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1.	Authors:	Marina V. Mikhailova, Konstantin V. Zolotarev, Anton N. Mikhailov, Maxim A. Sanzhakov, Tatyana E. Farafonova	
	Paper Title:	Differences in Nutritional Value of Various Fish Products Expressed by the Amino Acid Profiles of their Water-soluble Fractions	
	Abstract: The amino acid profiles of the whole water-soluble fraction of some popular fish products (muscle and caviar) have been studied. The pike (<i>Esox lucius</i>) muscle and caviar contain more branched-chain amino acids than all the products being studied including some valuable sturgeon and salmon fish species, and pike muscle also contains the highest amount of phenylalanine and lysine. Pike caviar is also a leader in threonine content. The pike may be considered as one of the most nutritionally valuable fish species, especially if the full amino acid content from the water-soluble fraction of its edible tissues is compared.		1-5
Keywords: amino acids, caviar, muscle, nutritional value.			
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2.	Authors:	P. S. Vijay Anand	
	Paper Title:	Role of Locus of Control on Micro Entrepreneurs	
	Abstract: This article is focused on the role of locus of control on the micro Entrepreneurs. Micro Entrepreneurs plays a major role in the development of an economy of a county. Every individual has their own beliefs and their level of outcome of their beliefs depends on their own personality. This level of belief was identified and developed by Julian.B.Rotter in 1954. He developed this as a personality study and his study has been applied in various areas in psychology and also in management .Since we know that difference in gender may place a major role in the success of the enterprises. The research is done mainly to understand the level of Locus of control among the Micro Entrepreneurs and also its influence on the difference in gender. The researcher has used the scale introduced by Rotter to evaluate the locus of control amount the micro entrepreneurs. Sample size of 200 is taken in and around kanyakumari District. for statistical analysis. From the analysis it is found that womens are having more External Locus of control than mens who have more Internal Locus of control.		5-7
Keywords: locus of control, Micro entrepreneurs, Gender Difference			
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3.	Authors:	Mohammad Sharif Hassanzoy, Saifurrahman Rahmani, Sandaran, SC.	
	Paper Title:	English Language Teaching Practice (ELTP) at Primary School and Secondary Levels in some Asian Countries: A Comparison of Afghanistan, Malaysia and Saudi Arabia	
	Abstract: English language teaching is a significant part of schools' curriculum in native and non-native English speaking countries in the world. This study aims to present a review on the similarities and differences of ELTP (English Language Teaching Practice) at primary school level in three Asian countries: Afghanistan, Malaysia and Saudi Arabia. The paper discusses some of the similarities and differences of ELT practice at primary school level in these three Asian countries, based on teaching English as a foreign or second language ESL/EFL, when English as a subject is introduced in school, Policy towards English, religious and cultural perceptions towards English, methods of instruction, teaching aids and teaching materials, and challenges in ELT. The discussion shows that there are quite a few similarities between Afghanistan and Saudi Arabia regarding ELT practice at primary school level while in the case of Malaysia, ELT is more progressive and up to date in terms of policy and implementation. The paper also highlights some of the challenges faced by teachers in the three countries.		8-13
Keywords: English Language Teaching Practice (ELTP), EFL, ESL, Primary School Level			
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Authors: Yuliana Setyaningsih, Kunjana Rahardi

Paper Title: On Associative Meanings of Medicinal Traditional Fruits: A Semantico-Pragmatic Perspective of Local-Cultured Environmental Richness

Abstract: This research studies the associative meanings contained in the traditional medicinal fruits found in Indonesia. The object of research is not the benefits of the traditional medicinal fruits to cure any diseases.

Instead, the research objective is the associative meanings contained in the traditional medicinal fruits. The perspective used in this research is the semantico-pragmatics theory. The research results show that the names of fruits found in various regions in Indonesia has associative meanings, such as iconic, collocative, affective, social, and reflective. The associative meanings are found in the traditional medicinal fruits, such as mengkudu, permot, tin, parijoto, leunca, kalaloyang, manggis, mahkota dewa, berunuk, cermai, delima, takokak, and jarak. This research contributes to the following purposes: (1) preserving the local wisdom values found in traditional medicinal fruits; (2) providing socio-cultural documentation of traditional medicinal fruits in various regions in Indonesia; (3) developing the study in the semantic-pragmatic field.

Keywords: Associative meanings, medicinal traditional fruits, semantico-pragmatic, natural richness

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Authors: Pragalbh Sharma, Aparna Raj

Paper Title: Exploring the Effect of Job Satisfaction on Organizational Commitment of the University Teachers

Abstract: The aim of this research work is to learn about teacher's attitude towards the educational institutions. This research work will evaluate two factors related to organizational/professional commitment of University teachers in Mathura District. The population for this study includes the samples of 150 teachers, teaching in the university systems who are the respondents utilized to determine these two factors Job-satisfaction and Self-efficacy, the components of Job-commitment. In order to identify the variables, the systematic random sampling method was undertaken to select the sample for this study. A well structured questionnaire was used by the researcher to conduct the survey, which was devised after taking the references from a variety of related studies conducted by different researchers in past. A comprehensive 'Reliability-analysis' was performed along with correlation, and regression analysis in SPSS. The result thus obtained indicates a noteworthy connection between the work satisfaction and commitment of the university teachers, which strengthened the hypothesis that the increase in work satisfaction tends to increase the commitment of the university teachers towards their organization. It is recommended that teacher's operational environment should be enhanced, and they should be given more incentives and better remuneration package in comparison to previous to enhance their satisfaction.

Keywords: Job Satisfaction, Work Commitment, Self Efficacy, University Teachers etc.

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	<table><tr><td>Authors:</td><td>Nguyen Thi Hue</td></tr><tr><td>Paper Title:</td><td>Interethnic Relations – The Case of Khmer in Tra Vinh Province</td></tr></table>	Authors:	Nguyen Thi Hue	Paper Title:	Interethnic Relations – The Case of Khmer in Tra Vinh Province	
Authors:	Nguyen Thi Hue					
Paper Title:	Interethnic Relations – The Case of Khmer in Tra Vinh Province					
	<p>Abstract: In Tra Vinh province where groups of ethnic living together for hundreds of years, the Khmer keep a major role in social development. With the aim of showing how strong of interethnic relations in here, this paper provides a review of ethnicity theory, in which ethnic study approaches are the focused. Besides analyzing primary documents of Khmer ethnic in Tra Vinh such as population, current living conditions, there are interviews to assess Khmer's opinions about interethnic relations. It is important to examine diversity in relation to living conditions that may influence how Khmer respond to the ethnic diversity within Tra Vinh context.</p> <p>Keywords: Ethnic, interethnic relations, Khmer, Tra Vinh</p> <p>References:</p> <p>1. (n.d.). Retrieved 10 2, 2019, from https://www.lexico.com/en/definition/ethnic.</p> <p>2. Vương Xuân Tinh và Nguyễn Văn Minh. (2009). Báo cáo thường niên về Quan hệ dân tộc ở vùng miền núi phía Bắc và Bắc Trung Bộ. Viện Dân tộc học, Hà Nội.</p> <p>3. Barth, Fredrik, ed. (1969a.). <i>Ethnic Groups and Boundaries: The Social Organization of Culture Difference</i>. London: Allen & Unwin.</p> <p>4. Dodeye Uduak Williams. (March 2015). How Useful are the Main Existing Theories of Ethnic Conflict? <i>Academic Journal of Interdisciplinary Studies</i>, Vol 4 No 1.</p> <p>5. Foa, U. G., & Foa, E. B. (1974). <i>Societal structures of the mind</i>. Springfield: Charles C. Thomas.</p> <p>6. https://bulletin.ids.ac.uk/index.php/idsbo/article/view/2722/html. (n.d.). Retrieved 10 2019</p> <p>7. Huxley, J. and A.C. Haddon. (1935). <i>We Europeans: A Survey of 'Racial' Problems</i>. London: Jonathan Cape.</p> <p>8. Inge Bretherton. (1992). The Origins Of Attachment Theory: John Bowlby and Mary Ainsworth. <i>Developmental Psychology</i> , 28, 759-775.</p> <p>9. Kenneth Little. (1971). Approaches to the sociological study of race relations in Britain. <i>Collection IDERIC</i>, 127-136.</p> <p>10. Nguyen Thi Hue. (2017). <i>Portal of Tra Vinh Ehnric peoples and Languages</i> . Tra Vinh University.</p> <p>11. Nguyen Thi Hue. (2019). <i>National Project (CTDT.50.18/16-20): Khmer surveys</i>.</p> <p>12. Tiskhov, Valery. (1997a). <i>Ethnicity, Nationalism and Conflict in and After the Soviet Union. The Mind Aflame</i>. London: Sage.</p> <p>13. Tra Vinh Department of Education and Training. (2018). <i>Annual Report of Training in schooyear 2017-2018</i></p>					
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	Paper Title: Influence of Implementation Chain of Custody Forest Management System FSC-STD-40-004 V3-0 to Business Performance of Paper Industries in Banten Indonesia	
7.	<p>Abstract: The purpose of this study was to determine the effect of the implementation of the FSC-STD-40-004 V3-0 FSC-STD-40-004 Chain of Custody Forest Stewardship Council (CoC FSC) on business Performance. This research was conducted in several companies that use paper material in Banten Province of Indonesia with 155 respondents from 15 companies that have implemented the FSC CoC Management System for at least 5 years. The research background is due to lack of research on the benefits of CoC FSC in companies in the Banten Province of Indonesia. The data collection was carried out by distributing questionnaires on april until may 2019 and analyzing data processing use Structural Equation Model (SEM) and software Linear Structural Model (LISREL) version 8.70. The results show that the implementation of the CoC FSC Management System significantly influenced business performance such as increase customer satisfaction index, increase sales, increase productivity and safety and employee satisfaction</p> <p>Keywords: Chain of Custody, Forest Stewardship Council, Business Performance</p> <p>References:</p> <ol style="list-style-type: none"> Pinto, L.F.G., McDermott, C.L., 2013. Equity and forest certification – a case study in Brazil. <i>For. Pol. Econ.</i> 30, 23–29. Lewis, R.A., Davis, S.R., 2015. Forest certification, institutional capacity, and learning: an analysis of the impacts of the Malaysian Timber Certification Scheme. <i>For. Pol. Econ.</i> 52, 18–26. Maletz, O., Tysiachniouk, Fujita, K. and Shaw, R. (2010), "Chapter 7 Forest management as an adaptation option in mountain areas of Japan", Shaw, R., Pulhin, J. and Jacqueline Pereira, J. (Ed.) <i>Climate Change Adaptation and Disaster Risk Reduction: An Asian Perspective (Community, Environment and Disaster Risk Management, Vol. 5)</i>, Emerald Group Publishing Limited, Bingley, pp. 127-145. https://doi.org/10.1108/S2040-7262(2010)000005013 Baccini, A., Goetz, S.J., Walker, W.S., et al., 2012. Estimated carbon dioxide emissions from tropical deforestation improved by carbon-density maps. <i>Nat Clim Change</i>. https://doi.org/10.1038/NCLIMATE1354 Brown, H.C., Lassoie, J.P., 2010. Institutional choice and local legitimacy in community-based forest management: lessons from Cameroon. <i>Environ Conserv</i> 37, 261–269. Brown, M.I., 2013. Redeeming REDD: Policies, Incentives and Social Feasibility For Avoided Deforestation. Earthscan, London. Lee, D., Llopis, P., Waterworth, R., Roberts, G., Pearson, T., 2018. Approaches to REDD+Nesting : Lessons Learned from Country Experiences. World Bank, Washington, DC. Sills, E.O., Atmadja, S.S., de Sassi, C., Duchelle, A.E., Kweka, D.L., Resosudarmo, I.A.P., Sunderlin, W.D. (Eds.), 2014. REDD+ On the Ground: a Case Book of Sub-national Initiatives Across the Globe. CIFOR, Bogor, Indonesia Sloan, S., Sayer, J.A., 2015. Forest Resources Assessment of 2015 shows positive global trends but forest loss and degradation persist in poor tropical countries. <i>For. Ecol. Manage.</i> 352, 134–145. Harris, N.L., Brown, S., Hagen, S.C., Saatchi, S.S., Petrova, S., et al., 2012. Baseline map of carbon emissions from deforestation in tropical regions. <i>Science</i> 336, 1573–1576. Sunderlin, W.D., Angelsen, A., Belcher, B., Burgers, P., Nasi, R., et al., 2005. Livelihoods, forests, and conservation in developing countries: an overview. <i>World Dev.</i> 33, 1383–1402. Newsom, Deanna and Hewitt, Daphne (2005): The Global Impacts of SmartWood Certification. Final Report of the TREES Program for the Rainforest Alliance. http://www.rainforestalliance.org/programs/forestry/perspectives/documents/sw_impacts.pdf (as of June 2008) Hirschberger, Peter (2005): The Effects of FSC-certification in Latvia: an analysis of CARs. WWF Forest Programme. 29 p. Tysiachniouk, Maria (2005): Forest Certification in Russia. (Center for Independent Social Research St. Petersburg, Russia); Paper presented at Yale Forest Certification Symposium. published by Yale school of forestry & environmental studies. http://www.yale.edu/forestcertification/symposium/pdfs/Book%20Chapters/12%20Russia.pdf (as of June 2008) Williams, Gavin (2004) "Structural Equation Modeling Methods In Strategy Research: Application and Issue" <i>Research Methodology in Strategy and Management (Research Methodology in Strategy and Management, Vol. 1)</i>, Emerald Group Publishing Limited, Bingley, pp. 303-346. https://doi.org/10.1016/S1479-8387(04)01111-7 Sunderlin, W.D., Hatcher, J., Liddle, M., 2008. From Exclusion to Ownership? Challenges and Opportunities Renström, Margareta and Rainey, Margaret (WWF Sweden) (2001): Social issues and the Forestry Stewardship Council. <i>Sustainable Development International</i> 4, 137–139. http://www.p2pays.org/ref/40/39769.pdf (as of June 2008) 160 Ros-Tonen, Mirjam http://www.panda.org/downloads/forests/fscanalysislatvia.pdf (as of June 2008) 	32-36
	Authors: Shubham Shaurav, Sanaullah Mallick	
	Paper Title: Virtual World: A New Paradigm in Brand Marketing.	
8.	<p>Abstract: The main objective of this research is to measure the potential of in-game advertisement with the relation of brand awareness and brand engagement in the context of placing a different type of advertisement inside the virtual gaming world in the Indian market place. This study utilized a mixed-methods approach divided into two stages, where the first involvement of the collection of qualitative data. The second stage consisted of quantitative data collection through online questionnaires from 160 valid respondents, ranging from the age of 18 to 30 by a non-probability sampling method. SPSS and smart-pls were used to analyze the data with three statistical analysis methods: bivariate correlations, a reliability analysis to test Cronbach alpha for internal consistency; and path analysis in structural equation modeling to examine the relationship between independent and dependent variables. The research findings indicate that there is a positive, significant to place an advertisement in the virtual gaming world and it's also fruitful for brands as per our study. Also, findings indicate that the statistical relationship between brand awareness, brand engagement, advertisement and post-marketing response in the virtual gaming world. As a result, companies operating need to focus on this new paradigm in brand marketing, as the user of the virtual game is increasing day by day and further create a way of gaining competitive advantage.</p>	37-45

Keywords: Advertisement in the virtual world, Brand Awareness, Brand Engagement, Branding

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On Associative Meanings of Medicinal Traditional Fruits: A Semantico-Pragmatic Perspective of Local-Cultured Environmental Richness

Yuliana Setyaningsih, Kunjana Rahardi

Abstract. *This research studies the associative meanings contained in the traditional medicinal fruits found in Indonesia. The object of research is not the benefits of the traditional medicinal fruits to cure any diseases. Instead, the research objective is the associative meanings contained in the traditional medicinal fruits. The perspective used in this research is the semantico-pragmatics theory. The research results show that the names of fruits found in various regions in Indonesia has associative meanings, such as iconic, collocative, affective, social, and reflective. The associative meanings are found in the traditional medicinal fruits, such as mengkudu, permot, tin, parijoto, leunca, kalaloyang, manggis, mahkota dewa, berunuk, cermai, delima, takokak, and jarak. This research contributes to the following purposes: (1) preserving the local wisdom values found in traditional medicinal fruits; (2) providing socio-cultural documentation of traditional medicinal fruits in various regions in Indonesia; (3) developing the study in the semantic-pragmatic field.*

Keywords: *Associative meanings, medicinal traditional fruits, semantico-pragmatic, natural richness*

I. INTRODUCTION

Indonesia is an archipelago consisting of thousands of islands with diverse cultural and social backgrounds. To unite these diverse societies and cultures, the Indonesian language is chosen as a national language over the local vernaculars used in regions in Indonesia [1], [2]. The various manifestations of language as a result of various cultural backgrounds are in line with Sapir and Wolf's perspective that language, culture, and society are interconnected.

The interconnectedness of these three elements is formulated in the strong hypothesis or the weak hypothesis of language and culture. The strong hypothesis says that language is determined by culture, while the weak hypothesis says that language is influenced by culture [3], [4]. The debate over the essential truth between these two hypotheses never ends and each hypothesis has its own justification. For example, in the Javanese culture, there are four variants of

"rice", namely *beras* 'husked rice', *padi* 'unhusked rice', *nasi* 'cooked rice', and *dedak* 'rice brans', and many more in other regions in Indonesia [5], [2].

However, in British English and American English, the word to describe rice is just 'rice'. The same thing applies to the words associated with *kelapa* or 'coconut' in the Javanese culture, such as the names '*kelapa*', *kelapa muda* 'young coconut', *kelapa tua* 'old coconut', *manggar* 'coconut flower', *bluluk* 'coconut unripe fruit', *cengkir* 'young coconut', and many more. However, in British English, American English, or Australian English, the word to refer to coconut is 'coconut' [6].

On the other hand, in Eskimo, the word to refer to 'snow' varies, which is not known to anyone living outside the Eskimo who does not know 'snow'. This confirms that language is determined by the society and culture where the language is spoken. The social and cultural components and aspects in a certain region will greatly influence the linguistic manifestation of the language in the region in question [7], [2].

This is a very interesting research topic to explore, not only from ecolinguistic, envirolinguistic, or anthropolinguistic perspectives, but also from the semantico-pragmatic perspective. This research discusses in particular the associative meanings found in the traditional medicinal fruits grown in various regions in Indonesia. The object of research is not the benefits of traditional medicinal fruits, but their associative meanings.

The perspective used in this research is the semantico-pragmatics theory. The theory can be simply said as a transitional theory from semantics which is a purely part of linguistics, and pragmatics as a field outside of linguistics [8], [9]. Semantics is related to the dimensions of the internal context of language, while pragmatics is related to the dimensions of the external context of language. Semantico-pragmatic research is at the center of the two extremes of science, namely semantics on one side and pragmatics on the other [10].

This semantico-pragmatic perspective research contributes in: (1) preserving the local wisdom values contained in traditional medicinal fruits; (2) providing socio-cultural documentation related to traditional medicines in the form of names of fruits from various regions; (3) developing the study in the semantic-pragmatic field.

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Research on the associative meanings contained in traditional medicinal fruits uses the semantic theory and pragmatic theory as its basic design. Semantics is a linguistic study of meaning. The meaning studied in semantics is dyadic. It means that the meaning is only based on the object as a referent [11], [12].

The context in semantic studies is not considered, because semantic studies first aim to find the conceptual meaning of a linguistic entity. Since the purpose of a semantic study is the conceptual meaning, the discussion of contexts will actually obscure the essence of the study [13]. The development of diachronic branches of linguistics called semantics continues, and by the 1970s, when the perspective of language as a single entity was abandoned, semantic theories developed to accommodate the context called the semantico-pragmatics [14].

This new semantic theory eventually developed into a new branch, and in parts of the United States this theory developed into a stream. Therefore, in the semantico-pragmatics stream, there is a study of associative meaning. In the study, the context gets a special attention. So instead of being a conceptual meaning in semantics, it becomes a contextual meaning in semantico-pragmatics. The contextual meaning in Leech's perspective is referred to as the associative meaning [15], [2]. In his view, associative meaning can be divided into four, namely the collocative meaning, affective meaning, social meaning, connotative meaning, and reflective meaning.

Collocative meaning is intertwined with the collocation ability of linguistic form [16]. For example, this collocative meaning of the fruit *jambu air* "water apple" (*Syzygium aqueum*) which is different from *jambu biji* "common guava" (*Psidium guajava*). That is, the meaning of the fruit *jambu air* and *jambu biji* is strongly influenced by the ability of the collocation of the words *air* and the word *biji* in the word *jambu*. The affective meaning is related to the sense value of a linguistic entity [17].

In Javanese in Indonesia, for example, affective words are often found because Javanese cultural background is very influential in the naming of things. For example the words *siji* 'one' and *sitok* 'just one' actually have the same referent, but both forms of language have different emotive values [18]. Likewise, the forms *ora*, or 'no' used among people of equal status, and *mboten*, or polite "no" said to someone of a higher social status, in Javanese have the same meaning referents, but both have different affective meanings.

Furthermore, social meaning is understood as an arbitrary. It means that the naming of certain linguistic entities does not have a referential relationship with what they mean [19]. For example the name of the fruit *mundu* turns out to have absolutely no connection with the referent. Likewise, the name of the fruit *mengkudu* cannot be traced to its affective or iconic meaning. In other words, these words are arbitrary, which is called social meaning, according to Leech. However, in the name *mahkota dewa* or God's crown, the naming clearly points to the associative meaning of the referent.

The next meaning is connotative meaning. In semantics, the connotative meaning is usually compared to the denotative meaning. The connotative meaning is interpretative, while the denotative meaning is lexical [20].

In relation to the names of the fruits that function as medicine, the connotative meaning is contained in the term *rambutan* or *Nephelium Lappaceum* which connotes to *rambut* 'hair'. *Rambutan* fruit skin is hairy, hence very iconic and connotative to be called the *rambutan* 'hairy' fruit. The last type of meaning mentioned by Leech is reflective meaning, which in other references is called iconic meaning. The iconic meaning always describes the aspects inherent in the referent [21], [5]. The linguistic aspects can range from the form, shape, smell, color, sound, and many more.

The linguistic forms that read [e] in Javanese almost certainly have negative connotations of meaning. Names like *tokek* and *ember* carry negative senses, as in 'ketek', 'belek', 'tempe', 'besek'. Other examples related to the name of traditional medicinal fruits are the names 'pete', 'pace', 'dele', etc. The theories mentioned above are used as perspectives in the research on the associative meaning of traditional medicinal fruits in this paper.

II. RESEARCH METHODOLOGY

The Semantico-pragmatic research on associative meanings contained in traditional medicinal fruits is a qualitative descriptive research [7]. Thus, numerical computations are not used to describe the object of research. The substantive data source of this study is the values of associative meanings contained in the traditional medicinal fruits in Indonesia, especially Java [22]. Data was obtained by applying interview techniques. The interview was conducted with a number of figures who understood the associative meanings of traditional fruits in the Javanese society and culture, especially those in Yogyakarta.

The researchers themselves can also function as a source of substantive data for this study because they intuitively have close lingual and cultural distances related to the object of this study. In addition, this research data is also taken from texts that describe associative meanings of traditional medicinal fruits. The research data was collected by the observation method, i.e. observing texts containing descriptions of the associative meanings of traditional fruits that could be reached within the timeline of the study. The techniques used to apply the observation method in this research are the recording and the note-taking techniques. In addition to the observation method, to collect research data also used the speaking method, or commonly known as the interview method [23], [24].

The collected data was further classified and typified according to the types and classes. The next step taken by the researchers was to conduct an analysis and interpretation of the data that has been classified and typified. Data analysis was performed using the distributional analysis method and the content analysis method. The results of the data analysis were then triangulated to local wisdom experts and / or cultural experts who are competent in their fields, to ensure that the analysis and interpretation carried out by the researcher were correct and correct and met the validity requirements.

III. RESULTS AND FINDINGS

In this study, the names of 20 traditional medicinal fruits useful to cure diseases contain associative values from the semantico-pragmatic perspective. The next section presents the traditional fruits one by one.

A. Buah Mengkudu or *Morinda citrifolia*, known as Indian mulberry, noni, and cheese fruit



(<http://kampoengilmu.com/tanaman-herbal/>)

Figure 1. Buah Mengkudu or *Morinda citrifolia*

In the Javanese society, *mengkudu* or noni fruit has many benefits for treating various diseases. Noni is also very easy to find in various regions because it grows as a hedge plant. Several studies found that noni fruit contains antioxidant, stimulates the immune system and resists tumors and cardiovascular disease. Linguistically, the name *mengkudu* has no special meaning. In Javanese, this fruit is called 'pace'. This Javanese word contains an iconic dimension because usually Javanese words which contain [e] sound have negative, ugly, unpleasant connotations, and so on. Thus, in terms of semantico-pragmatics, the meaning of the fruit *mengkudu* has a 'social meaning', the meaning that is arbitrary. However, in Javanese the name 'pace' has the reflective or iconic meaning.

B. Buah Tin or *figus carica* or a common fig



(<https://kabartani.com/inilah-manfaat-dan-khasiat-buah-tin-bagi-kesehatan.html>)

Figure 2. Buah Tin or *figus carica*

From the data sources accessible to the research team, *buah tin* or figs have many health benefits. Figs are often used for milk production, while for Arabs, fig is very useful to overcome menstrual pain. The efficacy of the fig is produced

from its high nutritional content, including its protein, mineral, vitamin, iron, and calcium content. The semantico-pragmatic study conducted by the research team on the naming of traditional fruits found that the name 'tin' has a connotative associative meaning. The sound [i], in Javanese, contains the meaning 'small'. The contents of *buah tin* are also small and delicate, as indicated by its associative meaning 'small'. Thus, it can be stressed that the name of *buah tin* is an iconic associative in the Semantico-pragmatic dimension.

C. Tanaman Permot or *Passiflora foetida* or bush passion fruit



(<https://www.pusakapusaka.com/khasiat-tanaman-permot-untuk-pengobatan-alami.html>)

Figure 3. Tanaman Permot or *Passiflora foetida*

From observing the texts available for the research team, the benefits of *buah permot* include the reducing inflammation. In addition, *buah permot* is also very good for coughing, high blood pressure, diabetes, etc. Linguistically, the names of these fruits have no special meaning. Thus, it can be stressed that the name has a social associative meaning. In other words, the naming of the traditional medicinal fruit is arbitrary from the semantico-pragmatic dimension.

D. Buah Parijoto or *Medinilla magnifica* or rose grape



(<https://www.kaskus.co.id/thread/5ca0478eeaab251bca44549f/5-fakta-menarik-buah-parijoto-tanaman-hias-sekaligus-obat-herbal/>)

Figure 4. Buah Parijoto or *Medinilla magnifica*

Buah parijoto has benefits for maintaining the health of pregnant women. These fruits are also very good for maintaining baby's health and beautiful appearance. For high cholesterol patients, *buah*

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parijoto is also very useful to control it. A semantico-pragmatic study conducted by the research team shows that the name of this traditional medicinal fruit is connotative. The word *parijoto* in Javanese means the blooming rice. In Javanese, such rice plants are called *mratak* or blooming. Pragmatically, the blooming rice competes to become *parijoto* before finally turning yellow and ready to be harvested and hulled, which is identical to the process of finding one's identity. Every person actually undergoes a certain process to seek and finally find their true identity in life. The naming of *buah parijoto*, in this case, cannot be separated from the philosophy of life.

E. *Buah Kalaloyang atau Gorek or Guilandina bonduc*, commonly known as *nicker bean*



(<https://www.bukalapak.com/p/kesehatan-2359/obat-suplemen/obat-obatan/w6sfcc-jual-buah-kalaloyang-atau-buah-gorek>)

Figure 5. *Buah Kalaloyang* atau *Gorek*

Semantico-pragmatically, the name of the *buah Kalaloyang* or *Gorek* is iconic. This name reflects something. *Gorek* means a scratch of fire. The skin appearance of *gorek* seen in the picture above has implications for flaming fire. Thus it can be stressed that based on its shape, the fruit *gorek* is iconic or emblematic. From the dimensions of health benefits, this fruit is useful for treating the following diseases: diabetes, hypertension, kidney, heart, gout, asthma, etc.

F. *Buah Mahkota Dewa or Phaleria macrocarpa*, known as *God's crown*



(Foto: okutimurkab.go.id)

(<http://www.satuharapan.com/read-detail/read/mahkota-dewa-buah-simalakama-si-raja-obat>)

Figure 6. *Buah Mahkota Dewa* or *Phaleria macrocarpa*

From the semantico-pragmatic dimension, the fruit *mahkota dewa* is affective associative. In other words, the name of the fruit contains the value of senses. The value of senses in question is the value of elegance because it has something to do with 'gods', as shown in the word 'crown' worn by the gods. Functionally, the name of this traditional fruit also is iconic in terms of the health benefits, because it heals illnesses classified as severe as cancer, heart disease, diabetes, and the like. In the context of wayang or shadow puppets, 'god' or 'bathara' also has a heavy duty to control the course of the universe. Thus it is clear that the naming of *Mahkota Dewa* is related to the value of senses, which is affective associative. The dimension of iconicity is also inherent in naming of the traditional medicinal fruit.

G. *Buah Leunca or Solanum nigrum*, known as *blackberry nightshade*



(<http://www.agrobisnisinfo.com/2016/01/manfaat-tanaman-buah-leunca-untuk.html>)

Figure 7. *Buah Leunca* or *Solanum nigrum*

Leunca fruit in the Javanese and Sundanese society is very useful to help treat minor ailments. In Javanese, this fruit is referred to as *woh ranti* or *Solanum americanum* Mill, whose connotations refer to their numerous small seeds. Semantico-pragmatically, the naming of the fruit *leunca* or *ranti* is reflective or iconic. The shape of the berries are small and numerous, as echoed in the Javanese words 'woh ranti'.

H. *Buah Manggis or Garcinia mangostana* or known as *mangosteen*



(<http://www.mediatanews.com/artikel/739-3-tanaman-obat-penghancur-batu-empedu>)

Figure 7. *Buah Manggis* or *Garcinia mangostana*

Buah manggis tastes very sweet. It also tastes sour, which sometimes causes anyone eating it to frown, or pucker their lips. This fruit is said to be an extraordinary fruit because it could heal cancer. Mangosteen rind is also very beneficial to cure diseases such as high blood pressure, high cholesterol, and heart disease. From the semantico-pragmatic dimension, the name of the *buah manggis* is social or arbitrary. It has a social associative meaning because the name, shape, taste, smell, benefits, etc. of the fruit are not necessarily linked to their meaning. Thus, from the linguistic dimension, the names of these fruits are not iconic but rather arbitrary.

I. Buah Cermai or *Phyllanthus acidus*, known as Malay gooseberry



(<https://samudrabibit.com/tanaman-buah-cermai/>)

Figure 8. *Buah Cermai* or *Phyllanthus acidus*

Buah cermai is very useful for treating constipation. In addition, this fruit is also useful for cancer treatment. This fruit tastes very sour and is often made into sweet cured prunes to be consumed. A semantico-pragmatic study conducted by the research team shows that the name of this traditional fruit is social associative. In other words, the naming of this fruit is arbitrary because the name has no distinctive relationship with the referent.

J. Buah Delima or *Punica granatum*, known as pomegranate



(<https://www.greeners.co/flora-fauna/delima-si-buah-manis-kaya-khasiat/>)

Figure 9. *Buah Delima* or *Punica granatum*

The name *buah delima* does not contain any iconic meaning. Likewise, it does not show the specific meaning associations of the naming of this traditional fruit. Thus, from the linguistic dimension, especially semantico-pragmatics, this naming is arbitrary. In linguistic studies, not all words in a

language are associative. Most of the time, the naming is based on convention. As for *buah delima*, semantico-pragmatically, there are no associative dimensions they have. From the texts available to the researchers, *buah delima* contains many health benefits, such as to treat heart disease, cancer, diabetes, etc. The name of this beautiful fruit is also used in proverbs, for example in Malay saying, 'bagai delima merakah' or 'as a blossoming pomegranate' to describe the resemblance of two persons' faces. It is more like "like two peas in a pod."

K. Buah Berenuk or *Crescentia cujete*, known as Calabash tree



(<https://manfaat.co.id/manfaat-buah-berenuk>)

Figure 10. *Buah Berenuk* or *Crescentia cujete*

The research team found that the name of the *buah berenuk* is iconic. The iconic element is the the pronunciation of the fruit. In the pronunciation, the fruit contains the sound [u] which connotes to something 'big and round'. Linguistically, the pronunciation of [u] is not too different from the pronunciation of [o] which also requires a rounded mouth. Thus, it can be emphasized that semantico-pragmatically, the *buah berenuk* has a reflective or iconic meaning. Based on the texts observed by the research team, *buah berenuk* is useful for maintaining healthy body in general. Because of its great health benefits, this fruit has even been made as the mascot of a particular city.

L. Buah Ciplukan or *Physalis angulata*, known as angular winter cherry



(<https://www.facebook.com/357494238044763/photos/manis-buahnya-1000-manfaatnya/359717801155740/>)

Figure 11. *Buah Ciplukan* or *Physalis angulata*

The *ciplukan* or *ceplukan* has great health benefits. In the past, many of these plants grew in the gardens as small shrub berries. The trunk is branched, and the fruit is small but *nyempluk* or *plumpy*. Therefore the name of this fruit is *ciplukan*. From a semi-pragmatic perspective, the name of this traditional fruit is iconic associative. Aside from being iconic, the traditional medicinal fruit also has an affective meaning. That is, there is a value of senses carried by the name *ciplukan* or *ceplukan*.

M. *Buah Takokak* or *Solanum torvum*, known as turkey berry



(<https://www.inibaru.id/indo-hayati/takokak-kecil-dan-pahit-tapi>)

Figure 12. *Buah Takokak* or *Solanum torvum*

Buah takokak has a number of health benefits. Minor illnesses such as flu, inflammation, ulcers, and the like can be treated with this traditional medicinal fruit. From the semantico-pragmatic dimension, the research team found that the name of this traditional fruit was social or arbitrary. The naming has no relationship with the referent's name. Some experts say that not all words in a language are iconic. Many linguistic words are considered arbitrary based on social conventions. In the case of *buah takokak*, the associative meaning is social and conventional.

N. *Buah Jarak* or *Jatropha curcas* L., *Euphorbiaceae*, known as castor oil plant



(<https://www.bukalapak.com/p/hobi-koleksi/berkebun/bibit-tanaman/33t0bt-jual-biji-benih-buah-tanaman-jarak-pagar>)

Figure 13. *Buah Jarak* or *Jatropha curcas*

Buah jarak is a hedgerow plant. It means that this plant is often used as a fence to confine one's territorial areas. *Buah jarak* is useful for treating constipation, skin ailments, and

also beneficial for the health of male organs. From the semantico-pragmatic dimension, the name of this traditional fruit is social associative. The naming of this traditional medicinal fruit is arbitrary.

IV. CONCLUSION

The results showed that the names of fruits in various regions of Indonesia had associative meanings, iconic, collocative, affective, social, and reflective. These associative meanings are contained in traditional medicinal fruits such as *mengkudu*, *permot*, *tin*, *parijoto*, *leunca*, *kalalayang*, *manggis*, *mahkota dewa*, *berenuk*, *ciplukan*, *delima*, *takokak*, and *jarak*. This research will contribute in: (1) preserving the values of local wisdom contained in traditional medicinal fruits; (2) providing socio-cultural documentation related to traditional medicines in the form of names of fruits from various regions; (3) developing the study in the semantic-pragmatic field.

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