



INDONESIAN DITRANSITIVITY FROM COGNITIVE SEMANTICS PERSPECTIVE

DITRANSITIVITAS BAHASA INDONESIA DARI PERSPEKTIF SEMANTIK KOGNITIF

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Abstract

This study explores Indonesian ditransitive verbs from a cognitive semantics perspective, focusing on how language reflects conceptual structures and cognitive processes in social interactions, communication, and knowledge transfer. Indonesian ditransitive constructions embody conceptual metaphors and image schemas derived from sensory-motor experiences, such as the Source-Path-Goal schema, which illustrates the transfer of entities or information from a source to a goal through a path. These constructions assign semantic roles to participants, reflecting their roles in the conceptual event represented by the verb and grounded in primitive cognitive concepts called proto-roles. Embodied cognition emphasizes the role of bodily experiences in shaping linguistic expressions, evident in how ditransitive constructions embody social interactions like giving, telling, or teaching. By analysing cognitive models of communication and learning, Indonesian ditransitive verbs illuminate the dynamics of expertise, social hierarchies, and power dynamics. Prototype theory suggests that ditransitive verbs form categories around prototypical instances, representing fundamental social actions involving the transfer of entities or information. Conceptual Metaphor, Embodied Cognition, and Semantic Role Analysis are employed to analyse research data. Overall, this study showcases how cognitive semantics provides a comprehensive framework for understanding Indonesian ditransitive verbs and their role in shaping cognitive processes and social interactions.

Keywords: *Cognitive semantics, conceptual structures, Indonesian ditransitive verbs, knowledge transfer, social interactions*

Abstrak

Studi ini mengeksplorasi verba ditransitif bahasa Indonesia dari perspektif semantik kognitif, dengan fokus pada bagaimana bahasa mencerminkan struktur konseptual dan proses kognitif dalam interaksi sosial, komunikasi, dan transfer pengetahuan. Konstruksi ditransitif Indonesia mewujudkan metafora konseptual dan skema gambaran yang berasal dari pengalaman sensorik-motorik, seperti skema Sumber-Jalur-Tujuan, yang menggambarkan perpindahan entitas atau informasi dari suatu sumber ke suatu tujuan melalui suatu jalur. Konstruksi ini menetapkan peran semantik kepada partisipan, mencerminkan peran mereka dalam peristiwa konseptual yang diwakili oleh kata kerja dan didasarkan pada konsep kognitif primitif yang disebut peran proto. Kognisi yang tertanam menekankan peran pengalaman tubuh dalam membentuk ekspresi linguistik, terbukti dalam bagaimana konstruksi ditransitif mewujudkan



interaksi sosial seperti memberi, bercerita, atau mengajar. Dengan menganalisis model kognitif komunikasi dan pembelajaran, verba ditransitif bahasa Indonesia menjelaskan dinamika keahlian, hierarki sosial, dan dinamika kekuasaan. Teori prototipe menyatakan bahwa kata kerja ditransitif membentuk kategori di sekitar contoh prototipikal, yang mewakili tindakan sosial mendasar yang melibatkan transfer entitas atau informasi. Analisis Metafora Konseptual, Analisis Peran Semantis dan Analisis Tesis Kognisi Terjadi digunakan sebagai metoda untuk analisis data penelitian. Secara keseluruhan, studi ini menunjukkan bagaimana semantik kognitif memberikan kerangka komprehensif untuk memahami verba ditransitif bahasa Indonesia dan perannya dalam membentuk proses kognitif dan interaksi sosial.

Kata kunci: *Interaksi sosial, semantik kognitif, struktur konseptual, transfer pengetahuan, verba ditransitif Bahasa Indonesia*

Introduction

The study of language transcends mere grammatical structures and syntax; it is a reflection of the intricate cognitive processes that underlie human communication. It highlights the idea that language is not just a set of rules and patterns for constructing sentences, but rather a complex phenomenon deeply rooted in the way our minds work and how we communicate with one another. It implies that language serves as a means to make human creativeness activated. Chomsky (2006, p. 88) pointed out that the fundamental determinant that distinguishes human language from any known system of communication among non-human entities is the aspect of creativity.

In the rich linguistic landscape of Indonesia, a nation characterized by its linguistic diversity and cultural richness (Collins, 2019, p. 103), the exploration of

transitivity from a cognitive semantics perspective offers a unique lens through which to understand both the intricacies of the Indonesian language and the fundamental workings of human cognition.

This study endeavours to delve into the concept of transitivity within the Indonesian linguistic context, drawing from the insights and frameworks of cognitive semantics. Transitivity, a grammatical feature deeply embedded in the structure of verbs and their argument structure, extends beyond the realm of syntax; it unveils profound connections between language and thought. By investigating Indonesian transitivity from a cognitive semantics perspective, this study seeks to uncover how linguistic patterns reflect the cognitive processes of Indonesian speakers, shedding light on the ways in which they conceptualize and express actions, events, and relationships.



The Indonesian archipelago is home to an astonishing array of languages and dialects, each offering a unique perspective on the interplay between transitivity and cognition (Himmelmann, 2001). The Indonesian language, the national language spoken by millions, to the diverse regional languages found across the nation's islands, Indonesia presents a rich tapestry of linguistic diversity. Within this linguistic mosaic, the study aims to discern both shared cognitive patterns and language-specific nuances, contributing to our broader understanding of how humans navigate the complex terrain of language and thought. In this exploration of Indonesian transitivity from a cognitive semantics perspective, we embark on a journey that bridges the realms of linguistics and cognitive science. By doing so, we not only enrich our comprehension of the Indonesian language but also gain invaluable insights into the universal cognitive processes that underpin human communication. This study promises to offer a nuanced and holistic view of Indonesian transitivity, unravelling the intricate relationship between language and cognition within this vibrant linguistic tapestry.

Transitivity, a key linguistic phenomenon, revolves around the categorization and

structuring of events based on the number and type of participants involved. (Hopper & Thompson, 1980). This paper seeks to investigate Indonesian ditransitivity from a cognitive semantics perspective, focusing on the cognitive mechanisms that shape how Indonesian speakers perceive and convey transitive events. It implies that cognitive linguists argue that transitivity is connected to fundamental aspects of human thought and cognition. In other words, the way we use transitivity in language reflects the way our minds work.

Transitivity is a grammatical concept related to verbs in a sentence. Transitivity is the number of objects a verb requires or takes in a given instance (<https://glossary.sil.org/term/transitivity>). It refers to whether a verb requires an object to complete its meaning. For example, in the sentence *She eats*, the verb *eats* is intransitive because it doesn't require an object. In contrast, in the sentence *She eats an apple*, the verb *eats* is transitive because it takes an object (the apple). This point suggests that cognitive linguists believe that transitivity isn't just a rule or structure within language; it has deeper implications and connections to how humans think and process information.



Cognitive linguists argue that transitivity is connected to fundamental aspects of human thought and cognition. In other words, the way we use transitivity in language reflects the way our minds work (Talmy, 2000). Analysing Indonesian ditransitive verbs revolves around understanding how language reflects conceptual structures and cognitive processes involved in social interactions, communication, and knowledge transfer (Sneddon, 2003).

Conceptual Metaphors and Image Schemas: Cognitive semantics posits that linguistic expressions are grounded in conceptual metaphors and image schemas, which are abstract cognitive structures derived from our sensory-motor experiences. Indonesian ditransitive verbs can be analysed in terms of the conceptual metaphors and image schemas underlying the actions they represent. For example, the Source-Path-Goal schema is frequently employed in Indonesian ditransitive constructions, reflecting the transfer of entities or information from a source to a goal through a path. (Lakoff, G., & Johnson, M. (1980)).

Semantic Roles and Proto-Roles: Indonesian ditransitive verbs assign semantic roles to different constituents of the

sentence, such as the agent, theme, experiencer, recipient, etc. These roles reflect the participants' roles in the conceptual event represented by the verb. Cognitive semantics suggests that these semantic roles are grounded in proto-roles, which are primitive cognitive concepts related to human interaction and perception. (Fillmore, C. J. (1968) and Goldberg, A. E. (1995).

Embodied Cognition: Embodied cognition is a key aspect of cognitive semantics, emphasizing the role of the body and sensorimotor experiences in shaping conceptual structures and linguistic expressions. From this perspective, Indonesian ditransitive constructions can be analysed in terms of how they embody conceptualizations of social interactions, such as giving, telling, or teaching, which involve bodily actions and experiences. (Lakoff, G., & Johnson, M. (1999) and Barsalou, L. W. (2008).

Cognitive Models of Communication and Learning: Indonesian ditransitive verbs provide insights into cognitive models of communication and learning. Verbs like *giving*, *telling*, or *teaching* involve the transmission of information from one entity to another, reflecting cognitive processes such as learning, understanding, and

conceptualization. These verbs highlight the role of expertise, social hierarchies, and power dynamics in communication and knowledge transfer. (Clark, H. H., & Brennan, S. E. (1991). and Vygotsky, L. S. (1978).

Prototype Theory and Conceptual Category Formation: Prototype theory suggests that categories in language are formed around prototypical instances, which embody the most salient features of the category. In the case of Indonesian ditransitive verbs, prototypical instances may include verbs like *memberi* (to give), *menyuruh* (to tell/order), or *mengajarkan* (to teach), which represent fundamental social actions involving transfer of entities or information. (Rosch, E. (1973) and Lakoff, G. (1987). By applying these theoretical frameworks, cognitive semantics provides a comprehensive framework for analysing Indonesian ditransitive verbs, shedding light on how language reflects and shapes cognitive processes, social interactions, and cultural practices in Indonesian society.

Indonesian, an Austronesian language, exhibits a nuanced system of transitivity (Adelaar, 2005). Differing from languages with a strict binary transitivity distinction, such as English, Indonesian employs diverse strategies to encode transitivity. These

strategies encompass the use of voice markers, affixes, and variations in word order. The Indonesian approach to transitivity reveals a profound interplay between linguistic structure and cognitive processes (Sneddon, 2010). Indonesian transitivity is a linguistic concept that pertains to the way verbs in the Indonesian language interact with their arguments (subjects and objects) and how they express the degree of action or agency involved in a given sentence. It is important to note that Indonesian is a highly agglutinative language, which means that it often uses affixes and word combinations to convey grammatical and semantic information, including transitivity (Sneddon, 1996).

Verbs in Indonesian play a pivotal role in transitivity encoding. Indonesian verbs can be classified into distinct valency categories based on the number of arguments they take. (Litvinova, 2014) These categories include intransitive verbs (with no object), transitive verbs (with a direct object), ditransitive verbs (with both direct and indirect objects), and ambitransitive verbs (with varying transitivity based on context). This classification mirrors the cognitive categorization of events by Indonesian speakers (Arka, 2008). Cognitive aspects play a significant role in Indonesian



transitivity, influencing how speakers of the language perceive and convey actions and events (Nababan, 2008).

Here are some key ways in which cognitive aspects affect Indonesian transitivity: (a) Agentivity and Control: Cognitive aspects, such as the degree of agency or control over an action, can influence the choice of transitivity in Indonesian sentences. When the focus is on the agent (the doer of the action) and their active role, transitive verbs are often used. This emphasizes the agent's control over the action. For example: *Dia memasak makanan (He/she cooks the food)*. In this sentence, *memasak (cooks)* is a transitive verb, and the agent (*Dia*) has control over the action of cooking. (b) Patient Focus: In some cases, cognitive aspects can shift the focus to the patient or recipient of the action, highlighting their role or experience. Transitive verbs may be chosen to emphasize the effect of the action on the patient. For example: *Saya membelikan buku itu (I bought the book for him/her)*. In this sentence, *membelikan (bought for)* is a transitive verb, and the focus is on the recipient (him/her). Voice and Perspective: Cognitive aspects also influence the choice between active and passive voice in Indonesian. Passive voice may be used to

shift focus away from the agent and onto the recipient or the action itself. For example: *Bunga itu dipetik oleh anak-anak (The flowers were picked by the children)*. In this sentence, the passive voice (*dipetik-were picked*) shifts the focus to the action and the children as a group. (c) Emphasis and Clarity: Speakers may use transitive or intransitive forms to emphasize or clarify the degree of involvement or responsibility of the agent. Transitive forms can make the agent's role more explicit, while intransitive forms may be used when the focus is on the action itself or when the agent is less important. For example: *Dia tertidur (He/she fell asleep)*. In this sentence, *tertidur (fell asleep)* is an intransitive verb, and the emphasis is on the action of falling asleep. (d) Causative and Permissive Constructions: Cognitive aspects also come into play in causative and permissive constructions. These constructions are used to express the idea of causing or allowing an action to happen. Causative verbs indicate the agent's active role in causing an action, while permissive constructions convey a more passive or permissive attitude. For example: *Dia membuat anak-anak makan (He/she makes the children eat) vs Dia membiarkan anak-anak makan (He/she lets the children eat)*.

Cognitive aspects such as agency, control, emphasis, and perspective influence the choice of transitivity in Indonesian sentences. Speakers consider these factors when deciding whether to use transitive or intransitive verbs and when to employ passive voice or causative constructions to convey their intended meaning and highlight certain aspects of the action or event.

The argument structure in Indonesian transitivity refers to how arguments (subjects and objects) are organized in a sentence, particularly in relation to the verb. Indonesian, like many languages, has a flexible argument structure that can be influenced by various factors (Sneddon, 1996). Here are some key characteristics of argument structure in Indonesian transitivity:

(a) Verb-Affix Combinations: Indonesian verbs often require specific affixes to indicate their transitivity and the number of arguments they take. The affixes can signal whether a verb is intransitive, transitive, or causative, and they can also indicate the person and number of the arguments.

(b) Zero Argument: In Indonesian, it is common to omit arguments (subjects or objects) in a sentence when the context makes them clear. This zero-argument structure is more prevalent in conversational and informal

speech. For example: *Makan (Eat)*, there are no overt arguments, but it's understood that the subject is implied, such as *Saya (I)* or *Dia (He/she)*.

(c) Agent-Patient Focus: Indonesian often follows a subject-verb-object (SVO) word order, where the agent (the doer of the action) typically precedes the verb, and the patient (the receiver of the action) follows the verb. For example: *Saya makan nasi (I eat rice)*. In this sentence, *Saya* is the agent, *makan* is the verb, and *nasi* is the patient.

(d) Reciprocity: Indonesian can express reciprocity by using reflexive pronouns and specific verb forms. Reciprocal actions involve two or more agents performing actions on each other. For example: *Mereka saling membantu (They help each other)*. Here, *Saling* indicates reciprocity, and *membantu* is the verb meaning *to help*.

(e) Passive Voice: Indonesian employs passive voice constructions to shift the focus from the agent to the patient, particularly when the patient is considered more important in the context. For example: *Buku itu dibaca oleh saya (The book is read by me)*. In this passive construction, *buku* (book) becomes the subject, and *dibaca (is read)* is the passive verb form.

In addition to valency categories, Indonesian employs various construction



types to express transitivity. For example, the *me-* voice marker can be appended to a verb to indicate a transitive event, while the *di-* voice marker is used for passive constructions, further illustrating the intricate relationship between form and meaning. The choice of construction type is guided by the speaker's cognitive representation of the event, underscoring the cognitive nature of transitivity in Indonesian (Sneddon, 2010).

Language and culture are intimately connected, and Indonesian transitivity is no exception (Errington, 2008). Cultural factors exert influence over how speakers conceptualize and convey transitivity. For instance, Indonesian culture places a strong emphasis on politeness and hierarchy, impacting the selection of voice markers and construction types in communication. These cultural factors intersect with cognitive processes to shape the linguistic expression of transitivity (Errington, 2008). The relationship between culture and transitivity in Indonesia is multifaceted, as language and culture are deeply intertwined. The way transitivity is expressed and understood in the Indonesian language can reflect cultural norms, values, and societal practices.

Here are some aspects of this relationship: (a) Politeness and Respect:

Indonesian culture places a strong emphasis on politeness and respect, particularly in language use. Transitivity can be influenced by cultural norms related to politeness. For example, in Indonesian, the use of passive voice is common to avoid directly mentioning the doer of an action. This can be seen as a way to show respect or to maintain social harmony by not singling out individuals for praise or blame. For instance, instead of saying *I made this*, one might say *Ini dibuat oleh saya* (*This was made by me*), emphasizing the action and downplaying the agent. This reflects cultural values of humility and avoiding self-promotion. (b) Social Hierarchy: Indonesian society traditionally has a hierarchical structure, with respect for elders and authority figures being important. Transitivity can be used to reflect these hierarchical relationships. The choice of words and the structure of sentences can convey deference to those of higher social status. People may use more formal and respectful language when addressing superiors or elders. The way transitivity is expressed can be influenced by the desire to show deference and acknowledge the social hierarchy. For example, Indonesians tend to greet *Selamat pagi Pak Ahmad* (*Good morning, Mr. Ahmad*) to respect person



whose age is not necessarily older than the addressor. (c) Collectivism: Indonesian culture often values collectivism, community, and family bonds. This can influence the way transitivity is used. Verbs and sentence structures may be chosen to emphasize communal actions or shared responsibilities rather than individual actions. For example, when talking about a family meal, one might use a transitive verb to emphasize the communal aspect: *Keluarga kami makan Bersama (Our family eats together)*. (d) Cultural Concepts: Indonesian culture is rich in concepts that can be reflected in language. For example, the concept of *gotong royong* refers to mutual cooperation and assistance within a community. This cultural value can be expressed through transitive verbs that emphasize collective action. An example might be: *Kami gotong royong membersihkan lingkungan (We cooperate to clean the environment)*. (e) Indirect Communication: Indonesian culture often favors indirect communication, especially when conveying sensitive or negative information. Transitivity can play a role in this indirectness. Speakers may choose verb forms or sentence structures that soften the impact of a statement or avoid direct confrontation. For instance, using passive voice or intransitive

verbs can be a way to convey criticism or negative feedback indirectly.

It is important to note that culture and language are dynamic, and not all Indonesians may adhere strictly to these cultural norms in their language use. Additionally, Indonesia is a diverse country with multiple languages, ethnic groups, and cultural practices, so the relationship between culture and transitivity may vary across regions and communities. Understanding the cultural aspects of transitivity in Indonesia is crucial for effective communication and for respecting the values and norms of Indonesian society. It highlights the importance of language as a reflection of culture and a means of expressing cultural identity and values. Accordingly, having elaborated the notion to research, this study addresses how ditransitivity in the Indonesian language behaves referring to cognitive semantics perspective as its focus of analysis.

Method

To make the research topic study able, the following steps are chronologically done: Literature Review: Begin by conducting a thorough literature review on cognitive semantics, transitivity, and Indonesian

linguistics. Identify key theoretical frameworks, concepts, and previous studies relevant to the topic.

Corpus Analysis: Collect a corpus of Indonesian texts spanning various genres and registers. Analyse these texts to identify patterns of transitivity encoding in Indonesian, paying attention to the semantic roles of arguments, verb types, and discourse contexts.

Conceptual Metaphor Analysis: Apply conceptual metaphor analysis to examine how Indonesian transitivity reflects underlying conceptual metaphors and image schemas. Identify metaphorical mappings between linguistic expressions and cognitive concepts related to transitivity.

Semantic Role Analysis: Conduct semantic role analysis to investigate how Indonesian verbs assign roles to their arguments (subjects and objects). Explore the prototypical roles associated with different verb types and the variability in argument structure across contexts.

Embodied Cognition Analysis: Apply principles of embodied cognition to explore how bodily experiences and sensorimotor interactions influence the conceptualization and expression of transitivity in Indonesian. Investigate how linguistic expressions of

transitivity embody embodied experiences and cultural practices.

Interdisciplinary Integration: Integrate insights from cognitive linguistics, cognitive psychology, anthropology, and other relevant disciplines to develop a comprehensive understanding of Indonesian transitivity from a cognitive semantics perspective. Consider the implications of the findings for theories of language and cognition.

Result and Discussion

In the Indonesian language, ditransitive verbs can take both a direct object and an indirect object. The following are some data to discuss:

(1). *Ali memberi buku kepada Budi. (Ali gave a book to Budi.)*

In this sentence: *Ali* is the subject. *Memberi (gave)* is the ditransitive verb. *Buku (book)* is the direct object, *Kepada Budi (to Budi)* is the indirect object. From a cognitive semantics perspective, we can analyse this construction in terms of the conceptual schema involved in the act of giving. In cognitive semantics, meaning is seen as grounded in our sensory-motor experiences

and conceptual structures. In this case, the act of giving involves a giver (*Ali*), a recipient (*Budi*), and a theme (*the book*).

According to cognitive linguistics, the construction of the ditransitive verb *memberi* involves conceptual metaphors and image schemas. For example: (a) Source-Path-Goal Schema: This schema involves a source (the giver), a path (the transfer of the book), and a goal (the recipient). In the sentence, *Ali* is the source, *memberi* (*gave*) represents the path of giving, and *Budi* is the goal. (b) Possession Schema: Giving involves the transfer of possession from one entity to another. In this case, the possession of the book transfers from *Ali* to *Budi*.

These conceptual mappings help us understand the semantics of the ditransitive construction in Indonesian, where the structure of the sentence reflects the conceptual schema underlying the act of giving.

Another example of the Indonesian language ditransitive verb is *menyuruh* (*to tell or to order*). Let's analyse the following sentence:

(2) *Ani menyuruh adiknya membelikan bunga untuk ibunya.* (Ani told her younger sibling to buy flowers for their mother).

In this sentence, *Ani* is the subject. *Menyuruh* (*told/ordered*) is the ditransitive verb. *Adiknya* (*her younger sibling*) is the direct object. *Membelikan bunga* (*to buy flowers*) is the verb phrase indicating the action. *Untuk ibunya* (*for their mother*) is the indirect object. From a semantics perspective, let's analyse the conceptual schema involved in the act of telling or ordering: (a) Source-Path-Goal Schema: Similar to the previous example, this schema involves a source (the person giving the order), a path (the transmission of the order), and a goal (the person receiving the order). In this sentence, *Ani* is the source, *menyuruh* (*told/ordered*) represents the path of communication, and *adiknya* (*her younger sibling*) is the goal. (b) Purpose Schema: Giving orders or instructions often implies a purpose or goal behind the action. In this sentence, the purpose is expressed in the verb phrase *membelikan bunga* (*to buy flowers*), indicating the intended action that the younger sibling is instructed to perform. (c) Social Hierarchy Schema: In many cultures, giving orders or instructions involves a social hierarchy, where the person giving the order holds authority over the person receiving it. In this case, *Ani* holds authority over her younger sibling, which is reflected in the act of giving the order.

These conceptual mappings help us understand the semantics of the ditransitive verb *menyuruh* in Indonesian, where the structure of the sentence reflects the conceptual schema underlying the act of telling or ordering.

Let's analyse another Indonesian ditransitive verb, *mengajarkan* (to teach). Here's a sentence:

(3) *Bu guru mengajarkan murid-muridnya pelajaran matematika. (The teacher taught her students mathematics).*

In this sentence, *Bu guru* (the teacher) is the subject. *Mengajarkan* (taught) is the ditransitive verb. *Murid-muridnya* (her students) is the direct object. *Pelajaran*

matematika (mathematics lesson) is the object of teaching. Now, let's analyse it from a cognitive semantics perspective: (a) Source-Path-Goal Schema: This schema is applicable here as well. In this case, the source is the teacher *Bu guru*, the path is the act of teaching *mengajarkan*, and the goal is the student's (*murid-muridnya*). This schema reflects the transfer of knowledge from the teacher to the students. (b) Cognitive Models of Learning: Teaching involves the transfer of knowledge or skills from one entity (the teacher) to another (the students). From a

cognitive perspective, learning involves constructing mental models or schemas based on the information received. In this sentence, *Bu guru* imparts knowledge about mathematics to her students (*murid-muridnya*), who construct mental models of mathematical concepts. (c) Expert-Novice Schema: In the act of teaching, there is often an implicit expert-novice relationship, where the teacher is the expert imparting knowledge to the novice learners. In this sentence, *Bu guru* holds the role of the expert, while her students are the novices.

These cognitive mappings help us understand the semantics of the ditransitive verb *mengajarkan* in Indonesian, where the structure of the sentence reflects the conceptual schema underlying the act of teaching and learning.

Conclusion

From a cognitive semantics perspective, analysing Indonesian ditransitive verbs provides insights into how language reflects conceptual structures and cognitive processes related to social interactions, communication, and knowledge transfer. Here are some conclusions drawn from the discussions:

Conceptual Schemas: Indonesian ditransitive verbs often follow conceptual schemas such as the Source-Path-Goal schema, which represents the transfer of entities or information from a source to a goal through a path. This schema is evident in constructions involving actions like giving, telling, or teaching, where there is a clear initiator, a process of transfer, and a recipient.

Semantic Roles: Ditransitive constructions in Indonesian assign semantic roles to different constituents of the sentence, such as the subject, direct object, and indirect object. These roles reflect the participants' roles in the conceptual event represented by the verb, such as the giver, recipient, or theme.

Social Hierarchies: Indonesian ditransitive constructions often encode social hierarchies and power dynamics, especially in interactions involving orders, instructions, or teaching. The choice of verbs and the syntactic structure of the sentence reflect the social roles and relationships between the participants.

Cognitive Models of Communication: Analysing ditransitive verbs in Indonesian provides insights into cognitive models of communication and knowledge transfer. Verbs like *giving*, *telling*, or *teaching* involve

the transmission of information from one entity to another, reflecting cognitive processes such as learning, understanding, and conceptualization.

Expertise and Learning: Ditransitive constructions in Indonesian also highlight the expertise and learning process involved in communication. Teachers or experts impart knowledge or skills to learners or novices, who construct mental models based on the information received. This reflects cognitive processes of encoding, storing, and retrieving information.

Overall, studying Indonesian ditransitive verbs from a cognitive semantics perspective enhances our understanding of how language reflects and shapes cognitive processes, social interactions, and knowledge transmission in Indonesian society.

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