ANALYSIS OF LEXICAL COHESION IN THE LEGENDS OF BATAM'S COMMUNITY: A STUDY OF DISCOURSE ANALYSIS

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ABSTRACT

This study aims to reveal the use of lexical cohesion in the discourse contained in community legends in Batam. The method used in this study is a qualitative research method in which researchers conduct discourse analysis of community legends in the city of Batam. By examining further the lexical cohesion in the discourse of community legends in the city of Batam, it is hoped that this research can contribute knowledge in the study of discourse analysis based on local wisdom. The discourse presented is the legend of Batu Ampar and Sungai Jodoh. The results of the study illustrate that the most widely used device of lexical cohesion is reiteration where repetition of word forms, phrases and verbs is found. For collocations, several utterances were also found but not many. By looking at the existing discourse, the form of reiteration with repetition is one way to convey a moral message to the reader.

Keywords: community legend, discourse analysis, lexical cohesion

1. INTRODUCTION

Language exists in a culture where when someone learns a culture, then that person automatically knows the language in it. To understand a culture, you can try to understand it through language. To be able to understand language, an understanding of the theory and structure of language is needed, as is the case with written discourse analysis. Written discourse can be seen in text representation in academic writing such as writing essays, articles, final reports and so on. In the analysis of written discourse, one theory that can be applied is cohesion which can be found in cultural texts such as stories, fairy tales, legends and so on.

In a discourse study, there are written discourse and spoken discourse. Written discourse can be seen in academic writing texts. The text produced in academic writing is related to various kinds of academic rules such as writing essays, articles, final reports and so on. In written discourse, the words used in sentences are more varied than in spoken discourse. Written discourse is produced through editing and revision stages and requires a process to produce writing and even a sentence. In written discourse, we have a lot of preparation before writing. We also have a lot of time to re-check our writing for grammatical and spelling mistakes. In contrast, spoken discourse tends to be direct and more spontaneously produced without seeing many rules in the language. When someone spoke, words were spoken involuntarily from his mind. This is what is called spontaneous action. Oral discourse is mostly done in informal situations, in contrast to more formal written discourse. There are many more things that we can find related to the differences between the two discourses, but it must be remembered that both are language skills. These skills can be learned and are not a natural talent.

Talking about skills, there are four basic skills in English such as listening, speaking, reading and writing. From this sequence of skills we can realize that listening skills are acquired earlier after the baby is born. At that time, listening skills were developing. After listening to a few words, phrases, clauses or even sentences, babies develop speech skills by imitating the sounds they hear. After a while, speech skills are well developed. Furthermore, reading and writing skills will be learned through the pre-school or school years. All of these skills take time and a long process to acquire.

Written discourse in community legends is important to learn in order to preserve local culture. Local wisdom in the form of legends or stories, fairy tales and so on is a cultural heritage that should be preserved. By looking further into the language through the analysis of the grammar used, the researcher hopes to contribute knowledge in order to maintain cultural heritage based on local wisdom. By analyzing several previous studies and observing current language developments, researchers are interested in conducting new research on lexical cohesion devices in community legends, especially community legends in Batam city in order to maintain local wisdom-based cultural heritage. By looking at this, the researcher is interested in examining a problem with the title "Lexical Cohesion Devices in the Legend of the Batam Community in the Form of Local Wisdom". The researcher analyzes the discourse written in the legends of the people of Batam where lexical cohesion is part of the cohesive relationship in the study of discourse analysis and is the main theory being analyzed.

2. LITERATURE REVIEW

Discussing about cohesion is always related to the study of discourse analysis. A discourse is socially placed and designed to achieve rhetorical goals (Bani-khaled, 2015). Discourse is defined not just an isolated textual or dialogic structure

(Kurniawan & Utami, 2017). Then, in discourse, there is the study of cohesion and coherence where they are studied in the subject of writing. Both cohesion and coherence are two aspects that are very necessary in good writing (Patriana et al., 2016). Cohesion and coherence together make up good writing where the coherent text will make sense to the reader and cohesion connects the elements of the essay to one another. Bailey (2006) describes cohesion as a phrase that connects the entire text to make it clear and easy to read. Likewise Renkema (2004) describes that cohesion refers to connections that have manifestations in the discourse itself. Hinkel (2004) further describes that cohesion refers to the connectivity of ideas in discourse and sentences to one another in texts, thereby creating an integrated flow of information.

Halliday & Hasan (1976) explained that cohesion is based on the linguistic form which has substitution, ellipsis, reference, conjunction and lexical cohesion. Where, some cohesion devices such as substitution, ellipsis and reference are clearly referred to the grammatical. Lexical cohesion is referred to the lexical which involves a kind of choice and conjunction which is in the border line of grammatical and lexical. Gerot & Wignell (1994) gave three kinds of cohesion relationship such as reference, lexical cohesion, and conjunction. They referred reference "as systems which introduce and track the identity of participants through text". There are two aspects of reference: system of Reference and Retrieval. In system of reference, they make three main distinctions such as

generic or specific reference, presenting or presuming reference, and positive comparison or negative comparison. While retrieval reference has four systems such as homophora, anaphora, cataphora, and exophora.

Knapp & Watkins (2005) then argue that cohesion refers to the tools available for linking information in writing. Taboada (2004) then describes cohesion as non-structural text-forming relationships that work side by side with structural relationships to provide texture. In addition, Matthews (2007) defines cohesion as the relationship between sequential sentences in a text and conversations that are described in terms of certain syntactic units. Bae (2001) refers to cohesion to the range of grammatical and lexical possibilities that exist for relating elements of language to what has gone before or follows in the text. This relation is achieved through relations in the sense that exist within and throughout the sentence. It can be understood then that cohesion in text has a relationship between text and other texts.

Cohesion is a grammatical and lexical relationship in a text or sentence. Cohesion has several patterns in which several meanings are expressed grammatically and lexically. Halliday & Matthiessen (2014) proposed the same idea that cohesion is a lexic-grammatical system derived from textual meta-functions. They also explain the four categories of cohesion such as conjunction, reference, ellipsis (substitution), and lexical organization. The concept of cohesion refers to the relationship of meaning that exists within the text, and which defines it as text (Halliday & Hasan, 1976). Corssley

& McNamara (2016) stated that cohesion is specific to text. Zemach & Rumisek (2003, 2005) describe cohesive devices as words and phrases that link sentences and paragraphs together, creating a smooth flow of ideas. Gerot & Wignell (1994) provide three types of cohesive relationships such as reference, lexical cohesion, and conjunction.

Taboada (2004) distinguishes two types of cohesion; grammatical cohesion and lexical cohesion. Grammatical cohesion is cohesion expressed through a grammatical system which is divided into references, substitutions, ellipsis and conjunction types. Meanwhile, lexical cohesion is part of a lexical item that is broken down into repetition, synonymity, collocation, and other semantic relations. Knapp & Watkins (2005) also provide three key devices for achieving cohesion such as ellipsis, conjunctions, and pronouns. Bailey (2003) states several ways to achieve cohesion in text such as the use of conjunctions and phrase links. In addition, Renkema (2004) describes five types of cohesion; they are substitution, ellipsis, reference, conjunction, and lexical cohesion. Halliday & Hasan (1976) discussed that the classification of cohesion is based on linguistic forms which have five main types of devices such as substitution, ellipsis, reference, conjunction, and lexical cohesion. Wherein, some cohesive devices such as substitution, ellipsis and references are clearly referred to as grammatical. Lexical cohesion refers to a lexical that involves a kind of choices and conjunctions that are on the grammatical and lexical boundaries.

Lexical cohesion consists of the repetition of noun phrases or the use of other noun phrases. According to Halliday & Hasan (1976), there are two kinds of lexical cohesion, namely reiteration (including repetition, generalization, use of synonyms, or superordinate conditions) and collocation.

Some previous research related to discourse studies, among others, was conducted by Sakhiyya (2017) who revealed that social identity can be negotiated through questions in casual conversation. Furthermore, Suwandi (2016) studied coherence and cohesion by analyzing the abstract final project of PGRI Semarang undergraduate students. Then, Manipuspika (2014) examines coherence in talk shows where it tries to show how conversational coherence is achieved, what strategies are used by the host and interviewees to achieve coherence collaboratively. After that, Mubarak et al. (2013) conducted an analysis of the ability of fourth year students in building cohesion and coherence of argumentative essays. Ellis (2005) studied the restoration of cohesion in descriptive discourse after Left-Hemisphere Stroke. Likewise Yeh (2004) who studied the relationship between cohesion and coherence with a contrastive study of English and Chinese.

3. RESEARCH METHOD

The research design is a descriptive research that involves collecting data to answer research questions regarding the current status or phenomenon. Descriptive research is proposed to collect information

about trends that arise from variables, indications and conditions when research is conducted (Arikunto, 2010). In principle, this study explains the facts that are happening now. This research uses a qualitative approach because descriptive research aims to describe things as they really are (Gay et al., 2009). The research subject (Satori & Komariah, 2011) is a dialogue from the legends of the people of Batam. Researchers will select several community legends on YouTube to download as research data. The Batam community legend was chosen because the research team wanted to see the existing cohesion tools. In analyzing qualitative data, researchers implement several steps adapted from Gay et al., (2009) such as; data management, reading data, describing, classifying, and interpreting.

4. RESULT AND DISCUSSION

In this study, the research team provides an analysis of several regional stories that have become legends of the Malay community in Batam. Some of the legends that become the story of the Malay community in Batam which are raised in this research analysis are the legends of Batu Ampar and Sungai Jodoh. This research then looks at the elements of lexical cohesion tools in linguistics as a form of local wisdom. The tools of lexical cohesion that form the basis of the analysis in this study are reiteration and collocation.

The lexical cohesion tools used are based on the understanding of Halliday & Hasan (1976), namely reiteration which includes repetition, generalization, use of synonyms, or superordinate conditions and

collocation. The first data is a legend that tells about the origin of the Batu Ampar area which is rewritten in stories coded (1.LBA) to (23.LBA) and the second data is a legend that tells about the legend of Sungai Jodoh which is written in speeches coded (1.LSJ) to (33.LSJ).

4.1 Lexical Cohesion on the legend of *Batu Ampar* and *Sungai Jodoh*
Reiteration of the *Batu Ampar* legend

Reiteration or the form of repetition consists of several elements such as repetition, generalization, use of synonyms, and superordinate conditions. The data found in the *Batu Ampar* legend is described below.

a. Repetition of tenses, phrases and verbs.

Based on existing lexical cohesion tools, repetition can be translated into words, phrases or verbs and so on. The data related to repetition is shown in the following sections.

- The repetition of the same form of words is found in several utterances such as in the utterance "*hulubalang*" which is repeated seven times. The following are some examples that represent the repetitions found in texts or manuscripts:
  - (2.LBA) *Ia di angkat oleh Raja Singapura sebagai **Hulubalang** kerajaan dan mendapat gelar Sandim Sani karena kemuliaan hatinya.*
  - (3.LBA) *Inilah pengabdian seorang **Hulubalang** yang patuh kepada Sang Rajanya.*

- The repetition of the form of the word "*Singapura*" or in English

"Singapore" is repeated four times in several sentences. The following are some examples that represent the repetitions found in texts or manuscripts as mentioned below:

(6.LBA)   *Kemudian berlayarlah Sang Hulubalang negeri Keling itu menuju* **Singapura**.

(21.LBA) *Konon asal muasal* **Singapura** *menjadi kaya karena memenangkan pertandingan ini.*

- Repetition of the word "*Keling*" is also found in several sentences. The following are some examples that represent the repetitions found in texts or manuscripts as mentioned below:

(4.LBA)   Namun *jauh di negeri* **Keling**, *Nadi Bija Niakra seorang Hulubalang kerajaan mendapat mandat oleh Raja* **Keling** *untuk pergi ke Singapura, menantang kekuatan Badang Sanim Sani dengan tujuh buah kapal sebagai taruhannya.*

- Repetition of word forms in the form of names also occurs in several sentences, namely "*Badang*" and "*Nadi*". The following are some examples that represent the repetitions found in texts or manuscripts as mentioned below:

(1.LBA)   *Tersebutlah seorang pemuda yang kuat dan gagah perkasa dari Pulau Buru yang bernama* **Badang**.

(5.LBA)   *Sebagai Hulubalang yang patuh* **Nadi** *menyanggupi perintah Sang Rajanya.*

(8.LBA)   **Nadi** *kemudian menyampaikan maksud kedatangannya untuk menantang Badang Sandim Sani untuk bermain Panca Gusti.*

(12.LBA) *Dengan sopan dan santun Si* **Badang** *mempersilahkan Nadi Bija Niakra mengangkat batu tersebut terlebih dahulu.*

- The repetition of the form of the word "*Batu*" or in English "stone" is found in several text as written below:

(13.LBA) *Berjalanlah Nadi Bija Niakra menuju* **batu** *tersebut, dengan susah payah Nadi mengangkat* **batu** *itu, perlahan* **batu** *itu mulai terangkat.*

- The repetition of the form of the word "*pulau*" or in English "island" is also found in some of the sentences below:

(18.LBA) *Batu tersebut terlempar, batu tersebut terlempar hingga* **pulau** *sebrang.*

(19.LBA) *Konon batu tersebut terlempar hingga* **pulau** *Batam.*

- The repetition of the same phrase form is also found in several sentences such as in the phrase of "*Raja Singapura*" or in English "King of Singapore". The following are some examples that represent the repetitions found in texts or manuscripts as mentioned below:

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(2.LBA) *Ia di angkat oleh **Raja Singapura** sebagai Hulubalang kerajaan dan mendapat gelar Sandim Sani karena kemuliaan hatinya.*

(7.LBA) *Sampailah Nadi Bija Niakra di Singapura dan ia kemudian segera menemui **Raja Singapura**, **Raja Singapura** menerima kedatangan Nadi Bija Niakra dengan ramah.*

(20.LBA) ***Raja Singapura** bahagia karena ia memenangkan pertaruhan ini.*

- The repetition of the phrase form is also found in several sentences, namely "*Sang Raja*" or in English "The king". The following are some examples that represent the repetitions found in texts or manuscripts as mentioned below:

(3.LBA) *Inilah **pengabdian** seorang Hulubalang yang patuh kepada **Sang Raja**nya.*

(5.LBA) *Sebagai Hulubalang yang patuh Nadi menyanggupi perintah **Sang Raja**nya.*

(10.LBA) ***Sang Raja** memberi perintah kepada Badang Sandim Sani untuk bermain Panca Gusti tanda menerima tantangan Hulubalang Keling tersebut.*

(16.LBA) *Nadi kaget setengah mati melihat apa yang ia saksikan itu, dan **Sang Raja** tersenyum bangga akan kekuatan Hulubalangnya.*

- The repetition of character name phrases also occurs in several

sentences, namely "Nadi Bija Niakra" and "Badang Sanim Sani". The following are some examples that represent the repetitions found in texts or manuscripts as mentioned below:

(7.LBA) *Sampailah **Nadi Bija Niakra** di Singapura dan ia kemudian segera menemui Raja Singapura, Raja Singapura menerima kedatangan **Nadi Bija Niakra** dengan ramah.*

(8.LBA) *Nadi kemudian menyampaikan maksud kedatangannya untuk menantang **Badang Sandim Sani** untuk bermain Panca Gusti.*

(10.LBA) *Sang Raja memberi perintah kepada **Badang Sandim Sani** untuk bermain Panca Gusti tanda menerima tantangan Hulubalang Keling tersebut.*

- Repetition in the form of phrases also occurs in several sentences, namely "*Panca Gusti*". The following are some examples that represent the repetitions found in texts or manuscripts as mentioned below:

(8.LBA) *Nadi kemudian menyampaikan maksud kedatangannya untuk menantang Badang Sandim Sani untuk bermain **Panca Gusti**.*

(10.LBA) *Sang Raja memberi perintah kepada Badang Sandim Sani untuk bermain **Panca Gusti** tanda menerima tantangan*

Hulubalang Keling tersebut.

- The repetition of the phrase "*Batu sebesar bukit*" or in English "Rock as big as a hill" is also found in several sentences as follows:
  - (11.LBA) *Berjalanlah mereka kemuka istana, tempat **batu sebesar bukit** itu berada.*
  - (17.LBA) *Badang mengambil ancang-ancang untuk melempar **batu sebesar bukit** itu.*

- Repetition in the form of verbs including the verb "*terlempar, menantang,* and *mengangkat*" or in English "thrown, challenged, and raised" can also be found in several sentences as shown below:
  - (18.LBA) Batu ***tersebut terlempar,*** *batu tersebut **terlempar** hingga pulau sebrang.*
  - (4.LBA) *Namun jauh di negeri Keling, Nadi Bija Niakra seorang Hulubalang kerajaan mendapat mandat oleh Raja Keling untuk pergi ke Singapura, **menantang** kekuatan Badang Sanim Sani dengan tujuh buah kapal sebagai taruhannya.*
  - (8.LBA) *Nadi kemudian menyampaikan maksud kedatangannya untuk **menantang** Badang Sandim Sani untuk bermain Panca Gusti.*
  - (15.LBA) *Nadi kemudian mempersilahkan Badang Sandim, Badang Sandim Sani mulai **mengangkat***

batu itu hanya dengan menggunakan satu tangan Badang **mengangkat** batu itu, bahkan batu itu ia lambung-lambungkan di atas kepalanya.

b. The general word or general word found in the Batu Ampar legend is the word "*panca gusti*" where the word has a more specific meaning, namely "*bertanding adu kekuatan*" or in English "to compete in strength".
  - (9.LBA) ***Panca Gusti*** *yang di maksud adalah **bertanding adu kekuatan** dan Nadi bermaksud untuk adu mengangkat batu sebesar bukit yang berada tak jauh dari hutan dan muka istana.*

c. The use of synonyms in the Batu Ampar legend is the word "*kuat*" or in English "strong" which has the same meaning as "*perkasa*" or in English "mighty" and the word "*mandat*" or in English "mandate" which has a similar meaning to the word "*perintah*" or in English "command".
  - (1.LBA) *Tersebutlah seorang pemuda yang **kuat** dan gagah **perkasa** dari Pulau Buru yang bernama Badang.*
  - (4.LBA) *Namun jauh di negeri Keling, Nadi Bija Niakra seorang Hulubalang kerajaan mendapat **mandat** oleh Raja Keling untuk pergi ke Singapura, menantang kekuatan Badang Sanim Sani dengan tujuh buah kapal sebagai taruhannya.*

(10.LBA) *Sang Raja memberi **perintah** kepada Badang Sandim Sani untuk bermain Panca Gusti tanda menerima tantangan Hulubalang Keling tersebut.*

d. Superordinate or hyponymy in the legend of Batu Ampar, namely the words "*raja*" and "*hulubalang*" which are the superordinate of the word "*kerajaan*" or in English "kingdom".

(2.LBA) *Ia di angkat oleh **Raja** Singapura sebagai **Hulubalang** kerajaan dan mendapat gelar Sandim Sani karena kemuliaan hatinya.*

(4.LBA) *Namun jauh di negeri Keling, Nadi Bija Niakra seorang Hulubalang **kerajaan** mendapat mandat oleh Raja Keling untuk pergi ke Singapura, menantang kekuatan Badang Sanim Sani dengan tujuh buah kapal sebagai taruhannya.*

Collocations on the legend of Batu Ampar

Collocation is the second type of lexical cohesion device which is the main subject of analysis in this study. As for the collocations that occur in the text of the *Batu Ampar* legend, there are only a few data such as:

(1.LBA) *Tersebutlah seorang pemuda yang **kuat** dan **gagah perkasa** dari Pulau Buru yang bernama Badang.*

(2.LBA) *Ia di angkat oleh **Raja** Singapura sebagai **Hulubalang** kerajaan dan mendapat gelar Sandim Sani karena kemuliaan hatinya.*

(4.LBA) *Namun jauh di negeri Keling, Nadi Bija Niakra seorang Hulubalang kerajaan mendapat mandat oleh Raja Keling untuk pergi ke Singapura, menantang kekuatan Badang Sanim Sani dengan tujuh buah **kapal** sebagai taruhannya.*

(6.LBA) *Kemudian **berlayar**lah Sang Hulubalang negeri Keling itu menuju Singapura.*

(22.LBA) *Namun Badang Sandim Sani menjadi jatuh sakit karena terlalu banyak menggunakan **tenaga dalam**nya.*

Reiteration of the Sungai Jodoh legend

a. Repetition of tenses, phrases and verbs.

The repetition of word forms occurs in several sentences with various kinds of utterances as presented below. The words that get repeated are "*Mah Bongsu, Mak Piah, Siti Mayang, sungai, ular, kulit, asap, luka, kekayaan and hutan*" or in English "Mah Bongsu, Mak Piah, Siti Mayang, *sungai, ular, kulit, asap, luka, kekayaan* and *hutan*."

(1.LSJ) *Di pedalaman pulau Batam ada sebuah desa yang di diami seorang gadis yatim*

*piatu bernama **Mah Bongsu***.

(2.LSJ) *Ia menjadi pembantu rumah tangga dirumah **Mak Piah** yang mempunyai seorang putri bernama **Siti Mayang***.

(13.LSJ) *Karena kekayaan **Mah Bongsu** itu membuat **Mak Piah** dan **Siti Mayang** iri hati serta ingin memiliki kekayaan yang sama dengan **Mah Bongsu***.

(33.LSJ) ***Sungai** yang mempertemukan mereka itu dikenal juga dengan nama "**SUNGAI** JODOH".*

(4.LSJ) *Ular …..!!! teriak Mah Bongsu ketakutan ketika melihat seekor **ular** mendekat.*

(8.LSJ) ***Kulit** luar nya mengelupas sedikit demi sedikit.*

(9.LSJ) *Mah Bongsu memungut **kulit** ular yang terkelupas itu kemudian di bakarnya.*

(11.LSJ) *Jika **asap** mengarah ke Negeri Singapura, maka tiba-tiba terdapat tumpukan emas berlian dan uang dan bila **asap**nya mengarah ke kota Bandar Lampung, datang berkodi-kodi kain tapis Lampung.*

(5.LSJ) *Tapi ternyata ular itu tidak ganas, ia berenang kesana kemari sambil menunjukan **luka** di punggungnya.*

(24.LSJ) *Sementara dirumah Mah Bongsu **luka** sang ular pun mulai pulih.*

(13.LSJ) *Karena **kekayaan** Mah Bongsu itu membuat Mak Piah dan Siti Mayang iri hati serta ingin memiliki*

kekayaan yang sama dengan Mah Bongsu.

(16.LSJ) *Ia pun segera mengajak anaknya untuk ke **hutan** mencari ular yang sama.*

(17.LSJ) *Di tengah hutan mereka menemukan seekor ular besar yang berbisa.*

Of all the existing repetitions, only the repetition of tenses was found. While the form of repetition of other types of phrases and verbs was not found. Likewise, with the type of repetition of common words or generalizations which are also not found in the discourse on the legend of the *Sungai Jodoh*.

b. The use of synonyms found in the legend of Sungai Jodoh is the word *"emas, berlian dan uang"* or in English "gold, diamonds and money" which has the same meaning as *"harta"* or in English "treasure".

(11.LSJ) *Jika asap mengarah ke Negeri Singapura, maka tiba-tiba terdapat tumpukan **emas** berlian dan uang dan bila asapnya mengarah ke kota Bandar Lampung, datang berkodi-kodi kain tapis Lampung.*

(20.LSJ) *Mak piah tidak peduli, ia pikir dengan lilitan itu akan terkirim **harta** karun yang diinginkan.*

c. The superordinate or hyponym found is the word *"emas, berlian dan uang"* or in English "gold, diamonds and money" which the superordinate is *"kekayaan"* or in English "wealth".

(11.LSJ) *Jika asap mengarah ke Negeri Singapura, maka tiba-tiba terdapat tumpukan* **emas, berlian** *dan* **uang** *dan bila asapnya mengarah ke kota Bandar Lampung, datang berkodi-kodi* **kain tapis** *Lampung.*

(13.LSJ) *Karena* **kekayaan** *Mah Bongsu itu membuat Mak Piah dan Siti Mayang iri hati serta ingin memiliki kekayaan yang sama dengan Mah Bongsu.*

Collocations on the legend of Sungai Jodoh

Collocations in the legend of *Sungai Jodoh* are found in several sentences, namely in the phrase "*pembantu rumah tangga, berkodi-kodi kain, kaya raya, iri hati, harta karun dan hutan lebat*" or in English "housemaid, many clothes, rich, jealous, treasure and dense forest".

(2.LSJ) Ia *menjadi* **pembantu rumah tangga** *dirumah Mak Piah yang mempunyai seorang putri bernama Siti Mayang.*

(11.LSJ) *Jika asap mengarah ke Negeri Singapura, maka tiba-tiba terdapat tumpukan emas berlian* **dan** *uang dan bila asapnya mengarah ke kota Bandar Lampung, datang* **berkodi-kodi kain** *tapis Lampung.*

(12.LSJ) *Tak* **lama** *Mah Bongsu menjadi* **kaya raya.**

(13.LSJ) *Karena* **kekayaan** *Mah Bongsu itu membuat Mak Piah dan Siti Mayang* **iri hati** *serta ingin memiliki*

kekayaan yang sama dengan Mah Bongsu.

(20.LSJ) *Mak piah tidak peduli, ia pikir dengan lilitan itu akan terkirim* **harta karun** *yang diinginkan.*

(23.LSJ) *Melihat itu Mak Piah berlari sekuat tenaga meninggalkan* **hutan lebat** *itu.*

4.2 Discussion of research data

After the data is obtained and presented in the chapter on presenting the results of the research, the data will be discussed based on the lexical cohesion that appears in each legend analyzed. The presentation is separate according to each data found in the legends of Batu Ampar and Sungai Jodoh.

4.2.1 Lexical Cohesion in the *Batu Ampar* legend

Lexical cohesion can be interpreted as the relationship between elements in a discourse in semantic studies. This lexical cohesion includes two aspects, namely reiteration and collocation. For reiteration itself, it is divided into several types, such as repetition, common words, synonyms, and superordinates. A discussion of each data on the *Batu Ampar* legend is presented below.

a. Reiteration of the *Batu Ampar* legend

The data found is in the form of repetition of words, phrases and verbs. Based on existing lexical cohesion tools, repetition can be translated into words, phrases or verbs and so on. The data related to this repetition, namely the words "*Hulubalang, Singapura,*

Keling, *Badang, Nadi, Batu*, and *Pulau* are shown in the explanation below. The repetition of the same word forms is found in several utterances, for example in the utterance "*hulubalang*" which is repeated seven times, namely in speeches with codes (2.LBA), (3.LBA), (4.LBA), (5.LBA), (6.LBA), (10.LBA), and (16.LBA). The repetition of the word form "*Singapura*" is also found in several utterance sentences with the code (4.LBA), (6.LBA), (7.LBA) and (21.LBA) four repetitions. Furthermore, the repetition of the form of the word "*keling*" is also found in several sentences, namely in speeches coded (4.LBA), (6.LBA) and (10.LBA) four repetitions. In addition, the repetition of word forms in the form of names also occurs in several sentences, namely in the utterances of the names "*Badang*" and "*Nadi*" where the name *Badang* is repeated four times and the name *Nadi* five times shown in the sentence coded (1.LBA), (5.LBA), (8.LBA), (9.LBA), (12.LBA), (13.LBA), (15.LBA), (16.LBA) and (17.LBA). The repetition of the word form "*batu*" is found in several utterances as written with the code (12.LBA), (13.LBA), (14.LBA), (15.LBA), (18.LBA), (19.LBA) and (23.LBA) for thirteen repetitions. The repetition of the form of the word "*pulau*" is also found in several sentences with the code (1.LBA), (18.LBA), (19.LBA) and (23.LBA) four repetitions.

The next data is the repetition of the same phrase form. The repetition of this phrase is also found in several sentences such as in the speech "*Raja Singapura*" which is repeated four times in sentences with the codes (2.LBA), (7.LBA) and (20.LBA). The repetition of other phrase forms is also found in several sentences, namely in the form of the utterance "*Sang Raja*" which is repeated four times in sentences with the codes (3.LBA), (5.LBA), (10.LBA) and (16.LBA). The repetition of the name phrase form also occurs in several sentences, namely in the mention of the character's name in the speeches "*Nadi Bija Niakra*" and "*Badang Sanim Sani*" where the phrase *Nadi Bija Niakra's* name is repeated six times and *Badang Sanim Sani* as many as five times contained in sentences with coding (4.LBA), (7.LBA), (8.LBA), (10.LBA), (12.LBA), (13.LBA), (14.LBA), (15.LBA) and (22.LBA). Repetition in the form of phrases also occurs in several sentences with the utterance "*Panca gusti*" which is repeated three times in speech with the codes (8.LBA), (9.LBA) and (10.LBA). The repetition of the last phrase, namely the utterance "*Batu sebesar bukit*" is also found in several utterance sentences with the codes (9.LBA), (11.LBA) and (17.LBA) for three repetitions. The last data found is repetition in the form of verbs including the verb "*terlempar, menantang,* and *mengangkat*" where the word "*terlempar*" is repeated three times, the word "*menantang*" twice and the word "*mengangkat*" five times. These data can be found in several coded sentences (18.LBA), (19.LBA), (4.LBA), (8.LBA), (9.LBA), (12.LBA), (13. LBA) and (15.LBA).

The second form of reiteration is the general word or general word. In the Batu Ampar legend, the common word found is the word "*panca gusti*" where the word has a more specific meaning, namely "to compete in strength". The word is contained in the utterance of the sentence coded

(9.LBA). In the third form of reiteration, namely the use of synonyms where in the Batu Ampar legend, words that have the same meaning are the word "*kuat*" which has the same meaning as "*perkasa*" and the word "*mandat*" which has a similar meaning to the word "*perintah*". The words "*kuat*" and "*perkasa*" can be found in speech (1.LBA) and the words "*mandat*" and "*perintah*" are found in speech (10.LBA). Furthermore, another form of reiteration is superordinate or hyponymy in the Batu Ampar legend. In the Batu Ampar legend, there are hyponyms, namely the words "*raja*" and "*hulubalang*" which are hypernyms of the superordinate "*kerajaan*". The data can be found in sentences with codes (2.LBA) and (4.LBA).

b. Collocations on the legend of *Batu Ampar*

Collocation is the second type of lexical cohesion device which is the main subject of analysis in this study. As for the collocations that occur in the Batu Ampar legend, there are only a few utterances such as the words "*kuat*" and "*gagah perkasa*" in sentences with speech code (1.LBA), the word "*raja*" which is closely related to "*hulubalang*" in speech with code (2.LBA), the word "*kapal*" related to "*berlayar*" in the speech coded (4.LBA) and (6.LBA) and the word "*tenaga*" related to "*dalam*" in the speech coded (22.LBA).

4.2.2 Lexical Cohesion in the *Sungai Jodoh* legend

In lexical cohesion there are reiteration and collocation, where reiteration is divided into several aspects such as repetition, common words, synonyms and superordinates. In the legend of Sungai Jodoh, there is no common type of word reiteration. For more details related data is presented below.

a. Reiteration in the legend of *Sungai Jodoh*

The repetition of word forms, phrases and verbs in the legend of Sungai Jodoh occurs several times. However, the repetition of phrases and verbs was not found. The repetition of word forms occurs in several sentences with various kinds of utterances as presented below. The words that get repeated are "*Mah Bongsu, Mak Piah, Siti Mayang*, *sungai*, *ular*, *kulit*, *asap*, *luka*, *kekayaan* dan *hutan*". The word "*Mah Bongsu*" with the code (1.LSJ), (3.LSJ), (4.LSJ), (6.LSJ), (7.LSJ), (9.LSJ), (10.LSJ), (12.LSJ), (13.LSJ), (14.LSJ), (15.LSJ), (24.LSJ), (25.LSJ), (26.LSJ), (27.LSJ), (29.LSJ). LSJ) and (32.LSJ) were repeated eighteen times. For the word "*Mak Piah*" in the speech with the codes (2.LSJ), (13.LSJ), (15.LSJ), (20.LSJ) and (23.LSJ) it is repeated five times. As for the word "*Siti Mayang*" coded (2.LSJ), (13.LSJ), (18.LSJ), (19.LSJ), (21.LSJ) and (22.LSJ) repeated six repetitions.

For the next word, namely the word "*sungai*" which is contained in the speech with the codes (3.LSJ), (25.LSJ), (26.LSJ) and (33.LSJ) which are repeated five times. Furthermore, the word "*ular*" is found in several speeches coded (4.LSJ), (5.LSJ), (6.LSJ), (7.LSJ), (9.LSJ), (10.LSJ), (15.LSJ), (16.LSJ), (17.LSJ), (18.LSJ), (19.LSJ), (22.LSJ), (24.LSJ), (25.LSJ), (26.LSJ). LSJ), (27.LSJ), (30.LSJ) and (31.LSJ) which

were repeated twenty times. Furthermore, the word "*kulit*" is repeated five times with speech codes (8.LSJ), (9.LSJ), (10.LSJ), (30.LSJ) and (31.LSJ). The next word which is repeated is the word "*asap*" which is repeated three times with speech codes (10.LSJ) and (11.LSJ). Then the word "*luka*" also experiences two repetitions which can be found in coded speech (5.LSJ) and (24.LSJ). The word "*kekayaan*" is also repeated three times with speech codes (13.LSJ) and (15.LSJ). The last word that is repeated is the word "*hutan*" which is repeated three times with speech codes (16.LSJ), (17.LSJ) and (23.LSJ).

Of all the existing repetitions, only the repetition of tenses was found. While the form of repetition of other types of phrases and verbs was not found. Likewise with the common types of repetition of words that are also not found in the legend of the Sungai Jodoh. The use of synonyms found in the legend of the Sungai Jodoh is the word "*emas, berlian dan uang*" which has the same meaning as "*harta*". These words can be found in coded speech (11.LSJ) and (20.LSJ). The superordinate or hyponym found is the word "*emas, berlian dan uang*" whose superordinate is "*kekayaan*". These utterances are contained in sentences with codes (11.LSJ) and (13.LSJ).

b. Collocations in the legend of *Sungai Jodoh*

The collocations contained in the legend of theSungai Jodoh are words with the code (2.LSJ) *pembantu rumah tangga*, (11.LSJ) *berkodi-kodi kain*, (12.LSJ) *kaya raya*, (13.LSJ) *iri hati*, (20 .LSJ) *harta karun*, (23.LSJ) *hutan lebat*. The word "*pembantu rumah tangga*" is

a word that is intertwined to form a complete meaning. It's the same with the words "*berkodi-kodi kain, kaya raya,iri hati* and *harta karun*" which have the same association with one another.

5. CONCLUSION

Based on the results of research on the discourse of the legends of the Malay community in Batam city, namely the legends of *Batu Ampar* and *Sungai Jodoh*, it was found that the most commonly found device of lexical cohesion is reiteration where there is repetition of the same word forms, phrases, verbs in both discourses. This repetition when viewed from a cultural aspect can mean as a moral message to readers where in general it can be described as a moral message from the two discourses related to the humble nature that can be found in the *Batu Ampar* Legend story and avoiding jealousy, greed, greed and having to have a high spirit of mutual help towards others which can be seen in the story of the Legend of the *Sungai Jodoh*.

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