The Extended Meanings of *Setia*/Loyal: A Corpus-Based Analysis

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Abstract

Setia/Loyal is one of the most treasured values in life and in the formation of nation building in a country such as Malaysia. This is proven as *setia*/loyalty is enshrined as the second principle in the *Rukun Negara* (national philosophy) of Malaysia after the first principle which is belief in God. To date, the concept of 1Malaysia introduced by Malaysia's 6th Prime Minister has also outlined *setia*/loyal as an agent and important component that should be embraced by the peoplein order to achieve unity and integration in a multi-racial country such as Malaysia. However, the irony that is research in the field of anthropology and sociology has often highlighted *setia*/loyal but with negative connotations as it is claimed that by promoting the value of *setia*/loyal it perpetuates feudalism which give rise to the expression such as *blind loyalty.* This paper aims to present the understanding of the concept of *setia/*loyal through the use of a linguistic analysis to explore the actual meaning of the concept. Data used for this study is corpus taken from the newspaper. An analysis on the extended meanings of *setia*/loyal shows that it has gone through considerable transformations.

Keywords: *setia,* core meaning, peripheral meanings, basic prototype & transformation process

Introduction

Generally, the concept of *setia*/loyal is a feeling that develops when one starts to appreciate, idioloze or glorify something or someone. *Kamus Dewan/*Dewan Dictionary (2005) defines the concept of *setia* as (i) loyal (as in marriage, friendship etc) and (ii) unwavering (towards promise made), obey, faithful (pg. 1481). In English, the equivalents for *setia* are loyal, faithful and fidelity (*Kamus Inggeris-Melayu Dewan*, 2002).

Gould and Kolb define loyal as "…to express attachment either to a nation, or to political concept for which nation or a country is the intellectual and emotional rallying-point"(1964: 396-397). Meanwhile Sills defines loyal as:

> …a feeling of attachment to something outside of the self, such as a group an institution, a cause, or an ideal. The sentiment carries with it a willingness to

> support and act on behalf of the object of one's loyalty and to persist that support over an extended period of time or under conditions with which exact a degree of moral, emotional, or material sacrifice from the individual.
>
> (Sills 1972:484-485)

Setia is the most important value that ties the relationship between man and his Creator and the relationships between men. In Islam, Allah calls for all Muslims to obey Allah and His Prophets, and the Ruler that governs a country. In the Malay world, professing one's loyalty is a marked event. Yusuff Iskandar and Abd. Rahman Kaeh (1981) contend that the event not only expounds the true concept of *setia*/loyal but also results in the unwritten rule that introduces the concepts of *daulat* (sovereign) and *derhaka* (traitor). The concept of *daulat* demands absolute loyalty of the people whereas *derhaka* denotes refusal to obey.

The importance of the value *setia* is further manifested when it is placed as the second principle in Malaysia's *Rukun Negara* (National Philosphy) immediately after the first philosophy which is belief in God. Loyalty towards one's King and country is deemed very important as the King and the government are the two entities entrusted to safeguard the people (Penerbitan Asa, 1985). Recently, the Prime Minister of Malaysia, Dato Sri Mohd Najib Tun Abdul Razak introduced the concept 1Malaysia which also lists *setia* as one of the components that could unite all Malaysians (Bahagian Penerbitan Dasar Negara, 2008).

Ironic Situation

With *setia* seen as a positive value, it is ironic that studies in anthropology and sociology reflect the opposite – which regard *setia* as a weapon that binds the people to the Ruler in a very 'terrifying' way. This terrifying way is reflected in phrases such *setia buta* (blind loyalty), *setia membuta tuli* ('blindly' following instruction without asking question). This implies that someone who is *setia*/loyal will always conform and abide by the decision made for him/her and in whatever circumstances.

Writings by Syed Hussien Alatas (1956, 1968 & 1972) often include loyalty issues in discussions on politics and national government. For example, Syed Hussien (1956) relates *setia* with the concept of *setia buta* (blind loyalty) especially pertaining to

loyalty towards the Sultan which he says that this goes against the Islamic values. He also equates blind loyalty with passive loyalty. He says that this concept has no place in Islam as Islam has outlined a set of conditions of *setia*/loyal. Syed Hussein (1968, 1972) further defines *setia*/loyal as obedience and loyalty towards someone in power and in whatever conditions or situations, even though the situation might go against certain principles or values. He contends that this has resulted in the continuous practice of feudalism in Malaysian society today. His views are proven and supported by various important political and administrative events happening in the country.

Syed Hussein writings on *setia*/loyal which often hinge on negative connotations have piqued the interest of Chandra Muzaffar (1992) to further delve into the matter i.e. by looking at leaders who are supposed to be the protector of the people. Once again, the issue of *setia*/loyal becomes the subject by relating it to various important events in the country that are related to politics and administration. He examines various events that span three different eras; the Malaccan Sultanate, the colonial era and Malaysia's post-independence era.

Chandra Muzaffar's study reveals that *setia*/loyal is still associated with negative connotations in all the three eras that he has looked into. By focusing on phrases such as *setia buta* (blind loyalty), *setia pasif* (passive loyalty), *setia tanpa soal* (unquestioned loyalty), he is convinced that *setia*/loyal has negative connotations. He shows and explains six concepts on *setia* that are based on obedience that are reflected on events during the reigning periods of Malay Rulers. The concepts are as follow:

i. implementing the hopes and intentions of the king without questioning the reasons behind them.
ii. implementing any directive from king means going against good moral values.
iii. accepting the king's decision without any reservation even though it is obviously unjust and even detrimental to one's being.
iv. aware of one's ability to go against the king's order but refuses to do so.
v. aware of the injustice committed by the king but did not react because they are expected to be loyal to the king.
vi. unwavering loyalty in the face of injustice but able to redeem (slightly) oneself.

These six concepts on loyalty that are based on events have succeeded in proving that the values that surround *setia*/loyal are indeed, associated with negative connotations.

The ironic situation of the negative-associated values of setia/loyal seem almost a complete contrast from the dictionary definitions of *setia*/loyal given earlier that clearly has positive values. This evidently points to a conflict in understanding the values that exemplify *setia*/loyal specifically from its concept and manifestations perspectives. Therefore, in order to explain this clearly opposing views on *setia*/loyal a linguistic-based research, specifically pertaining to the sub-fields of semantics and pragmatics is conducted to examine the extended meanings of the lexical *setia*.

Data and Theoretical Framework

This corpus-based research will utilize the newspaper sub-corpus in the *Dewan Bahasa dan Pustaka* corpus bank. The rational for using the newspaper sub-corpus is based on the fact that newspapers report important events through language usage. Newspapers also play a role in changing perception, the coining of terms, and disseminating influence in society (Bennet, 1992). This is because of the 'pass along readership' nature of newspapers that they become the most effective channel to propose ideas, opinions and suggestions through language.

This research utilizes newspaper sub-corpus namely, the *Berita Harian* and *Harakah* newspapers. *Berita Harian* is chosen based on its highest number of readership and total circulation based on the report from Audit Bureau of Circulation (2007) among mainstream newspapers, while *Harakah* is chosen because of its high circulation even though it is published only twice a week (Wan Nordin Wan Yaacob, 2007). Incidently, *Harakah* is published by one of the opposition parties in Malaysia. Though these two newspapers are published by two different publishers (and indirectly, have different perspectives and approaches) both have similar (or similar sounding names) columns on specific topics. Having similar or almost similar columns justifies the decision to choose these two newspapers as the usage of the lexical *setia* can be examined from various aspects that are shared by both newspapers. In addition, the different perspectives and aims adopted by both papers only serve as interesting source of information in analyzing the extended meanings of *setia*.

This study utilizes the prototype theory that was introduced in cognitive semantics. This theory uses empirical data to explain the various meanings, usages and structure of a lexical item. The explanation starts with the basic activity which is categorization that is reflected in actions, speeches, thinking and assumption. Cognitive semantics sees categorization activity as more complex and can be explained through prototype theory.

Prototype theory suggests a cognitive categorization that is conducted empirically and produces a network of lexical items with integrated structure nodes that are inter-related.

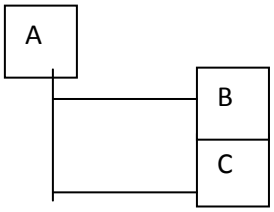


Diagram 1: Basic Prototype Diagram

Diagram 1 above shows that the basic prototype could be expanded. Rosch & Merlis (1975) state that a lexical item could have several meanings and these meanings have different levels or degrees of importance. One of the meanings would be the core meaning and the rest would be the peripheral meanings. In Diagram 1, A refers to the central node which is the prototype for nodes B and C which could be further expanded and will form its cluster of meanings which could be different from the meaning in the central node. Therefore, A can be labeled as the core meaning whereas B and C would be the peripheral meanings .

The position of each meaning (core or peripheral) is determined by the rate of similarity with the best example a category. A meaning can occupy the core position if it shares the most number of similarities with the best example and will become a peripheral member if the rate of similarity decreases. Driven & Verspoor (1998) say that there are two methods to determine the core meaning of a lexical item. The first is through frequency count. The second method is to examine which particular meaning is effective or able to explain all the other meanings. If it is determined that a particular meaning is able to explain all the other meaning; then, that particular meaning can be labeled as the core meaning.

Data Analysis

The analysis is conducted to identify the possible meanings expressed by language users based on the newspaper sub-corpus chosen. The meanings are categorized based on cognitive principle that not only looks at features shared (such as similar form, size & entity) but also attributes of particular object such as the functions of the lexical *setia*/loyal, who is being loyal and to whom loyalty is pledged to. In addition, similar meanings are also examined by looking at other lexical items that collocate with *setia*. This shows that the categorization of the meanings of *setia* is motivated and not done arbitrarily. Finally, the interpretation of the meanings of *setia* will be carried out by examining every category formed.

The next step is determining core and peripheral meanings of the lexical *setia* based on the level of similarity of the meanings to the features of the best example. The meaning with the highest level of similarities with the best example is considered as the core meaning and the other meanings will be peripheral meanings. The following table shows the extended meanings of *setia* and its categorization:

Table 1: Core and peripheral meanings of s*etia*

Core meaning	Peripheral meanings
Loyal Examples: i. Saya percaya pendirian rakyat tidak akan berubah dan akan ***setia*** *berdiri dan bergandingan dengan kami dalam mencapai kejayaan* yang kita sama-sama impikan. BH93 I believe the people's opinion will not change and will continue to be ***loyal*** and support us in order to achieve the success that we have always dreamed of. ii. Sifat ***setia*** yang tidak berbelah bahagi mendorong mereka *terus berdiri kukuh di belakang pemimpin-pemimpin* yang hanya tunjuk muka ketika hendak berlangsungnya pilihanraya. H255. It is their undivided ***loyalty*** that prompted them to continue and support the leaders even if they only	1. Unwavering a. Concrete reference Examples: i. Program tersebut diharap akan dapat *membenihkan* rasa ***setia*** di kalangan rakyat **kepada** *pucuk* pimpinan baru. BH528 It is hoped that the program could help build a sense of ***loyalty*** among the people towards the leaders. ii. Setiausaha Agung NDP, Haji Aminorrashid Haji Ghazali berkata, partinya mensasarkan tujuh objektif utama antaranya *memupuk* rasa taat ***setia*** yang tidak berbelah bahagi di kalangan rakyat **ke** bawah Duli Sultan dan Yang diPertuan dan Ulil Amri Negara Brunei. H27

show up during election period.

General Secretary of NDP, Haji Aminorrashid Haji Ghazali says that his party is focussing on seven main objectives and among them is to foster an undivided ***loyalty***of the people towards HRH The Sultan of Brunei.

b. Spiritual reference
Examples:

i. *Janganlah* sekali-kali kita menyekutukan Allah dengan segala sesuatu dan hanya **kepada**Nyalah kita menyerah diri dan tunduk ***setia***, memohon agar kehidupan di dunia dan akhirat diberkati. BH727
Do not ever associate Allah with any entity and only to Him we submit ourselves and remain ***loyal***to seek a better life in this world and the Hereafter.

ii. Sebagai muslim sejati, *hendaklah* kita menyimpul tekad untuk taat dan***setia*** serta tunduk tawaduk **kepada** Allah, maka dengan itu hidup kita akan setiasa dalam rahmatNya. H76
As a true Muslim, we must be resolute in our ***loyalty***to Allah and remain humble for a blessed life.

2. Patriotic
Examples:

i. Persoalannya kenapa kita harus takut kepada kewujudan ISA sekiranya kita adalah warganegara Malaysia yang ***setia*** kepada *negara* ini dan tidak sekali-kali **mendepani** undang-undang demi kepentingan pemikiran politik yang sempit. BH31
The question is why are we afraid of the existance of ISA if we are Malaysians who are ***loyal***to the country and will not (ever) go

against the law for the sake of politics.

ii. PADA hari Sabtu 24 Oktober, 1998, saya yang tidak mahu **ketinggalan,** buat pertama kali turun ke padang untuk mengikuti perkembangan reformasi yang digembar-gemburkan oleh media massa kerajaan yang menyatakan bahawa rakyat Malaysia yang menyertai reformasi adalah rakyat yang tak beretika dan tidak ***setia*** kepada *negara*. H24
On Saturday 24th October 1998, I didn't want to be left out to find out about the developments with the reformation movement that has been reported extensively in government-linked media which says that Malaysian who joined the reformation movement are unethical and ***disloyal***to the country.

3. Patient
   i. Dia *terlalu* ***setia*** **menanti** dan kini berhajat hendak meminang saya dan saya dalam dilema. BH131
   He waits ***loyally*** and now he wants to ask for my hand in marriage and I am in a dilemma.
   ii. Mereka kemudiaannya **menunggu** *penuh* ***setia*** kehadiran Setiausaha Parlimen Menteri berkenaan. H58
   They then waited ***patiently*** for the Parlimentary Secretary of the Minister to arrive.

4. Faithful
   Examples:
   i. Mat (bukan nama sebenar) menganggap isterinya tidak ***setia*** kerana sering menipunya. BH1036
   Mat (not his real name) thinks his wife is not ***faithful***because

she always lies to him.

ii. Bagaimanapun, apa yang sering berlaku pada pasangan lelaki Islam dan wanita mualaf tidak seperti diharapkan dan lebih mengecewakan, pasangan berasa tertipu apabila suami tidak ***setia*** dan berkahwin lain. BH593

However, what often happens among couples of Muslim men and their convert wives is the wives often feel cheated because their husbands become ***unfaithful*** and take on another wife.

5. Confident

Example:

i. "Ia adalah komitmen dan kesungguhan syarikat untuk memerangi ancaman kegiatan pengklonan, terutama bagi melindungi ramai pelanggan yang **sangat** ***setia*** dengan sistem analog Art 900. BH73

It is the company's commitment and its tenacity to fight the cloning threat, especially to protect the clients' interest who are very ***loyal***to the Art 900 system.

6. Support

Examples:

i. Saya sebagai peminat ***setia*** **sanggup beratur panjang** untuk membeli tiket semata-mata untuk menyaksikan kehebatan pemain import yang mempunyai skil dan permainan yang menarik seperti Scot, Henry Acuah, Nacimento, Merzagua dan lain-lain lagi. BH5

As a ***loyal***fan I am willing to stand in long line to buy ticket just to be able to watch skillful import players such as Scot, Henry Acuah, Nacimento, Merzagua and etc display interesting plays.

ii. Bila presiden buat ceramah di satu

tempat, sekitar seribu hingga dua ribu pendengar ***setia*** **datang mendengar**. H144
When the President gives a talk at a particular place, about one to two thousands ***loyal***listeners came to hear him talk.

7. Commitment
Examples:
   i. Menurutnya, setiap pekerja Modenas perlu mencontohi pekerja Jepun yang **berkhidmat** dengan amat ***setia*** kepada majikan, mempunyai ketekunan dan *kesanggupan mempelajari cara yang baik* untuk mewujudkan perusahaan selain *kesanggupan untuk mengurus dengan cara teratur*. BH1282
   Every worker at Modenas are urged to follow the example of the Japanese workers who are very ***loyal*** in serving their employer and they are diligent and willing to learn the best way to build the industry.
   ii. Bagaimanapun katanya, beliau tetap berterima kasih kepada peguam-peguam yang amat ***setia*** **berkhidmat** *mewakilinya* sejak perbicaraan samannya itu berlangsung. H139
   However, he said he is so thankful to his lawyers who are very ***loyal***and have been representing him since the beginning of the trial.

8. Willing
Examples:
   i. **Mereka** cukup ***setia*** dan menerima apa saja tohmahan asalkan tidak melakukan sesuatu yang tidak akan kembali lagi. BHI16
   They are very ***loyal***and

willingly accept all accusations as long as they are not required to do it again.

ii. **Orang Melayu** dengan penuh ***setia*** dan penuh `terpaksa' mendengar momokan pemimpin Umno tentang langkah-langkah, kaedah, 'method' dan perancangan untuk memajukan Melayu. H58

The Malays are very ***loyal***and have to listen to empty promises pledged by UMNO leaders on ways, methods and plans to develop the Malays.

9. Deep love

Examples:

i. ***Setia*** Ani terhadap suaminya tidak pernah *surut* walau sesaat, kerana dia reda dengan segala ketentuan Ilahi. Malah **perasaan** setianya itu terus teguh dan kukuh di hati walaupun dia menyedari hakikat yang suaminya telah berkahwin dua. BH90

Ani's ***loyalty*** to her husband has never wavered for even a second because she accepts that everything is planned by Allah. Her ***loyalty***continues even after finding out that her husband has taken a second wife.

ii. Walau dihimpit dengan pelbagai kesusahan, Azizah tetap berjuang. Tak tercalit nada **kekesalan** di wajah dan di hatinya, malah beliau terus *menumpahkan* **rasa** ***setia*** kepada Anwar, kerana percaya suaminya itu dikhianati. H102

Even though she is burdened with various problems, Azizah continues to fight. There is not even an inch of regret in her heart, in fact, she continues to be ***loyal***to Anwar because she believes her husband has been betrayed.

Discussions

Table 1 above shows the extended meanings of *setia* use by Malay language users which have not been recorded in the dictionary for meanings such as being patriotic, patient, committed, honest, wiling and feeling deep love. The absence of these meanings in the dictionary is one of the contributing factors for the negative connotations of *setia* as the meaning of *setia* is always associated the loyalty principles. In reality, however, our analysis show that the meanings of *setia* very often remain in the positive domain in the amelioration process, specifically the core and peripheral meanings of the lexical *setia*.

Core Meaning of *Setia*

Based from the examples taken from the newspaper sub-corpus of *Berita Harian* and *Harakah*, the analysis shows that the core meaning of *setia* is manifested as being loyal, an attribute that can be attached to a person. This corresponds with the definitions of *setia* given in *Kamus Dewan*/ Dewan Dictionary (2005) that defines setia as being loyal. Let us look at the examples below:

i. Saya percaya pendirian rakyat tidak akan berubah dan akan ***setia*** *berdiri dan bergandingan dengan kami dalam mencapai kejayaan* yang kita sama-sama impikan. BH93

   I believe the people's opinion will not change and will continue to be ***loyal*** and support us in order to achieve success that we have always dreamed of.

ii. Sifat ***setia*** yang tidak berbelah bahagi mendorong mereka *terus berdiri kukuh di belakang pemimpin-pemimpin* yang hanya tunjuk muka ketika hendak berlangsungnya pilihanraya. H255.

   It is their undivided ***loyalty*** that prompted them to continue and support the leaders even if they only show up during election period.

Both sentences (i) and (ii) show loyal/loyalty as the meaning of *seti*a. It is a specific attribute that emerges from the heart (inside) such as an opinion which would need an inner strength that could be reflected on the outside. The phrase (i) *pendirian…tidak*

akan berubah/ opinion… that will not change and (ii) *tidak berbelah bagi*/ undivided allegiance, depict features of loyalty in *setia*.

Peripheral Meanings of *Setia*

Detailed analysis of the lexical *setia* shows that there are nine peripheral meanings of *setia*, which are obey, patriotic, patient, honest, confident, support, willing, committed and strong feeling of love. However, in this paper only three peripheral meanings will be discussed namely; obey, patriotic and patient. These three are chosen based on the degree of closeness of these peripheral meanings to the core meaning.

The first peripheral meaning is obey which means show respect and humbleness towards someone of higher standing and this is linked to *setia*. There are two types of references that serve as a marker for being obedient and they are concrete and spiritual references. Concrete reference is a reference that is captured or identified by the senses such as people, organization and instructions, while spiritual reference concerns matters pertaining to God. The following sentences are examples of these references:

iii. Program tersebut diharap akan dapat *membenihkan* rasa ***setia*** di kalangan rakyat **kepada** *pucuk* pimpinan baru. BH528

It is hoped that the program could help sow a sense of ***loyalty*** among the people towards the leaders.

iv. Setiausaha Agung NDP, Haji Aminorrashid Haji Ghazali berkata, partinya mensasarkan tujuh objektif utama antaranya *memupuk* rasa taat ***setia*** yang tidak berbelah bahagi di kalangan rakyat **ke** bawah Duli Sultan dan Yang diPertuan dan Ulil Amri Negara Brunei. H27

General Secretary of NDP, Haji Aminorrashid Haji Ghazali says that his party is focussing on seven main objectives and among them is to foster undivided ***loyalty***of the people towards HRH The Sultan of Brunei.

v. *Janganlah* sekali-kali kita menyekutukan Allah dengan segala sesuatu dan hanya **kepada**Nyalah kita menyerah diri dan tunduk ***setia***, memohon agar kehidupan di dunia dan akhirat diberkati. BH727

Do not ever associate Allah with any entity and only to Him we submit ourselves and remain ***loyal***to seek a better life in this world and the Hereafter.

vi. Sebagai muslim sejati, *hendaklah* kita menyimpul tekad untuk taat dan***setia*** serta tunduk tawaduk **kepada** Allah, maka dengan itu hidup kita akan setiasa dalam rahmatNya. H76

As a true Muslim, we must be resolute in our ***loyalty***to Allah and remain humble for a blessed life.

Sentences (iii) and (iv) above show that *setia* is referred to as obeying something that is concrete in nature such as *setia* towards a leader (iii) and to the Sultan (iv). In (v) and (vi) *setia* is shown as obeying a spiritual entity (God). Linguistics evidence that show obedience that relate to *setia* are phrases such as *membenihkan rasa* (sow a sense of) in (iii), *memupuk rasa* (to foster a sense of) in (iv). *menyerah diri dan tunduk* (submit ourselves) in (v) and *tunduk dan tawaduk* (be humble) in (vi).

The second peripheral meaning is being patriotic which specifically refers to feeling loyal and loving towards one's country. Examples found in the data show that feelings of attachment and love towards one's country is a sign of patriotism and by extension, a sense of loyalty. Below are some of the examples:

vii. Persoalannya kenapa kita harus takut kepada kewujudan ISA sekiranya kita adalah warganegara Malaysia yang ***setia*** kepada *negara* ini dan tidak sekali-kali **mendepani** undang-undang demi kepentingan pemikiran politik yang sempit. BH31

The question is why are we afraid of the existance of ISA if we are Malaysians who are ***loyal***to the country and will not (ever) go against the law for the sake of politics.

viii. Pada hari Sabtu 24 Oktober, 1998, saya yang tidak mahu **ketinggalan,** buat pertama kali turun ke padang untuk mengikuti perkembangan reformasi yang digembar-gemburkan oleh media massa kerajaan yang menyatakan bahawa rakyat Malaysia yang menyertai reformasi adalah rakyat yang tak beretika dan tidak ***setia*** kepada *negara*. H24

On Saturday 24th October 1998, I went out to find out about the reformation movement that has been reported extensively in government-linked media which says that Malaysian who joined the reformation movement are unethical and ***disloyal***to the country.

Examples (vii) and (viii) above exhibit the usage of the lexical *setia* to mean patriotic. The patriotic sense is evident when all actions taken are in support of one's country. Collocations of the preposition *kepada* (to) with *negara* (country) in both examples further strengthen our claim that patriotic feeling is an extension of *setia*/loyal. In (vii) it means that Malaysians who are patriotic show their loyalty by not going against the law.

Finally, the third peripheral meaning is *setia*/loyal that relates to being patient. Being patient is a quality that is reflected in someone who is calm and not hasty in his actions. Below are examples of the usage of the lexical *setia* to reflect patience:

xi. Dia *terlalu* ***setia*** **menanti** dan kini berhajat hendak meminang saya dan saya dalam dilema. BH131

He is very ***loyal***waiting for me and now he wants us to get engage and I am in a dilemma.

ix. Mereka kemudiaannya **menunggu** *penuh* ***setia*** kehadiran Setiausaha Parlimen Menteri berkenaan. H58

They then waited ***patiently*** for the arrival of the Parlimentary Secretary of the Minister.

The lexical *setia* in (xi) and (x) above, clearly show that being patient is an attribute of *setia* and supported by the lexical *menunggu* and *menanti* (both are translated as 'waiting'). Someone who is *setia*/loyal will continue to wait (*menunggu* & *menanti*) and that shows he/she is patient and will not he hasty in his/her actions.

The other peripheral meanings associated with the lexical *setia* such as honest, confident, support, willing, commited and feeling deep love also have specific features that could prove that *setia* has a wide range of meanings and can be used in various contexts.

Conclusion

Based on the analysis of the lexical *setia*/loyal, it can be concluded that the extended meanings of this lexical have undergone a huge transformation process brought about by changes in time and situation. The empirical data has shown that earlier studies that point to the negative slant of *setia* is rather incomplete as they utilize only a small set of data. This study shows that on the contrary, *setia*/loyal is very much a positive value.

However, practitioners of this value have to be cautious because *setia*/loyal is like a double-edged sword as it has both positive and negative consequences.

In conclusion, the present study is able to highlight that empirical and corpus-based semantics study is able to explain and resolve words with ambigous meanings. This is the thrust of linguistics research, specifically research in semantics and pragmatics because it is able to differentiate and explain even minor differences through systematic analysis (Lyons, 1981).

Penghargaan

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