distinguishing features because they are highly determined by the situation, context, and socio-cultural background. The use of synonyms reflects the speaker's sensitivity to social situations, relationships between speakers, and the intensity of the emotions they wish to convey. The choice of appropriate synonymous words indicates the level of politeness, closeness, and even firmness of attitude in the Lio tradition.

Keywords: Synonym, Meaning Relation, Semantic Features, Lio Language

1. INTRODUCTION

Language is a means to communicate what someone or a group of people think, feel, want, and wish to others. Therefore, language plays an important social role in interacting with the wider community (Siregar, 2017; Keraf, 1994; Astawa, 2022). In agreement with Siregar and Keraf, Chaer (2012) and Azhari et al. (2024) state that language is a social phenomenon with many facets. The most prominent functional aspect is that language serves as a tool for communication. In addition to being a tool for communication, language also serves as a means of self-expression, a medium for social integration, and a vehicle for cultural preservation and the dissemination of knowledge. Through language, a person can express emotions and thoughts by using word choices, groups of words, or clauses to strengthen social bonds among community members, as well as maintain the traditions and historical heritage of a nation (Demon, 2021, 2022).

Selective and systematic diction choices It is very decisive in the success of delivering a message. The message is packaged through the use of words or phrases, taking into account language sensibility, linguistic intuition, interlocutors, social background, culture, and language style. The choice of diction that strengthens the delivery of the message can consist



of words that have similar or identical meanings in the entire discourse context (synonyms), opposite meanings (antonyms), homonymous meanings, and/or hypernymic meanings. The use of these various semantic relations greatly depends on the ability, skill, and linguistic competence of a communicator.

Synonyms are a relation of similarity, resemblance in meaning, or closeness in meaning. This affirms that a linguistic form shares similarity, resemblance, and/or closeness in meaning with another linguistic form. In line with this statement, Mulyono (2025) states that synonyms are two or more words that have similarity in meaning, whether contextual or conceptual. Bhrata (2024, Sukriyah, 2018) states that synonymy is a lexical form used to support discourse cohesion for the same thing/object and has more or less the same/similar meaning in other expressions. In line with Bhrata, the Great Dictionary of the Indonesian Language (KBBI) states that synonyms are relationships between language forms whose meanings are similar or the same as those of other language forms.

In general, synonyms are a semantic relationship that expresses similarity, resemblance in meaning, or closeness in meaning between one linguistic unit and another. As a universal linguistic phenomenon, similarity or closeness in meaning is also found in the Lio language. The synonym relationship is bidirectional, meaning that if a linguistic form, whether a morpheme, word, phrase, or clause, is said to be synonymous, it can be ensured that the linguistic unit shares the same meaning; for example, if a linguistic unit A is synonymous with a linguistic unit B, then linguistic unit B is certainly synonymous with linguistic unit A (Cruise, 1995). Facts prove that the rapid development of science and technology, along with the mobility of speakers to various regions, greatly influences the growth, development, sustainability, and existence of regional languages.

Interference and dominance of major and powerful languages, the frequency of speaker mobility, speaker disloyalty, government regulations that do not protect the existence of regional languages, and the lack of linguistic documentation indicate the extinction of regional languages, including the Lio language. Efforts to revitalize the existence, sustainability, and preservation of minor regional languages are absolutely necessary, and one of them is the study of linguistic documentation of the Lio language, which is absolutely required. Research on the Lio language is quite adequate and varied, such as, Kinship of the Lio and Sikka Languages (Radjalewa, 2025), Terminology of Address in the Lio Language (Fluit, 2023), Acquisition of Lio Language Consonants (Wivell, 2022), Cultural-Based Lexical Attrition (Mbete, 2020), Analysis of Homonymy in the Ende-Lio Language in the Flores NTT Region: A Semantic Study and Its Relation to Indonesian Language Learning in Junior High School (Halim, 2016). Semantic Opposition in the Lio Language (Suryati, 2015), The Lexical Repository of Lio Speech Community, Flores (Mbete, 2015), Phonology and Lexical Variation of the Lio Language in Flores, East Nusa Tenggara: A Geographic Dialect Study (Suryati et al., 2012), Grammatical Structure and Function of the Lio Language (Yudha, 2011). Examination of these linguistic studies proves that semantic similarity in the Lio language has never been researched. The use of meaning relations is marked by the ability of two lexemes to replace each other as constituents in a sentence without changing the meaning. The ability and inability to substitute each other causes synonyms to be classified into absolute and partial synonyms. The ability of words' meanings to replace each other without changing the conceptual and contextual meaning is called absolute synonym. Although both language units can be substituted for each other, absolute synonyms are very rare in every language because each word has its own distinct meaning. If synonyms do not have exactly the same meaning, their similarity lies in the information they convey.

Synonyms are a semantic relation that has attracted significant attention from linguists for study. The results of such studies vary depending on the aspect and perspective examined. It is not surprising that differences in perspective and aspects studied lead to various definitions of synonyms, as Leclercq & Morin (2023), Fellbaum in Phan (2024), and Verhaar (2000) state that a synonym is an expression (word, phrase, or sentence) that has more or less the same meaning as another expression. Nevertheless, some synonymous words will still show

differences in phonology, morphology, and semantics. Rahma (2025, Phan, 2024) states that synonyms are often used to express relatively similar concepts in different ways and situations but are not interchangeable. For example, the word 'əma' and the word 'ame' show conceptual similarity in that they both mean father or dad. These two linguistic forms have relatively similar concepts but differ in context, interlocutors, intuition, situation, and so on. The word 'ame' is used to greet all adult men who are married, adult men of the age of a father, or as a respectful address to boys. The form 'əma' is used as a greeting to an adult man who gave birth to us. In a cultural context, the form 'əma' is used as a greeting to respected individuals such as tribal chiefs, village heads, subdistrict heads, regents, governors, presidents, and in a religious context, the word 'əma' is used as an address to God the Creator. These two forms are conceptually relatively similar but differ in context, interlocutors, situation, dialect, and language intuition. Many factors determine word choice, such as the situation, interlocutors, mood, social factors, cultural factors, field of knowledge, and others. Thus, adequate language skills, abilities, and knowledge of the communicator are very important in relation to word choice in daily communication activities (both spoken and written).

Referring to this background, it can be said that there are many factors that determine diction choices, such as situation, interlocutor, mood, social context, culture, field of knowledge, and others. Therefore, adequate language skills, abilities, and knowledge are very important in relation to word choice in daily communication activities (both spoken and written). In this regard, Collinson, as cited in Aminuddin (2003, Bhrata, 2020), mentions that the similarity or resemblance in meaning of one linguistic form to another may each have certain nuances of difference.

2. Literature Review

The research data analysis refers to the theory of Semantics, particularly regarding meaning relations. In relation to this, Kurniawan et al. (2023, Mauru, 2023) state that semantics is one of the most popular fields in linguistics among linguists. Semantics is the study of meaning within the language system (Kusmana, 2014; Hikmah, 2019). Semantics becomes one of the main components in grammar, alongside syntax and phonology. These three levels are interconnected, as explained by Palmer in Soedjito (1989, Pateda, 1990) that: (a) language is initially an abstract sound that signals a particular symbol, (b) symbols are a set of systems with a certain order and relationship, and (c) these symbols form a set of meanings that are interconnected.

Lehrer in Nursida et al. (2024) states that semantics is a broad field because it encompasses elements of language structure and function closely related to other disciplines, such as psychology, philosophy, anthropology, and sociology. Anthropologists are interested in semantics because the analysis of meaning can reveal the cultural classifications of language users. The philosophical aspect is relevant because several philosophical questions are directly related to the meaning. Psychology is also closely related because meaning is often expressed through verbal and non-verbal psychological symptoms. Meanwhile, sociology utilizes semantics to identify expressions or phrases that characterize particular social groups.

Terminologically, semantics is a part of language structure that examines the meaning of expressions and the relationship between linguistic symbols and the ideas or objects they represent, including changes in meaning that occur over time (Djajasudarma, 2012). Semantics can also be referred to as the study of the relationship between symbols (words, phrases, or expressions) and the objects or concepts they contain. Within the linguistic framework, semantics plays an important role because it addresses the meaning of a language form both structurally and conceptually.

Djajasudarma (2012, Chaer, 2009) stated that synonyms are forms of language that have the same meaning (sameness of meaning). Kridalaksana (1984, Pateda, 2001) stated that this similarity in meaning can occur at the level of words, phrases, clauses, or sentences. Nevertheless, Suwandi (2008:102) argued that this definition is not quite accurate, because

the meaning in synonyms is not always exactly the same. This is due to differences in shades of meaning and context of use. Chaer (2018:83) stated that a synonym is a word whose meaning is similar to that of another word. This view is supported by Amalia and Widyaruli (2017, Alifiansyah, 2023), who stated that synonymy is the correspondence of meaning between two or more words, even though the words themselves are different.

Furthermore, Wahab (1995, Hutabarat, 2025) explains that synonyms indicate similarity in meaning because a number of words have closely related meanings or are considered similar. Soedjito (1989, Lan, X., & Wang, Y., 2021) states that synonyms are two or more words that have the same or nearly the same meaning. Parera (1990, Verhaar, 2000:132, Pertiwi, 2023) adds that expressions in the form of bound morphemes, words, phrases, or sentences that show similarity in meaning are called synonyms. Referring to the opinions of these linguists, it can be said that synonyms are a number of linguistic forms that have different morphological forms but share the same or similar concept or meaning closeness with other linguistic forms and may or may not be interchangeable both contextually and pragmatically. Nevertheless, this similarity in meaning is not always absolute, but rather depends on the context and its use in communication.

3. Research Method and Materials

3.1. Design

This study uses a qualitative approach with the aim of understanding phenomena in depth within their natural context without using statistical measurements (Hafni, 2022; Badan Bahasa, 2017; Widyastuti et al., 2024; Moleong, 2001). The qualitative approach is used to describe the forms, types, and meanings of synonyms in the Lio language. The collection of Lio synonym data uses listening, speaking, and introspection methods. Listening is applied to all utterances of Lio speakers in daily communication using basic tapping techniques, followed by advanced subordinate techniques involving observing and actively participating in conversations, free listening, and passive involvement in conversations, supplemented with recording and note-taking.

3.2. Data Resource

The selection of informants refers to the principle of language data provision according to Sudaryanto (2017, Widyastuti, 2024, Hafni, 2021), which emphasizes determining native speakers, natural data, speaker competence, willingness to provide data, not leaving the location for a long period, and the suitability of informants with the research objectives. The following is a list of names, ages, and occupations of data providers for synonyms in the Lio language.

Table 1. Lio Language Informants

No	Name	Age	Job	Address	Dialect
1	2	3	4	5	6
01.	Paulus Poa	72	Retire	Ndona	South Lio
02.	Robertus A.G.Rewu	43	Farmer	Ndona	South Lio
03.	Yosef Kusi	56	Farmer	Wolotopo	Central Lio
04.	Hamzah Doa	40	Employee	Wolowaru	Central Lio
05.	Florentina S. Mese	23	Student	Moni	Central Lio
06.	Yohanes Kaky	73	Retire	Ndu'aria	Central Lio
07.	Ferdinandus E.Dole	46	Employee	Detukeli	North Lio
08.	Maria V.Ule Oi	23	Student	Ekoe	North Lio

3.3. Data Collection

The data obtained from the informants are then reduced to identify essential data relevant to the research topic and transcribed in the form of a glossing system. Data that is unrelated to the research topic is discarded, and only data relevant to this study is presented. Data provision utilizes the 'talk' method with a basic technique of eliciting essential data needed for the research, followed by an advanced 'face-to-face talk' technique and refined with

subordinate techniques such as deletion, replacement, and expansion (Mahsun, 2017). The data obtained using the 'talk' method is then confirmed with informants who possess good and proper performance and knowledge of the Lio language, in the form of clarification and verification regarding linguistic forms that have close meanings in various situations, concepts, and contexts. Data presentation uses an informal method in the form of words rather than numbers.

4. Results and Discussion

Referring to the theoretical review and analysis of Lio language synonyms, Lio language synonyms can be examined based on inter-word relations, the meanings of synonyms, and factors that influence word choice. Lio language synonymy can be observed in the following description.

4.1. Absolute/Complete Synonyms

Cruise, in Krismonita (2024, Mulyono, 2025), states that absolute or complete synonyms are two or more words that have exactly the same meaning and can replace each other in any context without changing the overall meaning of the sentence or remain unchanged in any context. Absolute/complete synonyms are very few or very rarely found, so the existing synonyms are near synonyms (Inkpen, Diana & Graeme Hirst, 2005). Replacing a word with an absolute/complete synonym will not change the lexical meaning (the basic meaning) or the structural meaning (the meaning within the sentence), as seen in the following sentence.

Table 2

1 ^a	<i>Mae</i>	<i>narabebo</i>	<i>sube</i>	<i>pəne</i>	1 ^b	<i>Kau</i>	<i>usu</i>	<i>mema</i>	<i>pere</i>	<i>one</i>
	<i>Ma'E</i>	<i>narabebO</i>	<i>subE</i>	<i>pənE</i>		<i>KaU</i>	<i>usU</i>	<i>memA</i>	<i>perE</i>	<i>onE</i>
	Jangan	lupa	tutup	pintu		Kau	tutup	memang	pintu	rumah
	"Jangan lupa, tutup pintu"					"Kau tutup memang pintu rumah"				

The forms *pəne* and *pere*, which are nouns, correspond to the word *pintu* 'door'. A door is a part of a building that functions as an entry and exit to a room or the building itself. Both of these linguistic forms refer to the same object, can be substituted for each other, but differ dialectically. *Pene* is used by speakers of the Lio language (South, Central, and North Lio), while *pere* is used by speakers of the Ende dialect. Similar characteristics of these two linguistic forms are like:

Table 3

	Noun	Refers to the object	Lio dialect	Ende dialect	Can replace each other
<i>pəne</i>	+	+	-	+	+
<i>pere</i>	+	+	+	-	+

Table 4

2 ^a	<i>Kai</i>	<i>lebo</i>	<i>Renol</i>	<i>no'o</i>	<i>watu</i>	2 ^b	<i>Ma'e</i>	<i>poke</i>	<i>lambu</i>	<i>aku</i>
	<i>KaI</i>	<i>lebO</i>	<i>Renol</i>	<i>no'O</i>	<i>watU</i>		<i>Ma'E</i>	<i>pokE</i>	<i>lambU</i>	<i>akU</i>
	Dia	empar	Renol	dengan	batu		angan	puang	baju	saya
	"Dia lempar Renol dengan batu"						"Jangan buang baju saya"			

The lingual forms *lebo* and *poke* are categorized as verbs and correspond to 'throw'. Both forms are used to describe the action of throwing an object in a certain direction. Conceptually, these two lingual forms have similar meanings, and in certain contexts, they can be interchangeable. This means there is no difference in meaning between *lebo* and *poke*, so they can be swapped without changing the meaning. The semantic fields of these two synonymous lingual forms can be observed as follows.

Table 5

Words	Verb	Basic meaning <i>throw</i>	Used for the action of throwing an object	Contains different meanings	Can be substituted for each other in sentences
<i>lebo</i>	+	+	+	+	+
<i>poke</i>	+	+	+	+	+



Conceptually and contextually, these two lingual forms are similar and interchangeable, or in other words, these two forms have a high level of similarity, so they can be exchanged (Turney, 2006). However, the nuance of the difference between these two lingual forms is dialectical. Speakers of Central Lio and Northern Lio use the form *lebo*, while speakers of Southern Lio use the form *poke*.

4.2. Partial Synonyms

Partial synonyms are words that have similar or almost the same meanings but are not completely identical in all contexts of use. This means that two words can be interchangeable in some sentences, but they cannot always be used interchangeably in all situations. Regarding partial synonyms, Keraf in Fitriingsih (2016, Khuzaifah, 2019) states that partial synonyms are the same as total synonyms but not complete, synonyms that are not total but complete and/or synonyms that are not total and not complete. This can be seen in the following data.

Table 6

3 ^a	<i>Kai</i>	<i>mata</i>	<i>molu</i>	<i>ae</i>	3 ^b	<i>Kona</i>	<i>sai</i>	<i>məḷ</i>	<i>lau</i>	<i>ma'u</i>
	<i>KaI</i>	<i>maTA</i>	<i>moLU</i>	<i>aE</i>		<i>KonA</i>	<i>saI</i>	<i>məḷI</i>	<i>laU</i>	<i>ma'U</i>
	<i>Dia</i>	meninggal	tenggelam	air		Sampan	siapa	tenggelam	di sana	laut
	"Dia meninggal karena tenggelam di air"					"Sampan siapa yang tenggelam di laut"				

The linguistic forms *molu* and *məḷə* correspond to 'sink' and are categorized as verbs. These two morphological forms are used to describe events or states in which something goes into the water. The objects described can be the sun in the context of setting, humans, animals, or other items that sink into water. Semantically, the words *molu* and *məḷə* have similar meanings, can be used interchangeably, and do not indicate conceptual or contextual differences in meaning, so these two linguistic forms can replace each other. The semantic field of these two synonymous words can be observed as follows.

Table 7

Words	Verbs	Basic meaning: sink	Used for humans/animals/objects	Used in natural contexts (sun)	Contains the meaning of effort	Substitute each other in all contexts
<i>molu</i>	+	+	+	+	+	+
<i>məḷə</i>	+	+	+	-	-	+

These two morphological forms show a similarity in meaning and can be used interchangeably, referring to the semantic field of both words. Although both indicate 'drowning,' the nuance of the difference is that *molu* means 'drowning' but with an effort to save oneself, whereas *məḷə* means drowning with no attempt to save oneself.

Table 8

4 ^a	<i>Aku</i>	<i>Ola</i>	<i>waso</i>	<i>ana</i>	<i>gharu</i>	4 ^b	<i>Leny</i>	<i>kəbha</i>	<i>ana</i>	<i>iva</i>	<i>due-due</i>
	<i>AkU</i>	<i>oLA</i>	<i>wasO</i>	<i>anA</i>	<i>gharU</i>		<i>Leny</i>	<i>kəbhA</i>	<i>anA</i>	<i>ivA</i>	<i>duE-duE</i>
	<i>Saya</i>	awas	tempeleng	anak	Itu		<i>Leny</i>	tempeleng	anak	tidak	pelan-pelan
	"Awat saya tempeleng anak itu"						"Leny tempeleng anak itu kuat"				

The *waso* and *kəbha* forms of language are verbs equivalent to 'to hit.' Both linguistic forms share a conceptual similarity, with *waso* indicating hitting with the back or palm of the hand on the cheek, while *kəbha* refers to the act of hitting the head using the hand or a light object (wood). The semantic field of these two synonymous words can be observed as follows.

Table 9

Words	Verb	Basic meaning: slapping /slapping the face	Used for direct physical action	Used against humans (children /other people)	Contains a general meaning	Can be substituted for each other in sentences
<i>waso</i>	+	+	+	+	-	+
<i>kəbha</i>	+	-	+	+	+	+



Both can be used interchangeably in various sentences but have different nuances of meaning. Although they are conceptually and contextually similar, the details of information contained in the two morphological forms are different.

Table 10

5 ^a	<i>Aje</i>	<i>sapi</i>	<i>kədhi</i>	<i>sawe</i>	5 ^b	<i>Aje</i>	<i>rembi</i>	<i>bəta</i>	<i>sawe</i>
	<i>AjE</i>	<i>sapI</i>	<i>kədhiI</i>	<i>sawE</i>		<i>AjE</i>	<i>rembiI</i>	<i>bətA</i>	<i>sawE</i>
	Tali	sapi	putus	habis		Tali	tas	putus	habis
	"Tali sapi sudah putus"					"Tali tas sudah putus"			

The lingual forms *kədhi* and *bəta* are classified as verbs and correspond to *putus* (break). Both of these lingual forms indicate the condition or state of something being broken. Referring to the examples, it can be said that these two lingual forms can be used interchangeably. Nevertheless, the nuance of their difference lies in the context, such as the form *beta* is used to indicate a break for a rope, whereas *kedhi* is used specifically to indicate a break for thread and string. Dialectically, *kedhi* is used in the South Lio region, while *beta* is used in Central and North Lio. As for the semantic field of these two synonymous words, it can be observed as follows.

Table 11

Words	Verb	Basic meaning: break	Used for the physical condition of being broken	Contains different meanings
<i>kədhi</i>	+	+	+	?
<i>bəta</i>	+	+	+	?

These two forms of language, although different dialectically, can replace each other in any context and situation.

Table 12

6 ^a	<i>Sai</i>	<i>ae</i>	<i>ina</i>	<i>dem</i>	<i>kau</i>	<i>nosi</i>	<i>kəta</i>	6 ^b	<i>Aku</i>	<i>gəpa</i>	<i>taʔo</i>	<i>kai</i>	<i>pətu</i>	<i>dəma</i>
	<i>SaI</i>	<i>aE</i>	<i>inA</i>	<i>demI</i>	<i>kaU</i>	<i>nosI</i>	<i>kətA</i>		<i>AkU</i>	<i>gəpA</i>	<i>taʔO</i>	<i>kaI</i>	<i>pətU</i>	<i>dəmA</i>
	Sentuh	Air	ini	kalau	kau	bilang	dingin		Saya	sentuh	badan	dia	panas	benar
	"Sentuh air ini, kalau kau bilang dingin"								"Saya sentuh badan dia, panas sekali"					

The morphological forms *sai* and *gəpa* are categorized as verbs and correspond to 'touch'. These two morphological forms are conceptually similar but contextually different. The linguistic form *sai* denotes touching something that is non-human, whereas *gepa* denotes touching something that is human. This means *gepa* is used in the context of touching parts of the body, especially the shoulder. The semantic fields of these two morphological forms are as follows.

Table 13

Words	Action Verbs	Basic Meaning of Touch	Used to touch objects	Used to sense temperature (hot/cold)
<i>sai</i>	+	+	+	+
<i>gəpa</i>	+	+	-	-

These two morphological forms can be interchangeable because they have conceptual similarities, but the nuance of their difference is dialectical. The form *sai* is used by speakers of Central Lio and Northern Lio, whereas *gepa* is used by speakers of Southern Lio.

Table 14

7 ^a	<i>Ma'e</i>	<i>narabebo</i>	<i>sube</i>	<i>pəne</i>	7 ^b	<i>Kau</i>	<i>usu</i>	<i>mema</i>	<i>pəne</i>	<i>one</i>
	<i>Ma'E</i>	<i>narabebO</i>	<i>subE</i>	<i>pənE</i>		<i>KaU</i>	<i>UsU</i>	<i>memA</i>	<i>pənE</i>	<i>onE</i>
	Jangan	lupa	tutup	pintu		Kau	tutup	memang	pintu	rumah
	"Jangan lupa, tutup pintu"					"Kau tutup memang pintu rumah"				

The lingual forms *sube* and *usu* are categorized as verbs and correspond to 'close.' Both of these lingual forms are used to express the action of closing something, such as doors and



windows, which can be opened and closed. Conceptually and contextually, these two lingual forms are similar but carry different details of information. The lingual form *usu* refers to closing a door or window with a latch so that it is not easily opened, whereas *sube* refers to closing a door or window or an object that has a cover (general, without using a latch). The following is the semantic field of these two lingual forms.

Table 15

Words	Action Verbs	Basic Meaning: Close	Used to close doors/windows	Contains a general meaning
<i>sube</i>	+	+	+	-
<i>usu</i>	+	+	+	+

There is no difference in meaning or in the context of use between *sube* and *usu*. For example, in a situation where someone wants to ask another person to close the door, both words can be used interchangeably without changing the meaning or intention of the sentence. However, *sube* refers to using a wooden bar, while *usu* generally means to close.

Table 16

8 ^a	<i>Tesa</i>	<i>mojo</i>	<i>lima</i>	<i>nene</i>	8 ^b	<i>Tesa</i>	<i>rəmo</i>	<i>təbo</i>	<i>nene</i>
	<i>Tesa</i>	<i>mojO</i>	<i>limA</i>	<i>nenE</i>		<i>Tesa</i>	<i>rəmO</i>	<i>təbO</i>	<i>nenE</i>
	<i>Tesa</i>	urut	tangan	nenek		<i>Tesa</i>	urut	badan	nenek
	"Tesa urut tangan nenek"					"Tesa urut badan nenek"			

The lingual forms *mojo* and *rəmo* are categorized as verbs and correspond to 'to massage' or 'to rub'. Both of these lingual forms are used to express the action of massaging or rubbing parts of the body, whether it is the head, body, or other limbs. The semantic field of these two lingual forms is as follows:

Table 17

Words	Verb	The basic meaning of massage is	Used for body massage	Using massage oil	Used for massaging other body parts	Strong intensity
<i>mojo</i>	+	+	+	+	+	+
<i>rəmo</i>	+	+	+	-	+	-

Although contextually and conceptually these two forms are similar and can be used interchangeably without a change in meaning, the nuance of their difference lies in the aspect of intensity and dialect. Speakers of South Lio tend to use *rəmo* while speakers of Central and North Lio use the form *mojo*. In terms of intensity, *rəmo* refers to massaging with light intensity and without massage oil, whereas 'mojo' involves massaging with attention to the body's veins and using massage oil.

Table 18

9 ^a	<i>Geto</i>	<i>w'e</i>	<i>nake</i>	9 ^b	<i>Ebe</i>	<i>gete</i>	<i>kaju</i>	<i>api</i>
	<i>GətO</i>	<i>w'eE</i>	<i>nakE</i>		<i>əbE</i>	<i>gətE</i>	<i>kəjU</i>	<i>ApI</i>
	Potong	saja	daging		Mereka	potong	kayu	api
	"Potong saja daging itu"				"Mereka memotong kayu api"			

9 ^c	<i>Renol</i>	<i>robo</i>	<i>selake</i>	<i>jins</i>	9 ^d	<i>Renol</i>	<i>sako</i>	<i>bungu</i>	<i>lima</i>
	<i>Renol</i>	<i>robO</i>	<i>selakE</i>	<i>jins</i>		<i>Renol</i>	<i>sakO</i>	<i>hungU</i>	<i>limA</i>
	<i>Renol</i>	potong	celana	jins		<i>Renol</i>	potong	kuku	tangan
	"Renol potong celana jins"					"Renol potong kuku tangan"			

The language forms *gəto*, *gete*, *robo*, and *sako* are categorized as verbs and correspond to 'cut'. These four language forms are used to describe the activity of cutting something, whether meat or other items. Conceptually, these four forms share semantic similarity, indicating 'to cut'. Nevertheless, each of these language forms carries a nuanced difference in meaning: *gəto* refers to the activity of cutting meat into small pieces using a knife, whereas *gete* refers to cutting something like firewood and other items using a machete; *robo* refers specifically to cutting ropes, scissors, and fabric; and *sako* means the act of cutting but only



for fingernails, toenails, and vegetables. The similarity in semantic field among these three language forms is as follows:

Table 19

Words	Action verbs	Basic meaning of cut	Used for meat	Used to cut other objects	Used for cutting nails/vegetables	Used for other foods	Using a knife	Using a machete
<i>gəto</i>	+	+	+	-	-	+	+	-
<i>gete</i>	+	+	-	-	-	-	-	+
<i>robo</i>	+	+	-	+	-	-	+	+
<i>sako</i>	+	+	-	-	+	-	-	-

Semantically, these four linguistic forms have similar meanings but differ contextually and pragmatically. Thus, these linguistic forms are synonymous but cannot be used interchangeably.

Table 20

10 ^a	<i>Bapa</i>	<i>nebu</i>	<i>suma</i>	<i>nio</i>	10 ^b	<i>Ebe</i>	<i>lui</i>	<i>muku</i>	<i>tau</i>	<i>ka</i>
	<i>BApA</i>	<i>nəbU</i>	<i>sUmA</i>	<i>nIO</i>		<i>əbE</i>	<i>luI</i>	<i>mUkU</i>	<i>taU</i>	<i>kA</i>
	Bapak	sedang	kupas	kelapa		Mereka	kupas	pisang	kemarin	makan
	"Bapak sedang kupas kelapa"					"Mereka kupas pisang mau makan"				

Data (10) states that the lingual forms *suma*, *lui*, and *roro* are categorized as verbs and correspond to 'peel'. These three morphological forms have similar concepts but differ contextually. The form *suma* denotes the action of peeling something with a hard shell, like a coconut, using a machete. The form *lui* denotes the action of peeling fruit with a thin skin using fingers, while *roro* denotes the activity of peeling fruit using a knife. Semantically, these three forms are similar but differ pragmatically. The closeness in meaning of these three lingual forms is as follows.

Table 21

Words	Action Verbs	Basic Meaning of Peeling	Used for fruit	Using hands	Using a knife	Using a machete
<i>suma</i>	+	+	-	-	-	+
<i>lui</i>	+	+	+	+	-	-
<i>roro</i>	+	+	+	-	+	-

These three linguistic forms show similarities semantically and syntactically but cannot replace each other. Contextually and pragmatically, these three linguistic forms are different.

Table 22

11 ^a	<i>Əbə</i>	<i>ka</i>	<i>bubu</i>	11 ^b	<i>Mai</i>	<i>pəsa</i>	<i>nake</i>
	<i>ƏbE</i>	<i>kA</i>	<i>bubU</i>		<i>Mal</i>	<i>pəxA</i>	<i>nakE</i>
	Mereka	makan	nasi		Mari	makan	daging
	"Mereka makan nasi"				"Mari makan daging"		

11 ^c	<i>Rako</i>	<i>wunu</i>	<i>uta bai</i>	11 ^d	<i>Mai</i>	<i>rue</i>	<i>java</i>
	<i>RakO</i>	<i>wunU</i>	<i>utA ba'I</i>		<i>Mal</i>	<i>ru'E</i>	<i>javA</i>
	Makan	daun	papaya		Mari	makan	jagung
	"Makan daun papaya"				"Mari makan jagung"		

The forms of the verb 'to eat' in the Lio language can be expressed with *ka*, *pəsa*, *rako*, *ngoja*, and *rue* and are categorized as verbs. The form *ka* is used to indicate the general activity of eating food. The form *pəsa* refers to the act of eating, but specifically for eating side dishes such as fish, vegetables, or meat. In a cultural or ritual context, the form *pəsa* denotes the activity of offering food to ancestors in traditional ceremonies. The form *rako* indicates the activity of eating leafy vegetables (raw), such as papaya leaves. The form *rue* is used for eating (seeds) foods such as corn. And the form *ngoja* also represents the action of eating (corn) in the Southern Lio, Ende, and Central Lio dialects. The semantic range of these five morphological forms can be observed in the table below.



Table 23

Words	The action verb 'eat'	Used for humans	Used for animals	Used during traditional ceremonies	Staple food (rice)	Side dishes (fish, meat, vegetables)	Leafy vegetables	Corn
<i>ka</i>	+	+	+	-	+	-	-	-
<i>pasa</i>	+	+	+	+	-	+	+	-
<i>rako</i>	+	+	+	-	-	-	+	+
<i>ru'e</i>	+	+	+	-	-	-	-	+
<i>ngoja</i>	+	+	-	-	-	-	-	+

These five morphological forms express conceptual similarity but differ pragmatically and contextually. Thus, these five linguistic forms cannot substitute for each other.

Table 24

12 ^a	<i>Tesa</i>	<i>kiri</i>	<i>ata</i>	<i>nebu</i>	<i>rio</i>	12 ^b	<i>Tolo</i>	<i>degba</i>	<i>demi</i>	<i>ata</i>	<i>gare</i>
	<i>Tesa</i>	<i>kiri</i>	<i>atA</i>	<i>nebU</i>	<i>riO</i>		<i>To</i>	<i>degbA</i>	<i>demi</i>	<i>atA</i>	<i>garE</i>
	<i>Tesa</i>	lihat	orang	sedang	mandi		Lihat	ke sini	kalau	orang	lihat
	"Tesa lihat orang sedang mandi"						"Lihat kesini kalau orang omong"				
12 ^c	<i>Ngara</i>	<i>degbeta</i>	<i>wawo</i>	12 ^d	<i>Kau</i>	<i>tei</i>	<i>lambu</i>	<i>aku</i>			
	<i>Ngara</i>	<i>degbetA</i>	<i>wawO</i>		<i>KaU</i>	<i>teI</i>	<i>lambU</i>	<i>akU</i>			
	Lihat	ke sana	atas		<i>Kau</i>	ihat	paju	saya			

The lingual form of see in Lio language can be expressed by *kiri*, *tolo*, *ngara*, *neni* and *tei*, which are categorized as verbs. These four lingual forms display hypernymic and hyponymic meaning relations, the word *tolo* indicates a hypernymic relation while *kiri*, *tei*, and *ngara* indicate a hyponymic relation. Semantically, the *kiri* form indicates the specific meaning of peeking, the *ngara* form indicates the meaning of looking up, *neni* form indicates the meaning of research and the *tei* form indicates the meaning of finding. Conceptually, these four forms have similar meanings, are often used in communication, cannot be substituted for each other, pragmatically, these four forms are used according to the context and in terms of penetration, the *kiri* form has connotative nuances. The meaning fields of these four lingual forms are as follows:

Table 25

Words	Verbs	Basic meaning: look	Look through a gap	Serious/concerned situation	Used for looking up	Look to find	Look for observ
<i>kiri</i>	+	+	+	-	-	-	-
<i>tolo</i>	+	+	-	+	-	-	-
<i>ngara</i>	+	+	-	-	+	-	-
<i>tei</i>	+	+	-	-	-	+	-
<i>neni</i>	+	+	-	-	-	-	+

Table 26

13 ^a	<i>Denis</i>	<i>mama</i>	<i>ke</i>	<i>tebo</i>	<i>no'o</i>	<i>kaju</i>	13 ^d	<i>Kai</i>	<i>ledbu</i>	<i>leka</i>	<i>gamiduna</i>
	<i>Denis</i>	<i>mamA</i>	<i>kE</i>	<i>tebO</i>	<i>no'O</i>	<i>kajU</i>		<i>KaI</i>	<i>ledbU</i>	<i>lekA</i>	<i>gamidunA</i>
	<i>Denis</i>	mama	nya	pukul	dengan	kayu		Dia	pukul	di	belakang (badan)
	"Denis dipukul mamanya dengan kayu"							"Dia pukul di belakang"			

The forms *tebo* and *ledhu* are verbs and are synonymous with 'hit.' The *tebo* form indicates the act of hitting with an object, such as a piece of wood or other tool, while the *ledhu* form indicates the act of hitting with the palm and targeting the arm and back, producing a plak sound. Conceptually and semantically, these two linguistic forms are similar in meaning but cannot be used interchangeably. Pragmatically, the two linguistic forms differ in terms of the tool used, the object of the hit, and the intensity of the hit.

Table 27

Words	Verbs	Basic meaning of hit	Hiting with an object (wood, tool)	Hiting with the palm of hand	Hitting the back of a person's body	Hitting the entire body
<i>tebo</i>	+	+	+	-	+	+
<i>lendu</i>	+	+	-	+	-	-



Table 28

14 ^a	<i>Nake</i>	<i>manu</i>	<i>ina</i>	<i>dbuki</i>	<i>tau</i>	<i>sate</i>	14 ^b	<i>Saka</i>	<i>manu</i>	<i>no'o</i>	<i>pišo</i>
	<i>NakE</i>	<i>manU</i>	<i>inA</i>	<i>duŋI</i>	<i>taU</i>	<i>saiE</i>		<i>SakA</i>	<i>manU</i>	<i>no'O</i>	<i>pišO</i>
	Daging	ayam	ini	tusuk	buat	sate		Tusuk	ayam	dengan	pisau
	"Daging ayam ini tusuk buat sate"							"Tusuk ayam dengan pisau"			

The word forms *dhuki* and *saka* are categorized as verbs and correspond to *tusuk* (to stab/pierce). Both of these linguistic forms express similarity in meaning but differ pragmatically and contextually. The word form *dhuki* is used to describe the action of piercing something (meat), such as chicken (goat, beef) to make satay. Meanwhile, the form *saka* is used to pierce something that is still alive. The semantic similarity of these two linguistic forms can be observed in the following table.

Table 29

	Verbs	Meaning of "pierce"	Inanimate object	Stab living object
<i>dhuki</i>	+	+	+	-
<i>saka</i>	+	+	-	+

These two linguistic forms, *dhuki* and *seka*, differ contextually and pragmatically, so these two linguistic forms cannot replace each other.

Table 30

15 ^a	<i>Kai</i>	<i>sepa</i>	<i>bola</i>	15 ^b	<i>Kai</i>	<i>kada</i>	<i>aku</i>
	<i>KaI</i>	<i>sepA</i>	<i>bola</i>		<i>KaI</i>	<i>kadA</i>	<i>aku</i>
	Dia	tendang	bola		Dia	tendang	aku
	"Dia tendang bola"				"Dia tendang saya"		

To express 'kick,' Lio language speakers use the words *sepa* and *kada*. These two morphological forms are similar semantically but differ contextually and pragmatically. The form *sepa* indicates the action of kicking (forward) inanimate objects using the top and side of the foot. The form *kada* denotes the activity of kicking living things using the sole of the foot, 'stepping on.' The area of semantic overlap between these two linguistic forms can be seen as follows.

Table 31

Words	Verbs	Basic Meaning of "kick"	To kick an inanimate object (e.g., a ball, a rock, a table, a chair, etc.)	To kick a living creature (human/animal)
<i>sepa</i>	+	+	+	-
<i>kada</i>	+	+	-	+

Contextually and pragmatically, these two linguistic forms are different, so they cannot replace each other.

Table 32

16 ^a	<i>əbe</i>	<i>pui</i>	<i>pau</i>	<i>mermai</i>	16 ^b	<i>əbe</i>	<i>kəti</i>	<i>are</i>	<i>gbea</i>	<i>uma</i>
	<i>əbE</i>	<i>puI</i>	<i>paU</i>	<i>mermal</i>		<i>əbE</i>	<i>kətiI</i>	<i>arE</i>	<i>gbeA</i>	<i>umA</i>
	Mereka	petik	mangga	kemarin		Mereka	petik / panen	padi	di	kebun
	Mereka petik manga kemarin					Mereka panen padi di kebun				

The morphological forms *pui* and *kəti* are categorized as verbs and correspond to *memetik* (to pick). Although they are semantically similar, they differ contextually and pragmatically. The form *pu'i* expresses the activity of picking, specifically for fruits on tall trees, whereas the form *kəti* is used to express the action of picking vegetables (leaf shoots) and rice by breaking the stems. The semantic similarity of these two linguistic forms can be seen in the following table.

Table 33

Words	Verbs	The basic meaning of picking/harvesting	Used for fruit	Used for rice	Used for vegetables
<i>pu'i</i>	+	+	+	-	+
<i>ka'i</i>	+	+	-	+	+

Table 34

17 ^a	<i>Rike</i>	<i>sapi</i>	<i>gharu</i>	<i>pu'u</i>	<i>nio</i>	17 ^b	<i>abe</i>	<i>uju</i>	<i>kaju</i>	<i>ghea</i>	<i>uma</i>	17	<i>Podbi</i>	<i>lewa</i>	<i>fu</i>
	<i>RikeE</i>	<i>sapi</i>	<i>gharU</i>	<i>pu'U</i>	<i>niO</i>		<i>abE</i>	<i>ujU</i>	<i>kajU</i>	<i>gheA</i>	<i>umA</i>		<i>PodI</i>	<i>lewA</i>	<i>fU</i>
	Ikat	sapi	di	pohon	kelapa		Mereka	ikat	kayu	di	kebun		Ikat	hilang	rambut
	"Ikat sapi di pohon kelapa"						'Mereka ikat kayu di kebun'						"Ikat saja rambut"		

The lingual forms rike, uju, and podi are verbs and correspond to 'tying'. These three lingual forms indicate a close semantic and conceptual meaning but differ pragmatically. The form rike is often used to indicate the act of tying, but specifically when tying animals such as cows, goats, or other objects. The form uju is used to describe the activity of tying many things, such as wood or multiple items to make them into a single unit, whereas the form podi is only used for tying hair. The closeness of the meaning of these three lingual forms can be seen in the following table.

Table 35

Words	Verbs	Basic meaning of binding	Used for animals	Used for single objects (non-animals)	Used for objects in large quantities	Used for items that will be combined	Used specifically for human hair
<i>rike</i>	+	+	+	+	-	-	-
<i>uju</i>	+	+	-	-	+	+	-
<i>podi</i>	+	+	-	-	-	-	+

These three linguistic forms express semantic closeness of meaning but have nuances of difference pragmatically. Thus, these three linguistic forms cannot be used interchangeably in various sentence distributions.

Table 36

18 ^a	<i>Mai</i>	<i>tunu</i>	<i>muku</i>	18 ^b	<i>abe</i>	<i>dhara</i>	<i>ika</i>		
	<i>MaI</i>	<i>tunU</i>	<i>mukU</i>		<i>abI</i>	<i>dharaA</i>	<i>ikaA</i>		
	Mari	bakar	pisang		Mereka	bakar	ikan		
	Mari sudah bakar pisang				'Mereka bakar ikan'				
18 ^c	<i>Mermai</i>	<i>abe</i>	<i>jengi</i>	<i>uma</i>	18 ^d	<i>Daki</i>	<i>pati</i>	<i>aku</i>	<i>bako</i>
	<i>Mermal</i>	<i>abE</i>	<i>jengI</i>	<i>umA</i>		<i>DakI</i>	<i>patI</i>	<i>akU</i>	<i>bakO</i>
	Kemarin	mereka	bakar	kebun		Bakar	kasih	saya	rokok
	Kemarin mereka bakar kebun/ladang					'Bakar kasih saya rokok'			

This linguistic form has similar meanings but differs contextually and pragmatically. The 'tunu' form denotes the action of directly roasting or grilling something over a flame, such as bananas, yams, and others. The dhara form refers to the act of burning over embers or charcoal. The jengi form indicates burning something in a pile, such as trash (fields, gardens, houses, and so on). Meanwhile, the daki form expresses the activity of lighting or burning small items such as candles, cigarettes, oil lamps, or stoves. The similarity in meaning of these four linguistic forms can be observed in the following table.

Table 37

Words	Verbs	Basic meaning of burn	Using direct fire (open flame)	Using embers or charcoal	Used for food (e.g., bananas, fish)	Used for small objects (cigarettes, stoves, lamps)	Used for burning land/gardens/houses
<i>tunu</i>	+	+	-	-	+	-	-
<i>dhara</i>	+	+	-	+	+	-	-
<i>jengi</i>	+	+	+	-	-	-	+
<i>daki</i>	+	+	-	+	-	+	-



These four linguistic forms indicate closeness of meaning but cannot replace each other. Conceptually, these four linguistic forms are similar, but contextually and pragmatically they are different.

Table 38

19 ^a	<i>Təge</i>	<i>kəju</i>	<i>noo</i>	<i>aku</i>	19 ^b	<i>Renggi</i>	<i>meja</i>	<i>ina</i>		
	<i>TəgE</i>	<i>kəjU</i>	<i>no'O</i>	<i>akU</i>		<i>Renggl</i>	<i>mejA</i>	<i>inA</i>		
	Angkat	kayu	dengan	saya		Angkat	meja	ina		
	"Angkat kayu dengan saya"					"Angkat meja ini"				
19 ^c	<i>Langa</i>	<i>pekia</i>	<i>uja</i>	<i>ria</i>	<i>ra'i</i>	19 ^d	<i>Lai</i>	<i>mema</i>	<i>hiri</i>	<i>ina</i>
	<i>LangA</i>	<i>pekIA</i>	<i>ujA</i>	<i>riA</i>	<i>ra'I</i>		<i>Lal</i>	<i>memA</i>	<i>hirI</i>	<i>inA</i>
	Angkat	pakaian	hujan	besar	datang		Angkat	memang	piring	Ini
	"Angkat pakaian, hujan sudah datang"						"Angkat memang piring ini"			

The lingual forms *təge*, *renggi*, *langa*, and *lai* fall into the verb category and correspond to 'lift.' These four lingual forms are conceptually similar but differ contextually and pragmatically. The form *təge* is used to lift heavy objects from bottom to top, such as wood, stones, or other large items, and requires the assistance of several people. The form *renggi* is used to lift something that is not too heavy and move it to a certain place. The form *langa* is used to lift light objects, such as clothes on a drying line or other small items. Meanwhile, the form *lai* is used to indicate the activity of picking up or collecting scattered objects from the floor (sorting) and then arranging or tidying them up again. This explanation confirms that there is a closeness in meaning among these four lingual forms, as shown in the following table.

Table 39.

Words	Verbs	Basic meaning of lift	Used for heavy objects (something heavy)	Used for light objects	Requires two or more people	Can be done by one person	Binary Characteristics
<i>təge</i>	+	+	+	-	+	-	-
<i>renggi</i>	+	+	-	+	-	+	-
<i>langa</i>	+	+	-	+	-	+	+
<i>lai</i>	+	+	+	+	-	+	-

These four linguistic forms indicate closeness in meaning within similar semantic fields but differ contextually and pragmatically. Thus, these four linguistic forms are called partial synonyms due to their inability to be interchangeable.

5. Conclusion

Research on synonyms in the Lio language shows that similarity or resemblance in meaning in Lio does not always indicate similarity in function or usage in daily communication. The high mobility of language speakers, interlanguage contact, contact between dialects within Lio, dialectal diversity, cultural blending due to marriage, and the development of knowledge, technology, and communication all contribute to the use of synonymous diction in everyday communication. The results of data analysis prove that the variety of synonyms in the Lio language is distinguished into absolute synonyms, very few total synonyms, and partial synonyms or total but not complete, total but not complete and not total and not complete which are fairly adequate. The category of words that dominate in synonyms are verbs, while other word categories such as nouns, adjectives, and others are very few. Semantically, the lingual forms that are synonymous have similarity or closeness in meaning, but contextually and pragmatically they are different. This closeness in meaning is what causes synonymous forms not to be completely interchangeable. The similarity and closeness in meaning of synonymous forms greatly depend on the communicators, dialect, situation, field of study, and culture. The use of synonymous forms in the Lio language by a speaker requires skill, proficiency, ability, and proper linguistic knowledge because it is closely related to values, feelings, and language intuition. Synonyms in Lio are limited, contextual, and pragmatic,



meaning that each word has a different range of meanings and situations of use. Mistakes in choosing the appropriate synonymous forms can be considered rude, impolite, uncivilized, and contrary to cultural norms, or even taboo. This linguistic phenomenon reflects the richness of the Lio language, which not only holds a variety of meanings but also contains deep social and cultural dimensions. Therefore, understanding Lio synonyms cannot be separated from the socio-cultural context of its speakers. Isolative languages lack many affixes, so synonyms in this typology use words as basic morphemes. Meaning is conveyed through word order and vocabulary. Therefore, synonyms in isolative languages tend to emerge through lexical differences, contextual differences, and analysis of meaning components or semantic features. The results of this study demonstrate that synonyms in Lio and other isolative languages are derived from basic words that exhibit semantic differences, contextual differences, and lexical differences.

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