

Local Wisdom in Javanese Language and Culture expressed by the Javanese Coastal Community of Banjar Kemuning Village of Sidoarjo

(An Ethnolinguistic Study)

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Abstract— This study aims to explore the local wisdom in Javanese language and culture related to verbal expression and expression of nonverbal coastal communities in the village of Banjar Kemuning Regency, Sedati district of Sidoarjo. This was designed with the ethnographic method as the analytical model, namely the ethno science model. It is a typical descriptive qualitative research. The researcher used a phenomenological thinking strategy. This study concludes that it is expected to be able to reveal various meanings reflected from verbal and nonverbal expressions of the fishing community and pond farmers, which contain local wisdom in it. Through verbal expressions found in the coastal communities of Sidoarjo especially Banjar Kemuning village, it contains geographical wisdom (geographic wisdom), cultural wisdom (cultural wisdom), strategic wisdom, education wisdom, moral wisdom, and wisdom economic wisdom. Besides verbal expressions, there are also nonverbal expressions. This nonverbal expression is done as a means to invoke convenience and as a form of gratitude to God the Almighty. Nonverbal expressions such as in a tradition "nyadran" which is believed to be a sea alms of thanks giving for marine products and abundant ponds. The device "sajen" ('offerings) is carried out in the middle of the sea which is believed to be "danyang" ('guard') which is a form of social wisdom. Other nonverbal expressions influenced by Islamic culture are shown by giving alms in the form of a "bancaan" tradition in the of seafood "iwak dorang" ('dorang fish'), "kerang" (shellfish), "iwak ancolan" ('Sembilang fish'), "urang" ('shrimp'), and "kpeteng" ('crab') as well as farms such as "iwak bandeng" ('bandeng') and "urang" ('shrimp').

Keywords— local wisdom; verbal and nonverbal expressions, ethnolinguistics

I. INTRODUCTION

Language and culture are interconnected, apart from being cultural tools. Language is a part of culture and relationships that are dynamic and influence each other. Because every culture always has its characteristics that distinguish it from other cultures, the language used is relatively different. Javanese language and culture in Sidoarjo Regency is an integral part of the realm of East and West Javanese language and culture because according to the history of Sidoarjo regency is part of the Surabaya residency area, so it is still influenced by the "Arek language" known as *Suroboyoan* language. The language possessed in the area which is thick with language culture and the diversity of patterns of community behavior that are influenced by culture that has been inherited by previous cultural generations, as well as in the *Suroboyoan* language in Surabaya is known as one of the phenomenal languages in Indonesia and makes language *Suroboyoan* is a distinct identity for the people of Surabaya.

The most prominent characteristic of the *Suroboyoan* language is the connotation of words and sentences that are used more on emphasizing the tight meaning. The Javanese language and culture, according to their characteristics, are divided into four major groups, namely Javanese Surakarta language and culture, Banyumas, East Java, and Coastal (Uhlenbeck, 1972: 75).

Javanese language and culture in the context of this study understood that the use of words, phrases, clauses, and sentences in the Javanese language was considered to be strongly influenced by the culture or tradition carried out by the fishing community and pond farmers in their daily activities. Fishing communities and pond farmers in the coastal areas of Banjar Kemuning village, Sedati sub-district, Sidoarjo regency are sub-ethnic of East Java and coastal areas which are still influenced by the *Suroboyoan* language or *Arek* language.

The previous research, which is the reference for this research is as follows: *Local Wisdom of South Coast Fisheries Language and Culture Purworejo Regency*. Bagiya (2016). The background of the fishermen's local wisdom in the south coast of Purworejo Regency includes religion-related, people's views on economy, education, agriculture, fisheries, and culture. Local wisdom reflected in terms related to categories and expressions with language and culture includes *Larangan*, *kuda lumping*, *nyadran*, village reception, *wiwitan*, *metikpari*, *dadabong* and *jiduran* or *jibangan*. The types of local wisdom include the choice of the community towards the choice of Islam Above, understanding of the fishing community regarding the economy, education, agriculture, fisheries, and culture.

Local Wisdom in the Language of Fishermen in the Pantura Lamongan: Ethnolinguistic Study. Afwin Sulistiawati (2017). This study revealed the knowledge possessed by fishing communities in the Lamongan Pantura, namely knowledge of the surrounding environment, plants that grow around, animals that live around, raw materials or objects in the environment, human body, nature and behavior of society, the concept of space-time, knowledge of service and knowledge of religion. Local wisdom in the language of fishermen in the Lamongan Pantura is reflected in two ways of expressing it, which is the local wisdom in verbal expressions realized through the expressed utterances and believed to have strengths or symbols, as well as words in naming typical items of fishermen. Besides that, there were also 42 local practices which were reflected in nonverbal expressions in the form of activities of the fishermen community, for example, they were 'making salted fish,' njuri 'embroidering nets' and others.

Local Wisdom in Javanese Language and Culture: A Case Study of Fishermen Communities in the Kebumen Coast of Central Java (Ethnolinguistic Study) Wakit A Rais (2017). In his research, he said that the knowledge system of the coastal community south of Kebumen could be identified in terms of cultural, ecological, and economic aspects. The scope of fishermen's knowledge from a cultural perspective is related to kinship systems, beliefs, their perceptions of occult figures, spells and heirlooms, ancestral beliefs, fate, good days and bad days, their perceptions of folklore and the actuality of Javanese language and culture in daily life -day. Local wisdom in the Javanese language and culture of the fishing community on the southern coast of Kebumen is as an integral part of the Banyumas Javanese language and culture. The fishermen's wisdom encapsulates the knowledge system that is owned and reflects the mindset, outlook on life on his world and his outlook on the southern coast of Kebumen.

II. LITERATURE REVIEW

Ethnolinguistics (popularly known as anthropological linguistics) is a branch linguistic studies that pay special attention to the position of language in a broader socio-cultural context to advance and maintain the practices of culture and social structures (Foley, 1997: 3). This linguistic branch discusses matters relating to linguistics based on the culture of a particular society or ethnicity. The ethnolinguistic study is also an interdisciplinary study that connects the use of language in certain communities with the cultural environment that applies in it. Through this ethnolinguistic study, it is expected to explain and find an interesting side of the relationship between language and culture in a region. The language dimension that is the target of attention for ethnolinguistic studies includes words, phrases, clauses, sentences, discourses, and other lingual units in the socio-cultural dimension which includes traditional ritual ceremonies, folklore, and so on.

According to Ahimsa (in Wakit, 2017: 45) the notion of local wisdom concerns a set of knowledge systems and practices that can be used to solve problems afflicted by certain communities in a proper way. The knowledge system and practices acquired by a fishing community and pond farmers can potentially be used to solve all kinds of problems in their daily lives. Everything related to the knowledge system, mindset, and outlook of the fishing community and pond farmers are reflected in the use of Javanese lexicons in their lives. This opinion is in line with Rosidi's statement (in Wakit, 2017: 45) that the term local wisdom as a translation from local genius which is further explained as the community's local wisdom, it is the ability of local culture to cope with the possible influence of foreign culture at a meeting point.

III. METHOD

Research on the local wisdom of fishing communities and pond farmers reflected in Javanese language and culture in the village of Banjar Kemuning, Sedati sub-district, Sidoarjo regency (ethnolinguistic studies) is included in the type of qualitative descriptive research. According to Sutopo (cited in Wakit, 2017: 66-67), this method is used to reveal various qualitative information accompanied by descriptions that are researched, accurate, and full of taste and nuance. This study also uses ethnographic methods with an analytical model using the ethnoscience model. The researcher used the phenomenological thinking strategy (Sutopo, 2006: 27-28).

Data used as research material is divided into two types, namely primary data and secondary data. Data entered as primary data is in the form of (1) oral data in the form of vocabulary which is reflected in verbal and nonverbal expressions;

(2) Research data obtained from key informants and selected informants; (3) research data in the form of language and cultural events that occur in the community of fishermen and pond farmers. The sampling technique used was purposive. In addition, snowball sampling techniques were also used in this study. This technique is used because researchers do not know the previous informant (Sutopo, 2006: 45-46).

Data collection techniques, researchers, used participant observation techniques and interviews. Ethnographic field research methods, which in this context are used in holistic-integrative ethnolinguistic studies have thick descriptions and qualitative analysis in order to get the perspective of indigenous people. Various data obtained through data collection techniques are then validated by triangulation techniques. Validated data then analyzed to find leads to forms of verbal and nonverbal expression from an ethnolinguistic point of view.

IV. RESULT AND DISCUSSION

Culture as behavior and behavioral results obtained by learning, and everything is arranged in life as a society (Koentjaraningrat, 1998: 45). Language is a system that is part of that culture. Between one region and another, there are very interesting cultures and languages to explore more deeply. Both of these phenomena can be studied from an ethnolinguistic point of view. Ethnolinguistic studies will be presented as studies of cultural resources and speaking as cultural practices (Duranti, 1997: 2). Thus, by this ethnolinguistic point of view, language can be explored in relation to the speaker's culture, culture in a broad sense (Suhandono, 2011: 1). A variety of verbal expressions that reflect the local wisdom of the fishermen and pond farmers in Banjar Kemuning village illustrate the collective intelligence of the ancestors, which until now are still found in various forms of verbal expression to deal with life's problems. These verbal expressions are as follows:

A. *Verbal expressions that contain the local wisdom of fishermen and pond farmers reflected in their livelihoods.*

Verbal expressions related to the livelihoods of fishermen and pond farmers are reflected in "*wolong poloh persen wong kene dadi nelayan rong poloh sisane dadi ngurus tambak. Sejarah e mriki iku mboten banjar kemuning tapine turen, tukar guleng kale TNI Juanda akhire dipindah. Biyen mriki iku pantae, daratan semakin tinggi dadine tambak, tambak geser geser dadine gawe omah*" ('eighty percent of the people here work as fishermen and the rest work as fishpond managers (fish farmers) The history of this past was not the village of banjar kemuning but the village of Turen, the exchange of land with the Juanda finally moved. Formerly, this area was the beach, the land was increasingly rising and finally became a pond, the pond increasingly shifted eventually built a house'). The verbal expression illustrates that the community mindset has geographic wisdom because of the ecological changes in the village of Banjar Kemuning, which was originally a coastline, the land has risen and moved away, so the community uses the land to become a pond for fishing and shrimp. The Sidoarjo government donated the land to be managed as a pond and handed over to the indigenous people of Banjar Kemuning village, none of those managed by migrants such as the southern village, namely Gisik Cemandi village expressed in the following expression "*Gisik Cemandi sing sebelah Banjar Kemuning tonggo geser mboten nggada tambak, masalahe mboten penduduk asli, lek penduduk asli pun ketingal, kecuali lek tuku mbuh maneh*" (Gisik Cemandi which is next to Banjar Kemuning (*sliding neighbor*) does not have a farm, the problem is not the native people, if the indigenous people are sure to have a farm unless they don't know if they buy ').

The use of grant land from the government to be used as a pond is inseparable from the community's perspective in terms of providing for the family for the sake of a shared future and this illustrates the value of (economic wisdom) The value of strategic wisdom is due to the community's perspective on making land as a fish milkfish pond (*iwak bandeng*) and shrimp (*urang*). The value of cultural wisdom because as fishermen and pond farmers have their own traditions. Fishermen's profession is the main profession that has been passed down from generation to generation to the ancestors of the Banjar Kemuning village and this is an illustration of spiritual wisdom because of the motivation of parents of Banjar Kemuning villagers. For alternative fishing communities, livelihoods as pond farmers as a result of the land donation does not make it the main profession, but only as a profession supporting family economics during the famine in the sea. This method elaborated about certain community's geographic wisdom, cultural wisdom, strategic wisdom, and economic wisdom).

B. *Verbal expressions about the local wisdom of fishermen and farmers pond reflected in the profession's expression as fishermen and pond farmers.*

The Banjar Kemuning village community has a different spiritual outlook. All things related to spiritual values are returned to each individual in expressing them. The residents of Banjar Kemuning village in all their activities will not be separated from their perspective that everything in this world is based on the power of the Supreme Lord. For example the following verbal expressions "*Agomo ten mriki insha Allah alhamdulillah sampun sae, wes pengeran tok sing dipercoyo, gak onok sing diwedeni kecuali iku tok*" ('Religion here is insha Allah alhamdulillah good. The God (Allah) Just who is trusted, there is nothing to fear but Him alone. ' This perspective has illustrated that the spiritual wisdom of the Banjar Kemuning village community has a high value. Upon going to go fishing the sea "*nyang laut*" they have never forgotten to recite prayers offered to the God in order that

they catch a lot of fish. As in the following expression “*Bismillah niat budhal njupuk jatah saking pengeran, budhal selamat moleh selamat lillahi ta’ala*. (‘Bismillah by the name of GOD, the intention of going to take part / rezeqi from God, go happy home safely’). “*Robbana, telek rejeqi, budhal*’ (‘Our Lord, I seek to go for blessing, I go’). With this prayer, which is considered an Islamic mantra, believing that the Almighty is the birth giver and inner strength and survives until it returns to the catch. The prayer was offered when I was about to “*nyang laut*” ‘go fishing’ hunting for seafood in the form of fish, shellfish, and so on. The verbal expression or expression in the form of a prayer gets a combination of Islamic and Javanese culture. It can be seen from the prayer which begins with the reading of the basmallah which is strongly recommended in Islamic culture before starting any activity. The influence of Javanese culture is more dominant in verbal expression in the form of prayer, as evidenced by the use of Javanese vocabulary in most of the above prayers. Some people also believe in the existence of supernatural beings, carers in every region wherever they are, but they return to the Creator so that they are not afraid to live this life. Like the following expression “*Sedoyo tempat nggeh wonten sing nunggu, mboten ten laut tok, ten alas nggeh wonten, nggeh ningali tiange mawon*” (‘All places are waiting, not only in the sea, in the forest there are, back to each other’). The power of the word (*word power*) shows spiritual expression which has high value and only hopes for God in every activity (*hope wisdom*). Likewise, pond farmers when they want to spread seeds into a pond cannot be separated from Islamic prayer or mantra which is believed to bring blessings like the following expression “*Bismillah, mugo gede gede ambek akeh hasile*” (‘Bismillah by mentioning the name of Allah, may be great (fish or shrimp) and many results’). So in the community of fishermen and farmer farmers in carrying out their profession have spiritual wisdom (*spiritual wisdom*), the irregularities of hope (*hope wisdom*) and culture (*culture wisdom*).

C. Verbal expressions that contain the local wisdom of fishermen and pond farmers are reflected in the expression of traditions that contain local wisdom.

Fishermen community on holding a salvation ceremony “*bancaan*” (‘syukuran’) “*selamatan*” the achievement of the marine products achieved is by dividing part of the sea produce to the nearest neighbors and even making small events at home and presenting a “*tumpeng*” done since the time of their ancestors as wisdom of *spiritual wisdom* and hope. For the community of fishermen and pond farmers. If the event is held at home even though it is small, the community calls the pickle namely “*kenduren*”. The reasons for the community implementing the tradition are the following expression “*Bismillah, njaluk selamat ambek rejeki halal*” (‘Bismillah by mentioning Allah's name, asking for salvation and lawful rezeqi’). Likewise with the pond farming community, when they enter the harvest season they also hold a tradition called “*bancaan*” (‘thanksgiving’) or “*dum duman rejeki*” (‘For fortune’). It is not much different from the fishing community that what is used as a thanksgiving is the harvest of ponds in the form of “*iwak bandeng*” (‘bandeng’) and “*urang*” (‘shrimp’) distributed to neighbors around the house where they live.

D. Verbal expressions that contain local wisdom of fishermen and farmers pond related to perceptions of folklore.

Verbal expressions that contain local wisdom of fishermen and pond farmers related to perceptions of folklore. Practical efforts are carried out in all ways, including folklore. The folktale was narrated to the community back to their family, like a father to his child or even to the community leaders when they were doing activities in the village. This is aimed at reviving educational values through folklore media as a form of cultural wisdom in order to realize the moral wisdom and wisdom of education. This is as reflected from the following verbal expressions “*biyen onok crito teko buyut-buyut sing kudu dicekel*” (‘First there was a story from the ancestors that must be held tight’). Folklore from previous ancestors originated from legends that prevailed in Sidoarjo district because it was linked that the story came from the kingdom “*bismillah*”, Every time you put any item always reads the prayer, every time you open something also reads the prayer and closes anything, it will also read the sentence. One day the King's wife was about to go somewhere. Before that the wife put some money in the closet, as usual every time she would open, put and close the closet the wife read the prayer “*bismillah*” This did not escape the observation of the King. Then the wife said goodbye to the King and said that the cabinet key was behind the tablecloth. The question arises in the mind of the King, what are the benefits of reading the prayer. The king took the cabinet key and threw it to the well. When the wife comes and will take the key back. As usual the wife before taking the key she began by reading the sentence “*bismillah*”. The king was shocked; the wife took the key and opened the cupboard again. The king muttered to himself, why was the key still there even though it had been killed into the well. Folklore or the story above is used as a guide for some fishermen and farmers pond in Banjar Kemuning village. According to some residents it is “*barokahe bismillah*” (‘barokahnya bismillah’). The folklore contains a positive message; the community retells so that it remains sustainable and becomes an educational, moral and spiritual means for the next generation.

E. Nonverbal expression of the community of pond fishermen and farmers in Banjar Kemuning village.

Nonverbal expressions in this cultural context are manifested in the form of actions to show gratitude to God the Most Powerful. Just like verbal expressions in the form of prayer, actions taken as a form of nonverbal expression are also influenced by Islamic and Javanese culture. Nonverbal expressions influenced by Islamic culture are shown by giving alms in the form of a “*bancaan*” tradition in the form of fishing caught “*iwak dorang*” (dorang fish’), “*kerang*” (kerang), “*iwak ancolan*” (‘sembilang

fish'), "urang" ('udang'), dan "kpeteng" ('kepiting') and farm yields such as "iwak bandeng" ('bandeng') and "urang" ('shrimp') to neighbors by fishing and farmers pond communities along with prayers. This action is usually carried out after the completion of the activity of harvesting fish and catching marine products as a form of gratitude for the Almighty God's gift.

In addition, the nonverbal expression of the fishing community and pond farmers in Banjar Kemuning village was also realized by the existence of activities "nyadran" or sea alms. Some "sajen" ('sesaji') also prepared by residents such as "pitik panggang" (also prepared by residents such as "itik panggang" (roasted duck ') sometimes the community also prepares "sanggang" (roasted chicken ') sometimes the community also prepares "wedhus sak ekor" ('goat one tail '). Both of them were taken to the sea with the accompaniment of the boat of the other indigenous Banjar Kemuning residents. When it arrived in the middle of the sea the two will be dissolved into the sea as a form of gratitude for the results obtained at that time. The device "sajen" ('sesaji') others prepared are "klopo" ('coconut'), "rice", "kembang boreh" ('boreh flower') and "gedang" ('banana'). Verbal and nonverbal expressions that emerge in a community are manifestations of real actions in keeping adat and tradition into the local wisdom of the community. Like what was done by the community of fishermen and pond farmers in the village of Banjar Kemuning, Sedati district, Sidoarjo regency. Some of them still retain the customs and traditions inherited from their predecessors. This behavior can create a stigma that if it is not carried out by tradition, it will affect the smoothness and results of what is done by the residents of Banjar Kemuning village.

V. CONCLUSION

This study concludes that the existence of verbal expressions which manifests the local wisdom of fishermen and pond farmers reflected in their livelihoods. While working as fishermen and pond farmers, they trust in valid folklore and some cultural traditions that run in the village of Banjar Kemuning. Through verbal expressions found, they contain (*geographic wisdom*), (*cultural wisdom*), (*strategic wisdom*), (*educational wisdom*), (*moral wisdom*) and (*economic wisdom*). In addition to using verbal expressions as found in the fishing community and pond farmers, the nonverbal expressions the so-called "nyadran" tradition are believed to be the alms of the sea for abundant seafood and ponds. The device "sajen" ('sesaji') is carried out in the middle of the sea which is believed to be "danyang" ('penunggu') which is a form of *social wisdom*. This nonverbal expression is done as a means to invoke convenience and as a form of gratitude to the Almighty Allah. This study limits its discussion on the use of both verbal and nonverbally expressed language used as typical local wisdom of the coastal community of Banjar Kemuning Village. The researcher interprets the data based on the ethnolinguistics point of view; he specifically limits the extensive discussion from anthropological and sociological views.

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