

BAB 4

HASIL PENELITIAN DAN PEMBAHASAN

4.1 Deskripsi Data

Makian biasa digunakan untuk mengekspresikan ketidaksenangan, kebencian, atau ketidakpuasan terhadap situasi yang dihadapinya. Dalam komik terdapat sebuah cerita yang di dalamnya ada cerita senang, sedih, marah, kecewa, dan sebagainya yang bisa di ekspresikan ke dalam bentuk makian.

Penulis mengambil data yang dikaji bersumber dari komik. Komik yang dijadikan sumber yaitu komik Archlord nomor 2 sampai 6 dan komik Eyeshield 21 nomor 1 sampai 5. Berikut ini akan dipaparkan hasilnya.

Tabel 4.1 Daftar Kata Makian

No.	Data	Kode Data
1.	Mau terus merepotkan? <i>Dasar kuping lebar!</i>	Data 1 (A2E10)
2.	Putus keturunan Manash yang terkutuk itu!! Punahkan keturunannya.	Data 2 (A2E10)
3.	Oooh!! <i>Binatang</i> peliharaan ini paman yang tangkap?	Data 3 (A2E11)
4.	<i>Keparat</i> kamu...	Data 4 (A3E19)
5.	Jangan omong kosong! Aku ngga perlu bantuanmu! <i>Dasar licik!</i> Untuk apa kamu mau membantuku?	Data 5 (A3E20)
6.	Sejak muncul sampai sekarang aku belum pernah	Data 6 (A3E26)

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Pengkajian Prosa Fiksi (edisi revisi) Andri Wicaksono, Buku ini ditulis untuk dijadikan sebagai bahan bacaan pegangan buku ajar bagi mahasiswa jurusan bahasa sastra guru bahasa dan sastra dan atau pembaca lainnya yang berminat untuk dapat menambah pengetahuan dan wawasan tentang hal hal yang berkaitan dengan pengkajian prosa fiksi Kehadiran buku ini dapat dianggap sebagai penambah khasanah keramaian teori apresiasi kajian prosa fiksi Hanya sayang yang beredar sampai seberang nusa dan antara tidak banyak Buku ini adalah sebuah usaha untuk membuat teori fiksi menjadi mudah dipahami dan menarik bagi sebanyak mungkin pembaca Seperti yang coba diungkapkan oleh buku ini sebenarnya tidak ada teori fiksi dalam artian yang sebangun pada suatu teori teori tertentu atau kecenderungan yang muncul dari tokoh ahli teori paham tertentu atau terapan pada fiksi apapun juga Tidak satu pun dari bab per bab yang disebutkan dalam buku ini mulai dari bagian pertama Bab I III memuat pengantar pendekatan dan kajian fiksi bagian kedua Bab IV VIII berisi struktur intrinsik tema alur tokoh latar sudut pandang stilistika untuk subbab ini dibahas pada buku yang berbeda hingga bagian ketiga buku ini atau yang terakhir Bab IX berisi unsur ekstrinsik fiksi yang terbatas pada Nilai Pendidikan religius moral budaya yang benar benar berurusan dengan tulisan teori fiksi saja Buku ini dicoba disusun dengan menggunakan bahasa yang lugas pengertian dan sintesis dari teori teori yang terbaca dan terjangkau disertai contoh aplikatif dari beberapa karya yang barangkali fenomenal dan penting pada masanya Kata yang tercetak dari teori untuk menjadi jenis bahasa biasa yang selalu tersedia secara alamiah bagi semua orang pun merupakan teori fiksi tertentu Sepertinya dipahami teori apresiasi fiksi terbentuk lebih oleh impuls demokratis bebas manasuka arbitrer ketimbang elitis sangkil Pada titik ini semoga ada dalam tingkat keterbacaan yang tidak membosankan bagi pembaca

Penerbit Garudhawaca **Catatan Ringkas Stilistika** Andri Wicaksono, 2014-04-30 Buku ini merupakan sekuel dari buku yang terbit bersamaan tapi berbeda pangsanya yaitu Pengkajian Prosa Fiksi Struktur pembentuk fiksi yang sengaja dipisahkan dari babonnya Meskipun buku ini berdiri sendiri dalam pengkajiannya tidak akan terlepas dari analisis struktur pada umumnya Selain itu stilistika sebagai ilmu tidak hanya berpatokan pada jenis fiksi saja melainkan lebih umum kompleks dengan prosedur langkah kajian yang bisa jadi sama Sudah pasti kajian stilistika tidak hanya terbatas pada wilayah fiksi saja pun demikian pada ranah nonfiksi secara umum juga bisa

Penerbit Garudhawaca Bahasa Indonesia Tingkat Lanjut untuk Mahasiswa Hamidulloh Ibda, 2019-01-01 Sebagai makhluk berbahasa manusia memiliki potensi dan keunggulan luar biasa dibandingkan makhluk lainnya Manusia secara fisik memiliki tubuh yang jelas tampak bisa dilihat berbeda dengan hewan setan atau malaikat Jika hewan tubuhnya ya seperti itu sementara malaikat dan makhluk halus lainnya akan berbahaya jika

bisa dilihat Begitu juga dengan kemampuan berbahasa mereka Akan histeris juga jika kita bisa merasakan bahasa mereka Di situ lah perbedaan mendasar yang bisa dipahami antara manusia dengan makhluk lainnya Kambing misalnya bisanya hanya embek saja Berbeda dengan manusia yang sangat detail bisa mengucapkan A B C D sampai Z begitu pula dengan angkat dari 1 2 3 sampai tak terhingga Bisa juga huruf hijaiyah dari alif ba tsa dan sampai akhir Manusia memiliki multiplelanguage mereka bisa berbicara apa saja asalkan dengan prinsip terbiasa karena rumusnya adalah language is a habit Bahasa adalah kebiasaan maka dari itu manusia memiliki potensi untuk menguasai bahasa sedunia meskipun ia orang Jawa Sunda dan lainnya Sangat wajar jika ada orang Jawa bisa Bahasa Jepang Inggris Arab Tagalog dan lainnya Sebagai bangsa Indonesia kita harus bangga karena memiliki banyak bahasa Buku ini merupakan bahan ajar perkuliahan Bahasa Indonesia di perguruan tinggi untuk tingkat lanjut Bahasa Indonesia dalam struktur kurikulum mengacu KKNI SNPT merupakan mata kuliah yang masuk ke dalam rumpun Mata Kuliah Wajib Umum MKWU Sedangkan di dalam buku ini berisi materi yang menjadi lanjutan dari Bahasa Indonesia Dasar hi

Kajian kebahasaan (Teori dan Analisis) Zherry Putria Yanti, M.Pd., 2024-01-25 Buku ini berisi informasi seputar kajian yang mendalam tentang bahasa melibatkan analisis dan pemahaman mendalam terhadap struktur fungsi dan evolusi bahasa Pembaca bisa mempelajari teori teori linguistik termasuk fonologi morfologi sintaksis semantik pragmatik dan wacana untuk memahami bagaimana bahasa digunakan dan berevolusi dalam masyarakat Selain itu kajian kebahasaan juga mencakup aspek sosiolinguistik dan antropologi bahasa mempertimbangkan dampak konteks sosial dan budaya terhadap penggunaan bahasa Dengan buku ini pembaca akan diajak untuk menganalisis data linguistik termasuk teks dan wacana guna mengidentifikasi pola pola bahasa dan fenomena linguistik tertentu Kajian kebahasaan memiliki peran penting dalam pemahaman mendalam terhadap keberagaman bahasa mendorong pemikiran kritis terhadap aspek linguistik dalam berbagai konteks serta memberikan dasar bagi pemahaman lebih lanjut terhadap linguistik terapan seperti terjemahan dan pembelajaran bahasa Penyempurnaan buku ini sudah penulis lakukan dengan cara menambah referensi referensi dari beberapa ahli yang berkaitan sehingga buku ini pantas dibaca oleh masyarakat

Sastra Lingkungan Sony Sukmawan, 2015-06-01 Ragam teks sastra lisan Jawa secara tersurat dan tersirat secara intensif dan ekstensif menunjukkan orientasi kosmis Karakteristik umum teks sastra kearifan lingkungan sastra lisan Jawa yaitu i arcadia dilukiskan terpengaruh mitologi yang berdasar atas alam ii idylls digambarkan sebagai pelaksanaan adat desa sebagai warisan nenek moyang dan para leluhur iii georgic digambarkan sebagai bekerja secara harmonis dengan alam fisik dan metafisik iv retreat diwujudkan dalam narasi perjalanan ritual tokoh pewayangan dan para cikal bakal v return dilukiskan melalui parabel perjalanan tokoh pewayangan dan sosok cikal bakal trindih ukir atau babat alas desa setempat yang dipahlawankan vi gagasan apokaliptik tersaji di balik latar penamaan tempat serta penamaan para baureksa dalam sastra lisan yang diangkat atau terinspirasi dari penggalan kutipan atau sebagian kisah pewayangan suluk dan kitab suci serta vii apokaliptik sebagai pemulihan stabilitas alam melalui tindakan pencegahan yang persuasif Secara khusus khas

karakteristik sastra kearifan lingkungan sastra lisan Jawa dibagi dalam dua kategori yaitu kategori ciri puitis dan ciri naratif. Karakteristik sastra kearifan berimplikasi secara ekologis, sosiologis, dan kultural. Secara ekologis, bekerja sama secara harmonis dengan alam baik alam fisik maupun metafisik merupakan bentuk perilaku kosmis. Alam fisik dijaga dengan cara mengolah sekaligus memeliharanya. Sementara itu, alam psikis dijaga melalui penghormatan terhadap roh baureksa. Unsur narasi apokaliptik sastra lisan Jawa secara implisit simbolis menunjukkan fakta-fakta sekaligus pesan-pesan ekologis, yaitu i) adanya kedekatan secara fisik maupun psikis terhadap alam pedesaan; ii) penolakan pembangunan fisik sebagai stereotipe modernisasi yang berpotensi merusak lingkungan; iii) alam merupakan kaca benggala cermin diri sekaligus media penemuan diri. **Semantik und Ontologie** Peter Frederick Strawson, 1975

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Table of Contents Semantik File Upi

1. Understanding the eBook Semantik File Upi
 - The Rise of Digital Reading Semantik File Upi
 - Advantages of eBooks Over Traditional Books
2. Identifying Semantik File Upi
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Semantik File Upi
 - User-Friendly Interface
4. Exploring eBook Recommendations from Semantik File Upi
 - Personalized Recommendations
 - Semantik File Upi User Reviews and Ratings
 - Semantik File Upi and Bestseller Lists

5. Accessing Semantik File Upi Free and Paid eBooks
 - Semantik File Upi Public Domain eBooks
 - Semantik File Upi eBook Subscription Services
 - Semantik File Upi Budget-Friendly Options
6. Navigating Semantik File Upi eBook Formats
 - ePub, PDF, MOBI, and More
 - Semantik File Upi Compatibility with Devices
 - Semantik File Upi Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Semantik File Upi
 - Highlighting and Note-Taking Semantik File Upi
 - Interactive Elements Semantik File Upi
8. Staying Engaged with Semantik File Upi
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Semantik File Upi
9. Balancing eBooks and Physical Books Semantik File Upi
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Semantik File Upi
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Semantik File Upi
 - Setting Reading Goals Semantik File Upi
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Semantik File Upi
 - Fact-Checking eBook Content of Semantik File Upi
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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