



Hemung and Sperrung Posttherapy ODGJ Verbal Language

Leni Syafyahya^{*}, Efri Yades
**Corresponding Author*

Faculty of Humanities, Universitas Andalas, Padang 25163, Indonesia

lenisy@hum.unand.ac.id, efriyades@hum.unand.ac.id
Tel: +6282172297603

Abstract

The study aimed to describe the hemung, sperrung, and verbal language abilities of after therapy ODGJ. Methods through editing, coding, equivalent data analysis were used. Data obtained from YouTube Diman Khan TV. The results showed that hemung and sperrung occurred when asked about the deep conflict in the sufferer. The meaning of the ODGJ verbal language varies in communicating speech. There are coherent and incoherent. Coherent speech relates to other speeches, and incoherent speech is unrelated to following. After therapy, verbal language skills of ODGJ have developed. This development can be seen in reduction of hemung, sperrung, and incoherent sentences in communication.

Keywords: Hemung; Sperrung; ODGJ; Posttherapy;

*eISSN: 2398-4287 © 2023. The Authors. Published for AMER & cE-Bs by e-International Publishing House, Ltd., UK. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>). Peer-review under responsibility of AMER (Association of Malaysian Environment-Behaviour Researchers), and cE-Bs (Centre for Environment-Behaviour Studies), College of Built Environment, Universiti Teknologi MARA, Malaysia
DOI: <https://doi.org/10.21834/e-bpj.v8iS16.5213>*

1.0 Introduction

People with mental disorders (ODGJ) are people who experience a split soul. ODGJ is one of society's diseases due to the many pressures of life, economic pressure due to the corona pandemic, poverty, and pressure at school due to being bullied by friends, causing people to experience psychological stress, mental/soul pressure, and mental tension. A person's mental processes have an influence on the form and system of language which can be considered as a reflection of thoughts. The study's goal was to describe, concerning ODGJ patients who had been treated, their hemung, sperrung, meaning, and verbal language skills. Many procedures, such as editing, coding, and equivalent methods, are used in data analysis. The data was retrieved from the Diman Khan TV channel on YouTube. In the sufferer, hemung and sperrung were found to arise when they were questioned about the intense contact that they were experiencing. When it comes to communicating the speech, the meaning of the ODGJ verbal language might change, and there are two possible outcomes coherent and incoherent. Coherent speech connects to previous talks, whereas incoherent speech does not connect to subsequent ones.

2.0 Literature Review

Throughout the observations of review process, a discussion of the ability of ODGJ in verbal language has yet to be found. Articles about mental disorders can be seen on kompasiana. Pramono said the use of the term ODGJ was done to avoid stigmatization of people with mental disorders in Indonesia. According to Law No. 18 of 2014 concerning mental health, ODGJ is people who experience disturbances in thoughts, behaviours, and feelings which are manifested in the form of a collection of symptoms/changes in behaviour that are meaningful and can cause suffering and obstacles in carrying out their functions as human beings (www.kompasiana.com) Indonesia | Sunday, 05/08/2022 12:49 WIB. In People with mental illness, the sufferer experiences mental illness but does not experience damage to the nervous system. In KBBi (2016), a mental illness characterized by indifference, hallucinations, delusions of punishment, and feelings of power but the power of thinking does not diminish is called

*eISSN: 2398-4287 © 2023. The Authors. Published for AMER & cE-Bs by e-International Publishing House, Ltd., UK. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>). Peer-review under responsibility of AMER (Association of Malaysian Environment-Behaviour Researchers), and cE-Bs (Centre for Environment-Behaviour Studies), College of Built Environment, Universiti Teknologi MARA, Malaysia
DOI: <https://doi.org/10.21834/e-bpj.v8iS16.5213>*

schizophrenia, according to Eugen Bleuler (in Simanjuntak, 1986). Schizophrenia comes from the word *sahizos* which means split or branched, and *free* comes from the word *phren*, which means soul. So, schizophrenia means a split or split soul.

At the initial stage of speech, sufferers can be followed, then become incoherent (one word with another word is not related). When asked about a deep conflict within the sufferer, one can find a state of hesitancy (slowing down of speech) or frequent *sperrung* (a cessation of conversation, but before the conversation stops, sometimes the sufferer answers the question earlier (Psychiatry Magazine, 1968). So, in this study, in this case, the researcher wants to explain the verbal language skills of PLWHA, by looking at *hemung*, *sperrung*, incoherent and coherent cases, and looking at the significance of verbal language and the development of verbal language skills for PLWHA after receiving therapy/medication. ODGJ, at a superficial level, can be invited to communicate (Syafyahya, 1993). Because based on interviews with several psychiatric specialists said that environmental conditions have a significant influence on sufferers. In essence, they can still communicate, and their language also has meaning or has meaning. In other words, the sufferer in both the physical and the social environment should not be ignored.

Significance means language that has references. In other words, language can be understood, and its meaning is known. The relationship between meaningfulness and ODGJ's verbal language means that we are trying to see the ability of ODGJ to produce meaningfulness or meaningful/referenced verbal language. If the sentence relates the question to the answer, it means that the sentence has meaning or a concept. However, that does not mean that incoherent sentences do not contain meaning. In an incoherent sentence, it has meaning if it is not connected with the previous question. Semantic studies are studied in the realm of semantics. Semantic science talks about the meaning or meaning of a language. Semantics is a component of grammar (besides syntax and morphology), and the semantic component primarily determines the meaning of a sentence. Experts have proposed many theories about meaning. One of the most well-known theories in the field of semantics is the theory put forward by F. de Saussure with his theory of linguistic signs. According to de Saussure, every linguistic sign consists of two components, namely, the significant component 'which interprets', whose form is in the form of a sequence of language sounds, and the significant component 'which is interpreted; whose form is in the form of understanding/concept (see Chaer, 1994; Djajasudarma, 1996). From de Saussure's view above, meaning is the understanding/concept contained in a linguistic sign. Leech (1976) states that conceptual meaning is a lexeme's meaning regardless of context or association. Conceptual meaning is the essential meaning in a language or the meaning according to the referent. Besides the conceptual meaning, there is a contextual meaning. Pateda (2010) says that contextual meaning is the meaning that arises because of the relationship between speech and context. Contextual meaning is also called situational meaning.

Before conducting this research, the lead researcher had researched the language skills of mentally ill people, especially schizophrenics. The author's research was conducted at the Ulu Gadut Padang mental hospital and around the author's environment. The mentally ill people used as respondents were sufferers whose status had been determined by a doctor that they had a mental illness. Likewise, the respondents who were around the author, these sufferers had been treated in a mental hospital and were schizophrenic. Due to a lack of funds, the patient was returned to the family. Patients who were used as respondents amounted to five people. Two are in mental hospitals, and two have been returned to their families. The research results were written in the form of a thesis in 1993, with the title *Verbal Language Ability for Sufferers of Schizophrenia*. In addition, in 2017, the lead researcher wrote a book entitled "Language Review Schizophrenia". This book is handy for students as reference material in Semantics and Psycholinguistics courses. On this occasion, the researcher wants to continue this research, especially regarding *hemung* and *sperrung* in the meaning of ODGJ's verbal language. In 2021, Leni Syafyahya researched *Verbal Bullying in Indonesian Mass Media*. The research results were published in the international proceedings of the Seminar on Linguistics Language, power, and Politics/ISOL 5.

3.0 Methodology

This research is based on the concept of data triangulation, method, and technique triangulation (Sutopo in Subroto, 1992: 35). Data triangulation means that data is obtained from various sources. Provision of *hemung* data and the verbal language context of the ODGJ researchers obtained from spoken language. The author's spoken language data was obtained from YouTube caring for Indonesian ODGJ Diman Khan TV. The next step is to use the see method. This listening method is realized by tapping. Tapping activities are seen as the primary technique and are called tapping. The data analysis stage is carried out in the stages described by Koentjoroningrat (1979), namely editing (checking the completeness and appropriateness of data) and coding (classification data). After that, interpret the validity of the theory with the data that has been coded. In addition, data analysis also used the equivalent method and the distributional method.

4.0 Findings

The data collected in the field will be classified according to the objectives to be achieved. At this stage, we have just classified data and analysed *hemung*, *sperrung*, incoherent, and coherent verbal language of People with Mental Disorders (ODGJ).

4.1 Hemung and Sperrung in ODGJ Verbal Language

Hemung is the slowing down of the conversation when asked about a deep conflict in the sufferer, and *sperrung* is the cessation of the conversation when asked about a deep conflict (Majalah, Psychiatry, 1968). In ODGJ, cases of *hemung* and *sperrung* were found, including.

Data 1

Diman: ada yang ingin Umbiah katakan?

Umbiah: terima kasih... teman2... sudah membantu... keluarga saya.

(Diman Khan TV "Dipisahkan dengan adiknya demi kebaikan" video Youtube, 4 April 2022.) Dialogue on data, the occurrence of hemung in communicating. Umbiah answered Diman's question with slowed speech...thank you...friends....have helped....my family.

Data 2

Diman : Umbiah tinggal dirumah teteh ya Ibu : Iya

Diman : Umbiah kita mau kemana?

Umbiah : Ke Mall

Diman : Mau beli apa?

Umbiah : Mau beli baju

Diman : Bajunya mau warna apa?

Umbiah : (diam saja)

(Diman Khan TV "Umbiah jalan-jalan ke Mall, Ibunya takut naik eskalator, ODGJ cantic" video Youtube 30 April 2022)

Based on the dialogue above, it can be seen that there was an incident related to Umbiah. Diman asked Umbiah about the activities Umbiah would do later at the Mall. Initially, Umbiah was still answering questions asked by Diman that he would later go to the mall to buy clothes. However, when asked about the colour of her clothes, Umbiah did not answer. This happens because the patient's mind is confused, which makes him unable to respond to the question of what colour he wants. Too many questions made it difficult for Umbiah to answer them, and they needed time to answer them. In the end, the question about the colour of the clothes she wanted to buy was no longer answered by Umbiah.

Data 3

Diman : Coba sini, salaman dulu...salaman dulu. Cium tangan ngeh. Umbiah : (langsung salam dengan Diman dan masuk ke mobil)

Teteh : Hei, kemana Jum? Sini dulu jum! Umbiah : (diam saja sambil masuk ke dalam mobil) Teteh : Jum, mau ke mana emangnya teh ?

Umbiah : (hanya diam duduk di mobil)

(Diman Khan TV "Umbiah dibawa pulang Ibunya. Bang Diman marah-marah" video Youtube 29 April 2022)

Based on the data above, it appears that there is a sperrung on Umbiah. This was seen when Diman came to see Umbiah at his Teteh house. Then a conversation ensued between Diman, Umbiah, and Teteh. When invited by Diman to go for a walk, Umbiah looked happy and then asked to shake hands first. Umbiah was still following the conversation by shaking hands with Diman. However, when Teteh asked Umbiah, Umbiah didn't answer anymore. Umbiah just got into the car and was busy alone. This happened because of the joy experienced by Umbiah, which made him not respond to questions asked him again because Diman's invitation to go to walk made Umbiah's mood change drastically. Thus, his mind is only filled with one goal, namely, to go for a walk that makes him happy. This happens because sufferers experience moods and thinking patterns that can change quickly.

Data 4

Diman : Bagus nggak?

Umbiah : ... Enggak

Diman : Pengen ini nggak?

Umbiah : (diam saja)

Ibu : Pas ya?

Umbiah : Pas.

Diman : Yang ini?

Umbiah : Pengen warna apa?

Umbiah : (diam saja)

Diman : Capek nggak?

Umbiah : Capek

(Diman Khan TV "Umbiah jalan-jalan ke Mall, Ibunya takut naik eskalator, ODGJ cantic" video Youtube 30 April 2022)

Based on the dialogue in data 4, there are two events, namely hemung and sperrung, on Umbiah. Diman invited Umbiah and Bu Een to shop at the mall. Then Diman asked Umbiah about the clothes Diman had chosen. At first, there was hemung, which slowed down the conversation between Diman and Umbiah. Umbiah delayed answering Diman's question about the dress she had chosen, then answered with the words "... No". This happened because Umbiah was still dreaming about whether it was good or not. Then Diman again asked what colour Umbiah wanted to buy, and Umbiah didn't answer again, or there was a sperrung. At this time, Umbiah was experiencing a mood disorder or a bad mood which caused the conversation to not go well and to stop. Umbiah's mood was no longer happy, and she wanted to end her activities. This was marked by the answer to the next question asked by Diman to Umbiah, "Are you tired or not?" Then Umbiah answered, "Tired".

5.0 Posttherapy ODGJ Verbal Language Skills

Based on data analysis conducted on ODGJ Cantik during pre-therapy and the therapy process, it was found that there were language disorders, such as incoherence, coherence, hemung, and sperrung, when communication was carried out. However, after the therapy was carried out, there were several changes experienced by ODGJ Cantik in terms of language.

4.1 Incoherence

Before therapy with Umbiyah, Ombah, and Ibu/Bu Een, there were many incoherences, such as the flight of ideas and answers that did not match the questions. However, when the process of incoherence therapy was still found, the number of appearances was slightly reduced in Umbiyah and Bu Een, as in the data below.

Data 5

Diman : Iya, hari ini si Ibu minum berapa butir obatnya? Ibu : Satu-satu, yang lainnya buat Muhari.
Diman : Ibu, Ibu nurut kan sama Diman? Nurut tidak?
Ibu : Iyah, nurut atuh. Nurut saya mah. Mana dia, sini diminum! Diman : Ini diambilkan dulu.

(Diman Khan TV "Umbiyah akan tinggal bersama bang Diman, Odgj cantik" video Youtube, 21 Mei 2022)

Data 6

Diman : Mau mandi nggak? Umbiyah: Mau!
Diman : Mau pakai ban, nggak? Umbiyah: Iya.
Diman : Mau ditemenin siapa mandinya? Umbiyah: A Diman.
Diman : Alhamdulillah sekarang sudah mulai membaik, semoga ke depannya tetap ada perubahan yang membaik.

Kalau Ombah posisinya memang masih belum bisa dibawa ke mana-mana sampai sekarang.

(Diman Khan TV "Umbiyah sembuh ya, masa depanmu masih panjang, odgj cantik" video Youtube, 23 Mei 2022)

Diman : Iya, kita doain semoga cepat sembuh, Umbiyah nya. Cepat mendapatkan jodoh. Umbiyah: Amiiin!

(Diman Khan TV "Umbiyah cemburu liat ibunya peluk bang Diman, mau dibawa ke RSJ Grogol, odgj cantik" video Youtube, 27 Mei 2022)

Data 8

Diman : Ibu, mau ke mana?
Bu Een : Mau ke Bogor.
Diman : Mau jalan-jalan?
Ibu : Ke Rumah Sakit.
Diman : Iya, mau ke Grogol ya?
Ibu : Iya, si Ombah tinggal yah ?
Diman : Enggak, Ombah ikut juga.
Ibu : Iya.

(Diman Khan TV "Umbiyah cemburu liat ibunya peluk bang Diman, mau dibawa ke RSJ Grogol, odgj cantik" video Youtube, 27 Mei 2022)

Data 9

Diman : Umbiyah lagi di mana ?
Umbiyah : Di rumah sakit.
Diman : Iya, Umbiyah lagi diobatin biar sembuh. Umbiyah: Iya.
Diman : Di sini dulu, biar cepat sembuh sama Ombah dan Ibu, ya.

(Diman Khan TV "Berpisah dengan Umbiyah demi kesembuhannya, sembuh ya cantik, Odgj cantik" video Youtube, 31 Mei 2022)

Data 10

Diman : Ombah gimana di sini?
Ombah : ...mau pulang!
Diman : Eh, belum boleh pulang Ombahnya. Ombah : Nggak mau. Mau pulang!
Diman : Ombah belum boleh pulang, soalnya kondisinya masih belum stabil. Ombah : (diam)

Based on some of the data, it appears that Umbiyah and her mother have started to get better. Flight of ideas when communicating begins to be found a little. When asked by Diman, Umbiyah and Mrs Een were able to answer correctly by the questions asked. Although sometimes there are still some incoherences, the progress is quite good. Meanwhile, Ombah has yet to find much development. It's just that, sometimes Ombah is willing to answer the questions asked to him, compared to before the therapy, there was no response at all. Then, progress is increasingly visible after doing therapy for some time. The most obvious development is seen in Umbiyah. Umbiyah was able to control her emotions when speaking, was able to express her mood, and was able to have opinions when speaking. Here's an example of the data.

Data 11

Diman : Assalamualaikum... Umbiyah : Waalaikumsalam...
Diman : Jadi, hari ini rencananya kita mau... Umbiyah: ...ke rumah sakit.
Diman : Bukan, bukan ke rumah sakit. Tapi, mau jenguk keluarganya Pak Ending. Begitu teman-teman.

(Diman Khan TV "Umbiyah pulang, Umbiyah kangen ibunya,, odgj cantik" video Youtube, 1 Juli 2022)

Data 12

Diman : Ayo coba pegang Umbiyah.
Umbiyah : Iya.
Diman : Coba bilang sayur-sayur, begitu! Umbiyah : (tertawa) sayur-sayur.
(Diman Khan TV "Umbiyah pulang, Umbiyah kangen Ibunya,, odgj cantik" video Youtube, 1 Juli 2022)

Data 13

Ombah : Mau makan.
Diman : Kan tadi udah makan bakso.
Ombah : (tertawa)
Diman : Sekarang namanya siapa?
Ombah : Tiara.
Diman : Tiara Ramadhani.
(Diman Khan TV "Ombah bertingkah aneh, bang Diman dipegang terus, !!! odgj cantik" video Youtube, 22 Juli 2022)

Data 14

Diman : Iya ini ada kiriman dari netizen, Pak Haji untuk Umbiyah.
Umbiyah : Iyah, makasih ya Pak Haji udah kirimin hadiah buat kita. Makasih ya. Diman : Nah, ayo kita buka paketnya.
Umbiyah: Ayo!
(Diman Khan TV "Umbiyah seneng dapat kiriman dari seseorang, odgj cantik sembuh" video Youtube, 21 September 2022)

Based on the data above, it can be seen that Umbiyah is getting better. The talks with Umbiyah were going well. Umbiyah has been able to use several expressions when communicating according to the situation of the conversation being carried out. Previously, Umbiyah did not show any expression when speaking and only answered flatly without any desire to communicate. Furthermore, for Bu Een and Ombah, there has been no significant development. After therapy, Mrs Een was quite calm in speaking and did not tend to argue with the conversation. Meanwhile, in Ombah, he was able to answer some of the questions posed to him, although there were still many incoherences found.

4.2 Hemung dan Sperrung

Before the therapy was carried out, there were many cases of haemorrhoids and sprue in ODGJCantik. Then, when the therapy was carried out until after the therapy, there were still quite a lot of cases of hemung and sperrung found, especially in Ombah. Ombah, until when he left the Mental Hospital (RSJ), still found many conversations paused until he only remained silent when asked by his interlocutor. Then, at Umbiyah, there were still cases of Hemung in several communications which disturbed him or involved him in his past life. Meanwhile, for the Sperrung case in Umbiyah, it was rare to find it when communicating. This happened because of the effects of the therapy he went through and the communication with the environment built by Diman and Umbiyah. This communication made Umbiyah get used to new people and was able to answer questions asked of her. Over time, this communication helped Umbiyah overcome her trauma and helped the healing process. Treatment and therapy given to people with mental disorders will help sufferers face their lives in the future. Therefore, I hope that there will be cooperation between the government, medicine and society for people with mental disorders (ODGJ).

6.0 Conclusion

In conclusion, based on result of the analysis of data on the ODGJ in one family in West Java, it can be concluded that in the verbal language of the ODGJ like experiencing hemung or slowing down of speech and sperrung or cessation of conversation. This is caused by psychic burdens and hallucinations. Therefore, the data analysis conducted on the Beautiful ODGJ during pre-therapy and the therapy process, it was found that there were language disorders such as incoherence, coherence, hemung, and sperrung when communication was carried out. However, after the therapy was carried out, there were several changes experienced by ODGJ Cantik in terms of language. The verbal language of ODGJ has developed after being treated. ODGJ is starting to be able to integrate with other people, especially with family and Diman volunteers.

Acknowledgements

The completion of the writing, of course, there is help from various parties. On this occasion, the author would like to thank: the Chairperson and secretary, along with LPPM staff, Dean of the Faculty of Humanities, Universitas Andalas, Padang Indonesia, who have provided convenience and direction in writing matters. The authors also thank all friends in the Department of Indonesian Literature and the Faculty of Cultural Sciences, the informants who have helped the writer a lot in the research process, and students who have helped a lot in all research matters.

Paper Contribution to Related Field of Study

The contribution of this paper in relation to the field of study in literature.

References

- Language Development and Fostering Agency, Ministry of Education and Culture of the Republic Indonesia. (2016). Big Indonesian Dictionary V (KBBI). Offline Apps. Jakarta: Language Development and Development Agency.
- Chaer A. (1990). Pengantar semantik bahasa indonesia (Cet. 1). Rineka Cipta. Chaer A. (1994). Linguistik umum. Pt Rineka Cipta.
- Chaer, A. (2003). Psycholinguistics: Theoretical Studies. Jakarta: Rineka Cipta.
- Djajasudarma T. F. (1999). Semantics 2: Understanding the Science of Meaning. Bandung: Refika Aditama. Kartono K. (1981). Psychic Disorders. Bandung: Sinar Baru.
- Koentjaraningrat K. (1992). Culture. Jakarta
- Maramis W. F. (1986). Catatan ilmu kedokteran jiwa. Airlangga University Press. Pateda, M. (1985). Lexical Semantics. Gorontalo: Nusa Indah.
- Pateda, M. (1990). Psycholinguistic Aspects. Ende Plores NTT: Nusa Indah.
- Pateda M. & Pulubuhu Y. P. (1993). Bahasa indonesia sebagai mata kuliah dasar umum (Cet. 1). Nusa Indah. Parera, J. D. (1990). Semantic Theory. Jakarta: Erlangga
- Pramono, H. (2021). "Caring for Lonely Souls" .www. Kompasiana.com diunggah 8 Mei 2022.
- Simanjuntak M. (1987). Introduction to Modern Psycholinguistics. Kuala Lumpur: Dewan Bahasa dan Pustaka. Kelman, H. (1968). Indonesia: Some psychiatric impressions. Jiwa: Majalah Psikiatri, 1(4), 65-79.
- Guidelines for the Classification and Diagnosis of Mental Disorders in Indonesia (PPDGJ II (1985). Jakarta: Directorate of Mental Health, Directorate General of Medical Services, Ministry of Health, Republic of Indonesia.
- Handbook of Introduction to Psychiatry (1968). Psychiatry Magazine. Jakarta: Departemen Kesehatan.
- Subroto H. D. E. (1992). Introduction to Structural Linguistic Research Methods. Ed. 1. Surakarta : Sebelas Maret University Press. Sudaryanto S. (1993). (1993). Methods and Various Techniques of Language Analysis. Yogyakarta : Duta Wacana University Press.