

Variety of Connotation Meanings in the Novel 'Tak Ada Embusan Angin' by Aveus Har

Rossa Cahyani Putri ^{a,1}, Iib Marzuqi ^{b,2}, Nisaul Barokati Seliro Wangi ^{c,3}

FKIP PBSI, Universitas Islam Darul 'Ulum Lamongan - Indonesia

¹rossa.2020@mhs.unisda.ac.id; ²iibmarzuqi@unisda.ac.id; ³nisa@unisda.ac.id

ARTICLE INFO

Article history

Received:

10-01-2024

Revised:

13-02-2024

Accepted:

20-02-2024

Keywords:

Connotation Meaning;
Novel;
Tak Ada Embusan Angin;
Aveus Har.

ABSTRACT

Connotation is the meaning of a word that is not in accordance with its actual meaning. The novel 'Tak Ada Embusan Angin' by Aveus Har contains many words with connotations that are interesting to research. The aim of this research is to describe the various connotative meanings in the novel 'Tak Ada Embusan Angin' by Aveus Har. This research uses a qualitative descriptive research type. The data in this research are various connotative meanings in the novel 'Tak Ada Embusan Angin' by Aveus Har. The data source in this research is the novel "Tak Ada Embusan Angin" by Aveus Har. The results of the analysis show that there are seven types of connotative meanings contained in the novel 'Tak Ada Embusan Angin' by Aveus Har, namely (1) high connotation 41 data, (2) friendly connotation 11 data, (3) dangerous connotation 6 data, (4) no connotation appropriate 5 data, (5) unpleasant connotation 10 data, (6) harsh connotation 8 data, and (7) hard connotation 44 data. The total number is 125 data.

ABSTRAK

Makna konotasi adalah makna suatu kata yang tidak sesuai dengan makna sebenarnya. Novel 'Tak Ada Embusan Angin' karya Aveus Har banyak mengandung kata bermakna konotasi yang menarik untuk diteliti. Tujuan penelitian ini adalah untuk mendeskripsikan ragam makna konotasi dalam novel 'Tak Ada Embusan Angin' karya Aveus Har. Penelitian ini menggunakan jenis penelitian deskriptif kualitatif. Data dalam penelitian ini adalah ragam makna konotasi dalam novel 'Tak Ada Embusan Angin' karya Aveus Har. Sumber data dalam penelitian ini adalah novel 'Tak Ada Embusan Angin' karya Aveus Har. Hasil analisis menunjukkan ragam makna konotasi yang terdapat dalam novel Tak Ada Embusan Angin karya Aveus Har ada tujuh macam yaitu (1) konotasi tinggi 41 data, (2) konotasi ramah 11 data, (3) konotasi berbahaya 6 data, (4) konotasi tidak pantas 5 data, (5) konotasi tidak enak 10 data, (6) konotasi kasar 8 data, dan (7) konotasi keras 44 data. Jumlah keseluruhan adalah 125 data.

Kata Kunci: Makna Konotasi; Novel; Tak Ada Embusan Angin; Aveus Har.

This is an open-access article under the [CC-BY-SA](http://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Connotative meaning or connotation meaning is the meaning of a word that does not correspond to its actual meaning. This meaning is usually used to express taste values, social attitudes, or views. According to Amilia and Anggraeni (2017:74), a word has connotative meaning if it has a sense of value, either positive and pleasant emotions, or negative or unpleasant emotions. If a word has no sense value, it means that the word has no connotation. It is also generally said to have a neutral connotation. For

example, the words **thin**, **slim**, and **skinny**. These three words have the same meaning and mean a body type or body size that is smaller than usual. But they have different flavor values or connotations.

This connotation has several types. According to Tarigan (1985:60), connotations are divided into several varieties, namely (1) good connotations in which there are high connotations and friendly connotations, (2) bad connotations which include dangerous connotations, inappropriate connotations, unpleasant connotations, harsh connotations, and hard connotations. Each of these varieties has different indicators. The indicator of high connotation is that the word is classic and creates a feeling of reluctance. The indicator of friendly connotation is that the word comes from a dialect and does not cause awkwardness in socializing. The indicator of dangerous connotation is that the word is magical and considered taboo. Indicators of inappropriate connotations are that the word can hurt other people's feelings and is spoken out of place. Indicators of unpleasant connotations are words that are unpleasant to hear. Indicators of harsh connotations are that the words are harsh and used by someone who is angry and emotional. Indicators of hard connotations are that the word is hyperbolic and hardens its meaning. This variety of connotation is often found in literary works such as novels.

The word novel comes from the Italian novella, which means something new. A novel is an imaginative work that narrates all aspects of a problem in the life of one or more characters. As stated by Kosasih (2012: 60), a novel is an imaginative essay that tells or contains a story about a person or a problem that exists in the life of the character. In this case, the novel can be said to be an expression of the author's imagination and usually tells the story of the characters in the novel or the problems in their lives. The life problems raised by the author in a novel vary. There are some that contain poignant romance stories, some that contain quite complex life stories. One of the authors that we can see is Aveus Har.

Aveus Har, whose real name is Suharso, is a novelist from Pekalongan. Aveus Har has been interested in literature since he was in school. After graduating, he worked as a yellow trooper before deciding to help his mother sell chicken noodles. He is a chicken noodle seller who actively pours out his ideas in between his activities serving buyers. Since the beginning of his career, he has written at least 12 books. One of his best works, the novel *Fergulos*, won in 2019 in a national level novel competition. He was also able to bring his latest novel entitled *Tak Ada Embusan Angin* to attract the attention of the Dewan Kesenian Jakarta novel competition jury in 2023.

The novel *Tak Ada Embusan Angin* is a novel published in October 2023. This novel takes place in a major event in Indonesian history, the GAM-Indonesia conflict. The novel tells the life journey of a woman named Maneh Maulu from childhood to adulthood. The story revolves around small narratives that are rarely discussed in literary works that tell the experiences of people living in conflict areas. The author's courage to peel back the veil of taboo wrapped in armed conflict is an added value that makes this novel stand out from similar stories. The novel has eleven parts that total 182 pages. There is a lot of use of words that have figurative meanings and Acehnese dialect. Almost entirely, this novel uses words or phrases that contain connotations.

The number of words that contain connotations makes the novel interesting to study. Apart from the fact that connotation is a meaning that is not true, another reason is related to the meaning of connotation which can change due to different responses. The evidence that the novel has an interesting connotation meaning to study is found in the use of the word **kaphe**. The word has a connotation meaning that means someone who is uncivilized and does not deserve to be called a human being. The use of the word **kaphe** is a form of the high level of emotion released by the speaker and is used with the intention of cursing others. In this case, the word includes a variety of crude connotation meanings. Apart from the coarse connotation, there are many other types of connotation in this novel.

Based on the background explanation, the purpose of this research is to describe the various connotation meanings in the novel *Tak Ada Embusan Angin* by Aveus Har. This research is useful to increase knowledge in the field of literature and add to literature references, especially on connotation meanings in novels. This research is also useful to be a supporting and reference material for students who want to expand their knowledge about connotation meaning or for those who want to conduct research with similar topics. For novice writers, this research can help to be more careful or more creative in choosing a variety of connotation meanings that can be adapted to the culture of the surrounding community to increase the attractiveness of the literary works to be written. For readers, this research can enrich their knowledge about the various connotation meanings in literary works, especially novels.

Method

This research uses a qualitative descriptive method. The theories used are semantic and semiotic theories. The data in this study are the various connotations in the novel *Tak Ada Embusan Angin* by Aveus Har. The data source in this research is the novel *Tak Ada Embusan Angin* by Aveus Har published in Yogyakarta by DIVA Press in October 2023. In the data collection process, researchers used the relevant method, namely the listening method. In the process of collecting data, the researcher uses the recording technique.

Results and Discussion

In the novel *Tak Ada Embusan Angin* by Aveus Har, there are many words with connotations. In this case, each variety of connotation meaning will only include three data. Each data will be analyzed based on the variety of connotations contained in the data. The results of the research on the novel *Tak Ada Embusan Angin* by Aveus Har show the existence of various connotative meanings, namely high connotations, friendly connotations, dangerous connotations, inappropriate connotations, unpleasant connotations, harsh connotations, and hard connotations. The following is a discussion of the various connotative meanings contained in the novel *Tak Ada Embusan Angin* by Aveus Har.

- (1) *Jarum jam dinding di atasnya berdetik, bersifoni dengan napas teman-teman selku yang lelap...* (Har, hlm.11)
- (2) *"Karena boneka ini bertuah dan tuahnya akan hilang jika dilihat orang lain."* (Har, hlm.20)
- (3) *Semakin jauh berjalan dengan diam semacam ini membuat telingaku menjadi tuli atau barangkali memang semua bunyi telah dihisap oleh kehampaan yang nestapa.* (Har, hlm.30)

In data (1) there is the word **simfoni** or **symphony** which comes from the Greek symphonia, which means harmony of sound or music. This word is often used to describe a harmonious blend of various elements. When viewed from the context of the sentence, the harmonious blend in question is between the second sound of the wall clock and the roar of Maneh's friends' breathing in the prison cell. Based on Tarigan's opinion (1985:61) regarding the indicators of high connotation of a word in the form of classical words and words that can cause feelings of reluctance, the data shows the existence of words with high connotations. The word **symphony** is included in the variety of high connotation meaning because it is a word that comes from Latin and sounds more beautiful to the general ear and its use is limited or rarely used. Examples of words that are often used and do not have a high sense value are **mixed** or **fused**. Both words have the same meaning as the word **symphony**, but have different meanings.

Data (2) contains the word **bertuah** which means lucky. This word can be used to describe someone or something that is in a good or favorable situation. When viewed from the context of the sentence, this word is used by Ahmadi to label the doll as a lucky doll whose ability to bring luck will disappear if the doll is seen by other people. Based on Tarigan's opinion (1985:61) regarding the indicators of high connotation of a word in the form of classical words and words that can cause feelings of reluctance, the data shows the existence of words with high connotations. The word **bertuah** is included in the variety of high connotation meaning because it is a word that can give the impression of luxury and cause reluctance and is rarely used by modern language speakers. Examples of words that are often used and do not have high connotation value are **lucky** and **good fortune**. Both words have the same meaning as the word **bertuah**, but have different values.

Data (3) contains the word **nestapa** which means sadness. This word can be used to describe various shades of sadness and suffering. When viewed from the context of the sentence, the sadness in question is the feeling of suffering experienced by Maneh's character during her life. This word is used to represent the feeling of deep loneliness experienced by Maneh's character. Based on Tarigan's opinion (1985:61) regarding the indicators of high connotation of a word in the form of classical words and words that can cause feelings of reluctance, the data shows the existence of words with high connotations. The word **nestapa** is included in the variety of high connotation meaning because it is a poetic word that sounds more beautiful and graceful to the common ear. Examples of words that are often used and do not have a high connotation value are **sad** and **sorrow**. Both words have the same meaning as the word **nestapa**, but have a different flavor value.

- (4) *Di menasah, di warung-warung, di mana saja, perang adalah topik yang tak habis-habis dibicarakan. (Har, hlm.13)*
- (5) *...sementara mataku masih **melek** memandangi foto anakku... (Har, hlm.11)*
- (6) *Paman mengancam akan memindahkan mereka ke **dayah** yang jauh dari rumah. (Har, hlm.45)*

In data (4) there is the word **menasah** which comes from the Acehnese meunasah, which means a place of education. This word is often used to describe a place of learning in the context of Islamic education. When viewed from the context, the word menasah is used because the setting of the event is in the Acehnese environment. Based on Tarigan's opinion (1985:63) regarding the indicator of friendly connotation of a word in the form of a word that comes from a dialect and does not cause awkwardness in socializing, the data shows the existence of a word with friendly connotations. The word **menasah** is included in the variety of friendly connotations because it is a word that comes from the Acehnese or Malay dialect and if used it will not cause awkwardness between people. Examples of words that are often used and do not have friendly connotations are **religious schools** or **Islamic educational institutions**. Both phrases have the same meaning as the word **menasah**, but have different values.

In data (5) there is the word **melek** which means conscious or not sleeping. This word comes from the Javanese language which is used to describe a state of regaining consciousness or a state of wakefulness after previously being in another state. When viewed from the context of the sentence, the word **melek** is used to describe the state of Maneh who is still awake or has not slept at night. This is because she misses her daughter. Based on Tarigan's opinion (1985:63) regarding the indicator of friendly connotations of a word in the form of a word that comes from a dialect and does not cause awkwardness in socializing, the data shows the existence of a word with friendly connotations. The word **melek** is included in the variety of friendly connotations because it is a word that does not cause awkwardness between people. An example of a word that is often used and does not have a friendly flavor value is **awake**. The word has the same meaning as the word **melek**, but has a different flavor value.

In data (6) there is the word **dayah** which means boarding school. This word refers to the mention of boarding school in Aceh dialect. Based on Tarigan's opinion (1985:63) regarding the indicator of friendly connotation of a word in the form of a word that comes from a dialect and does not cause awkwardness in socializing, the data shows the existence of a word with friendly connotations. The word **dayah** is included in the variety of friendly connotations because it is in the form of Aceh dialect and includes words that will not cause awkwardness between people. An example of a word that is often used and does not have a friendly connotation is **Islamic prison**. The word has the same meaning as the word **dayah**, but has a different flavor.

- (7) *Ahmadi pun melompat-lompat seperti **pocong**. (Har, hlm.15)*
- (8) *Timbunan cerita itu menjadi **racun**. (Har, hlm.25)*
- (9) *Aku tinggal di rumah Bibi, tapi pamanku cuak dan dia telah **memperkosaku**. (Har, hlm.55)*

In data (7) there is the word **pocong** which means ghost. This word is used to describe a type of ghost that is human-shaped and wrapped in a shroud which is usually identical to the rope at the top and bottom and the way it jumps. When viewed from the context, this word is used to equate Ahmadi's way with the way the ghost jumps. Based on Tarigan's opinion (1985:65) regarding indicators of dangerous connotations of a word in the form of magical words and words that are considered taboo, the data shows the existence of words with dangerous connotations. The word **pocong** is included in the variety of dangerous connotations because it is considered taboo to say. In this case, it is feared that after saying the word, the original form of the pocong ghost will come to the speaker. Therefore, the word **sugus candy** can be used instead. In this case, the word **pocong** has a dangerous connotation, while the word **sugus candy** contains a harmless flavor value.

In data (8) there is the word **racun** or **poison** which means a disturbing substance. Poison is a solid, liquid, or gaseous substance, which can disrupt the cellular life process of an organism. When viewed from the context of the sentence, the use of the word poison is used to represent past events that are very disturbing and damaging to the future. Based on Tarigan's opinion (1985:65) regarding indicators of dangerous connotations of a word in the form of magical words and words that are considered taboo, the data shows the existence of words with dangerous connotations. The word **poison** is included in the variety of dangerous connotations because it is considered taboo to say. This is because poison is a

dangerous substance that can cause death to those infected. Therefore, the word **venom** can be used instead. In this case, the word **poison** has a dangerous connotation, while the word **venom** does not really contain a dangerous flavor value.

In data (9) there is the word **memerkosa** or **rape** which means forced sexual intercourse. When viewed from the context of the sentence, this forced sexual intercourse was carried out by Maneh's uncle because he felt afraid and anxious. Based on Tarigan's opinion (1985:65) regarding indicators of dangerous connotations of a word in the form of magical words and words that are considered taboo, the data shows the existence of words with dangerous connotations. The word **rape** is included in the variety of dangerous connotations because it is considered very taboo and sounds unpleasant in the ears of the public. This is because the word represents an immoral activity. Therefore, the word **plowing** can be used instead. In this case, the word **raping** has a dangerous connotation, while the word **plowing** does not contain a dangerous sense value.

- (10) *Orang-orang dulu banyak yang dinikahkan atas kemauan orang tuanya tanpa ada rasa cinta sebelumnya, dan mereka langgeng sampai beranak-pinak.* (Har, hlm.110)
- (11) *Aku membayangkan orang itu menolak mati, tetapi lama-lama dia pasti mati.* (Har, hlm.15)
- (12) *Sepanjang perjalanan keluar kampung, kulihat mayat-mayat tergeletak di jalan-jalan dengan kepala pecah, dengan tubuh berlubang, dengan perut terburai.* (Har, hlm.29)

In data (10) there is the word **beranak-pinak** or **multiply** which means to produce many offspring. When viewed from the context, the word is used to describe someone who gives birth or has offspring continuously. Based on Tarigan's opinion (1985:66) regarding the indicators of inappropriate connotations of a word in the form of words that can hurt other people's feelings and words that are spoken out of place, the data shows the existence of words with inappropriate connotations. The word **multiply** is included in the variety of inappropriate connotation meaning because it is considered out of place and can offend other people. This is because the word is more suitable for animals, not humans. Therefore, the word **giving birth** or **having offspring** can be used instead. In this case, the word **multiply** has an inappropriate connotation because it is considered impolite, while the word **giving birth** or **having offspring** is more polite and does not contain inappropriate taste value.

In data (11) there is the word **mati** or **dead** which means lifeless. When viewed from the context, the word is used to explain the painful condition of the victim that Maneh thinks about. Based on Tarigan's opinion (1985:66) regarding the indicators of inappropriate connotations of a word in the form of words that can hurt other people's feelings and words that are spoken out of place, the data shows the existence of words with inappropriate connotations. This word **dead** is included in the variety of inappropriate connotation meaning because it is considered out of place. This is because the word is more suitable for nouns and animals, not humans. Therefore, the word **died** can be used instead. In this case, the word **die** has inappropriate connotations because it is considered impolite, while the word **died** is more polite and does not contain inappropriate taste values.

In data (12) there is the word **mayat-mayat** or **corpse** which means the body of someone who has died. When viewed from the context, the word is used to represent the bodies of war victims. Based on Tarigan's opinion (1985:66) regarding the indicators of inappropriate connotations of a word in the form of words that can hurt other people's feelings and words that are spoken out of place, the data shows the existence of words with inappropriate connotations. The word **corpse** is included in the variety of inappropriate connotation meaning because it is considered out of place. This is because the word is more suitable for animals, not humans. Therefore, the word **jasad** or cadaver can be used instead. In this case, the word **corpse** has an inappropriate connotation because it is considered impolite, while the word **jasad** or **jenazah** is more polite and does not contain inappropriate taste value.

- (13) *Barangkali saat itu aku serupa manusia primitif yang pertama kali melihat pesawat terbang.* (Har, hlm.22)
- (14) *Mereka suka bermain perang-perangan dan semua menganggap diri sebagai tentara yang memburu gerombolan-dan merekalah barangkali cikal bakal milisi.* (Har, hlm.40)
- (15) *Barangkali semua orang dipemukiman ini dicekam ngeri seperti ternak menunggu waktu penjagalan.* (Har, hlm.52)

In data (13) there is the word **manusia primitif** or **primitive people**, which means the early people of civilization. When viewed from the context of the sentence, this word refers to a certain culture of society or individuals who have not known the outside world or are far from the hustle of technology. Based on Tarigan's opinion (1985:68) regarding indicators of unpleasant connotations of a word in the

form of words that are unpleasant to hear, the data shows the existence of words with unpleasant connotations. The word **primitive people** is included in the variety of connotation meaning of unpleasant because it has a negative taste value and is unpleasant to hear. Therefore, the word **ancestor** can be used instead. In this case, the word **primitive people** has an unpleasant connotation because it is less pleasant to hear, while the word **ancestor** is more pleasant to hear and does not contain unpleasant taste value.

In data (14) there is the word **gerombolan** or **horde** which means crowd. When viewed from the context of the sentence, the word is used to describe a large crowd or a large number of people who gather. Based on Tarigan's opinion (1985:68) regarding the indicator of unpleasant connotations of a word in the form of a word that is unpleasant to hear, the data shows the existence of a word with unpleasant connotations. The word **horde** is included in the variety of unpleasant connotations because it has a negative taste value and is unpleasant to hear. Therefore, the word **group** or **bunch** can be used instead. In this case, the word **horde** has an unpleasant connotation because it is less pleasant to hear, while the word **group** or **bunch** is more pleasant to hear and does not contain unpleasant taste value.

In data (15) there is the word **ternak** or **livestock** which means domesticated animals. This term usually refers to animals that are kept by humans for their products, such as meat, milk, eggs, or fur. When viewed from the context of the sentence, this word refers to humans who are used as objects to be taken. The result in question is the life of the human being. The use of the word **livestock** to represent humans is very unpleasant to hear. Based on Tarigan's opinion (1985:68) regarding the indicator of unpleasant connotation of a word in the form of a word that is unpleasant to hear, the data shows the existence of a word with unpleasant connotations. The word **livestock** is included in the variety of unpleasant connotations because it has a negative taste value and is unpleasant to hear. Therefore, the word **citizen** can be used instead to represent some of these humans. In this case, the word **livestock** has an unpleasant connotation because it is less pleasant to hear, while the word **citizen** is more pleasant to hear and does not contain unpleasant taste value.

- (16) "Mereka jahat; mereka **kaphe**." (Har, hlm.25)
- (17)kecuali para penghianat yang menjadi **anjing republik**... (Har, hlm.66)
- (18) Pandangan mereka berkesiur dengan **mata-mata iblis** yang melayang-layang di kepala. (Har, hlm.73)

In data (16) there is the word **kaphe** which means someone who is uncivilized. **Kaphe** in the quote refers to soldiers who are considered to have no manners because they often kill civilians. Based on Tarigan's opinion (1985:70) regarding the indicators of harsh connotations of a word in the form of harsh words and used by someone who is angry and emotional, the data shows the existence of words with harsh connotations. The word **kaphe** is included in the variety of harsh connotations because it has a negative taste value and is considered too harsh. This is also influenced by the feeling of anger that Maneh felt when he said the word. Therefore, the word **antagonist** can be used instead, which has a more subtle taste value. In this case, the word **kaphe** has a harsh connotation because it feels too harsh and is said when angry, while the word **antagonist** has a more subtle taste value because it is often heard and is not included in the harsh connotation.

In data (17) there is the word **anjing republik** or **republican dog** which means a person ordered by the state. This word refers to civilians who are willing to betray their brothers rather than being killed by soldiers. Based on Tarigan's opinion (1985:70) regarding the indicators of harsh connotations of a word in the form of harsh words and used by someone who is angry and emotional, the data shows the existence of words with harsh connotations. The word **republican dog** is included in the variety of harsh connotation meaning because it has a negative taste value and is considered too harsh. This is also influenced by the feeling of anger that Maneh felt when he said the word. Therefore, the word **accomplice** can be used instead, which has a more subtle taste value. In this case, the word **republican dog** has a rough connotation because it feels too rough and is said when angry, while the word **accomplice** has a smoother taste value and is not included in the rough connotation.

In data (18) there is the word **mata-mata iblis** or **demon spy** which has the connotation of a suspicious view. This word refers to the way the residents viewed Maneh, who at that time did not look like a normal human being. Based on Tarigan's opinion (1985:70) regarding the indicators of harsh connotations of a word in the form of harsh words and used by someone who is angry and emotional, the data shows the existence of words with harsh connotations. The word **demon spy** is included in the variety of harsh connotation meaning because it has a negative taste value and is considered too harsh. This is also influenced by the feeling of anger Maneh felt when she said the word. Therefore, the word

skeptic can be used instead, which has a more subtle taste value. In this case, the word **demon spy** has a harsh connotation because it feels too harsh and is said when angry, while the word **skeptic** has a more subtle taste value and is not included in the harsh connotation.

- (19) *Wajahnya menjadi tanah tandus yang memperlihatkan liatnya akar-akar pohon... (Har, hlm.21)*
- (20) *Kebencianya kepada Ayah adalah kebencian purba yang berklat-klat di matanya. (Har, hlm.39)*
- (21) *Kebencianya kepada Ayah adalah kebencian purba yang berklat-klat di matanya. (Har, hlm.39)*

In data (19) there is the word **tanah tandus** or **barren land** which means gloomy or sad. This word is a metaphor of a facial expression that looks sad. Based on Tarigan's opinion (1985:72) regarding the indicators of a word's hard connotation in the form of hyperbole or exaggeration and a word that hardens its meaning, the data shows the existence of a word with a hard connotation. The word **barren land** is included in the variety of hard connotation meaning because its use gives the impression of hardening the meaning more dramatically. This word is used in order to convey a stronger and more significant message. An example of a word that is often used and does not have a hard connotation is **gloomy**. This word does not contain strong connotations because it is often used and does not give a deep impression.

In data (20) there is the word **kebencian purba** or **ancient hatred** which means a very old dislike. This word is a metaphor of deep hatred. Based on Tarigan's opinion (1985:72) regarding the indicators of a word's hard connotation in the form of hyperbole or exaggeration and a word that hardens its meaning, the data shows the existence of a word with a hard connotation. The word **ancient hatred** is included in the variety of hard connotation meaning because its use gives the impression of hardening the meaning more dramatically. This word is used in order to convey a stronger and more significant message. An example of a word that is often used and does not have a strong connotation is **dislike**. This word does not contain strong connotations because it is often used and does not give a deep impression.

In data (21) there is the word **berklat-klat** or **flashing** which means clearly visible. This word is a metaphor of very clear. Based on Tarigan's opinion (1985:72) regarding the indicators of a word's hard connotation in the form of hyperbole or exaggeration and a word that hardens its meaning, the data shows the existence of a word with a hard connotation. The word **flashing** is included in the variety of hard connotation meaning because its use gives the impression of hardening the meaning more dramatically. This word is used to convey a stronger and more significant message. An example of a word that is often used and does not have a strong connotation is **striking**. This word does not contain strong connotations because it is often used and does not give a deep impression.

Conclusion

Based on the discussion described in the previous chapter on the variety of connotation meanings, the results of the analysis show that there are seven kinds of connotation meanings contained in the novel *Tak Ada Embusan Angin* by Aveus Har, namely (1) high connotation 41 data, (2) friendly connotation 11 data, (3) dangerous connotation 6 data, (4) inappropriate connotation 5 data, (5) unpleasant connotation 10 data, (6) harsh connotation 8 data, and (7) hard connotation 44 data. The total number is 125 data.

Bibliography

Amilia, Fitri & Astri Widayruli Anggraeni. 2017. *Semantik: Konsep dan Contoh Analisis*. Malang: MADANI.

Ernaningsih, E., & HUDA, M. (2023). Pengaruh Model Pembelajaran Jigsaw Terhadap Kemampuan Identifikasi Gagasan Utama Siswa Kelas V SDN Sidomulyo Gresik. *Jurnal PENTAS*, 9(1).

Har, Aveus. 2023. *Tak Ada Embusan Angin*. Yogyakarta: DIVA Press.

Ihsan, B., Winarni, R., & Septiari, W. D. (2023). ANALISIS RESEPSI SASTRA BAGI MAHASISWA PGMI UNISDA LAMONGAN DALAM NOVEL KKN DI DESA PENARI (KAJIAN RESEPSI NILAI DAN PENDIDIKAN KARAKTER). *EDU-KATA*, 9(1), 51-58.

Jadidah, Nailalul Nuril. 2021. *Analisis Makna Denotatif dan Konotatif dalam Novel Dua Barista karya Najhaty Sharma (Kajian Semantik)*. Skripsi Sarjana. Banyuwangi: Fakultas Tarbiyah dan Keguruan Institut Agama Islam Darussalam.

Kosasih. 2008. *Apresiasi Sastra Indonesia*. Jakarta: Nobel Edumedia.

Lestari, Dessy. 2019. *Slide Gambar Pada Akun Instagram @Jurnaliskomik: Kajian Semiotika Roland Barthes*. Skripsi Sarjana. Medan: Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.

Rahmatullah, M. Hafidh. 2019. *Analisis Makna Konotasi dalam Kumpulan Puisi Najwa Shihab pada Acara Matanajwa Trans 7*. Skripsi Sarjana (Tidak diterbitkan). Lamongan: Fakultas Keguruan dan Ilmu Pendidikan Universitas Islam Darul 'Ulum.

Tarigan, Henry Guntur. 1985. *Pengajaran Semantik*. Bandung: Penerbit Angkasa.

Ulfah, A., Huda, M., Siyatin, M. N., Sari, N. K., & Sania, E. N. (2023). Internalisasi Karakter Peduli Lingkungan pada Peserta Didik SDN 4 Sendangrejo Melalui Kegiatan Pendampingan Di Luar Kelas. *Jurnal Abdimas Ilmiah Citra Bakti*, 4(4), 781-793.