

Research Article

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**Maintaining Javanese Language through Javanese
Traditional Food Names in Dhoplang Cultural Tourism Site**

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Abstract

Language, both spoken and written, whether it is alive or dead, will be continuously preserved by linguist and historian as an evidence of human being civilization as it is used as medium of knowing the culture of its users. Through language in prescription on oral story, a culture is shared. Thus, when a language extinct after its speakers were gone so that they cannot passing it into their future users or after their descendants shift their language into another more beneficial languages than theirs so that the previous one is no longer used, a culture is also dead as it only written and not used. To preserve the language, language maintenance is needed. One of the ways to do it is by using it in tourism site to let people aware of their own language and culture as well as to introduce it into public. This research show Javanese language is integrated in Dhoplang Javanese Traditional Market in Wonogiri, Central Java as it sells Javanese traditional food using Javanese traditional wrapping made of banana leaves. The management is also ordering buyers and requesting sellers to use Javanese language and wear Javanese traditional clothes. The result shows that the tourism site reminds sellers and buyers of their language and introduce the language it into people who are not Javanese since they know what the meaning and philosophy of the food names and wrapping that serves as the language preservation.

Key words: Javanese language and culture maintenance, Dhoplang, food and food-wrapping names

1. Introduction

Local language preservation or maintenance is an interesting topic to be discussed by countries possessing endangered local or indigenous languages due to the extinction of its speakers or their descendants' language shift choosing more beneficial languages than their ancestors' language or selecting one of their parents' dominant language in a mix-marriage family. It happens in Indonesia as an archipelago country with hundreds of local tribes and

indigenous languages that lives with Indonesian as official and national language and various foreign languages like Dutch, Japanese, Chinese, English, or Korean as the influence of Indonesian colonialism in the past, Indonesian Chinese descendants, globalism and culture expansion.

Agus Dharma [1] in Savitri [2] suggest language development and building as two main efforts to preserve endangered language. The first one can be done through language research, inventory, and documentation. The observation, the listing and the recording of endangered languages leads to an authentic evidence of those languages. The second one can be done by encouraging the endangered language use in family, school, and society. Those three language communities must be well maintained by the whole language environment including the local government. The language teaching, the home using and the people supporting the endangered language make young generation aware of, understand and use the language.

Although Javanese becomes one of the major local language used by many speakers, as language and culture can be shifted, replaced or dead, it also faces the threat, such as the decreasing number of the culture-owner and language-user due to many factors like losing popularity among youth, beneficiary among adults, or profit among people who previously use it for their interest. Thus, only small number of Javanese people maintain their culture and use their language in their daily-life activities. In addition to that threat, politic, economy and social changes might also divert people's attitude from their own culture and language that reduce its value, usage and respect [3].

As the language preservation is done by supporting the endangered language use in the society, it can be done by using it in a community like in a tourism site. One of many examples of it is Dhoplang Javanese Traditional Market in Wonogiri, that keeps Javanese culture and language by providing Javanese traditional cuisine along with its wrapping, eating utensils, and container in which buyers and sellers wear Javanese clothing and use Javanese language in three different politeness level: *Ngoko*, *Madya* and *Krama*.

2. Methods

This descriptive-qualitative research describes Javanese maintenance by describing Javanese traditional food and beverage names mean along with the philosophy of its wrapping, and container provided in Dhoplang Javanese Traditional Culinary Market, Pandan Village, Slogohimo Sub District, Wonogiri District, which is commonly open everyday from 6 a.m to 9 p.m. before the pandemic. The 5 (five) samples were chosen using Random Sampling Technique [4] to explain its morphology and semantic name background.

In addition to those samples, the researcher took 2 (two) research subjects consisting 1 (one) seller and 1 (one) buyer using Random Sampling Technique [4] to see whether they know the names' meaning and philosophy by holding Documentation and Interview

using Participatory Method [5] to know if they still keep Javanese culture and language and their reason of keeping it. The researcher also dig more information from them by giving Questionnaire to see their Javanese culture and language background to support the conclusion of this research.

The information is analyzed using 7 (seven) culture universal aspects consisting of language, technology system, livelihood system, social organization, knowledge, religion and art [6]. It is also analyzed using Culture and Language Maintenance Theory [2, 7, 8] to know whether (1) the informants keep Javanese culture and language or not, (2) how they keep it, and (3) why they keep it. Thus, there are 4 (four) research problems that will be answered in this research by describing the names mean and philosophy along with the language and culture maintenance.

3. Results

3.1. Food Names

There are so many Javanese traditional foods -and also beverages- served by the sellers at Dhopleng Javanese Traditional Market, Wonogiri. In this research, the researcher took 4 (four) of Javanese traditional food names meaning and philosophy that mostly consumed by the buyers as follows.

3.1.1. Gathot

‘Gathot’ becomes part of Javanese people local wisdom as it is previously consumed by people living in mountainous area with dry soil potential only for planting cassava. Old Javanese Dictionary [9], stated that the word ‘gathot’ comes from two Javanese words ‘gatha’ and ‘ut’ meaning ‘gimbal’ (Indonesian) or ‘dreadlock’ referring to something sticky or difficult to be separated like dreadlock hair style, while Bausastra Modern Javanese Dictionary [10] define it as ‘kenyal’ (Indonesian) or ‘chewy’. Thus, ‘gathot’ reflects Javanese society close relationship (tight bonding) that cannot be easily broken by others.

3.1.2. Thiwul

As it is also made of cassava, ‘thiwul’ also becomes part of Javanese people local wisdom. Bausastra Modern Javanese Dictionary [10] stated that the word ‘thiwul’ comes from two Javanese words ‘setiti’ and ‘ojo diawul-awul’ meaning ‘teliti’ and ‘jangandiacak-acak’ (Indonesian) or ‘careful’ and ‘do not mess up’ referring to something that must be handled carefully so that it will not be messed up. Thus, ‘thiwul’ reflects Javanese society carefulness in life so that they cannot be easily messed up by others.

3.1.3. *Lepet*

The word ‘lepet’ comes from two words ‘eleke’ and ‘disimpen sing rapet’ meaning ‘yang jelek’ and ‘disimpan rapat’ (Indonesian) referring to something bad that must be well kept. Thus, ‘lepet’ reflects Javanese society way of living who kept people’s bad deed inside for the sake of his good image and the whole society dignity as it is also made of something sticky reflecting people’s tight bonding as Javanese.

3.1.4. *Lemper*

The word ‘lemper’ comes from two words ‘elem’ and ‘ojo memper’ meaning ‘dipuji’ and ‘jangan sombong’ (Indonesian) referring to people who should not be arrogant even when others praise him. Thus, ‘lepet’ reflects Javanese society way of living who kept people’s bad deed inside for the sake of his good image and the whole society dignity.

3.2. *Food Wrapping Names*

Most of the Javanese traditional food served by the sellers in Dhoplang Javanese Traditional Market, Wonogiri, use banana leaves as wrapping. It shows Javanese local wisdom of using the available and abundant natural resource on the island (plants) and preserving the environment by avoiding plastic use. Another Javanese traditional food wrapper found on the site are the leaves of coconut, corn, teak tree, taro and curcuma. In this research, the researcher took 4 (four) names of Javanese traditional food wrapping made of banana leave to describe its meaning and philosophy. The examples of picture and name of Javanese traditional food wrapping made of banana leave is taken from suara.com [12]. The researcher will discuss 4 (four) of it below.



Figure 1. Pictures and Names of Javanese Traditional Food Wrapping Made of Banana Leaf (suara.com, 2020)

3.2.1. Takir

‘Takir’ is used to wrap or as a container of food with liquid sauce. The word ‘takir’ comes from two words ‘nata’ and ‘mikir’ meaning ‘menata’ and ‘berpikir’ (Indonesian) referring to something that must be well organized based on a good way of thinking. Thus, ‘lepet’ reflects Javanese society way of thinking in which Javanese people must think wise before doing something to get the best result.

3.2.2. Samir

‘Samir’ is used to wrap or as a container of rice with its side dish. The word ‘samir’ means ‘alas’ (Indonesian) meaning ‘a base’ referring to something that is used to keep the food save from dirt. Thus, ‘samir’ reflects Javanese society way of thinking in which Javanese people must put a good foundation for everything they do in live to keep their society safe.

3.2.3. Sudi

‘Sudi’ is used to wrap or as a container of dry food like snack with sprinkle on top or side dish on top of the rice. The word ‘sudi’ means ‘berkenan’ (Indonesian) meaning ‘willing to’ referring to a willingness to hold everything harmoniously inside by preventing anything leaking from the container. Thus, ‘sudi’ reflects Javanese society way of thinking in which Javanese people must be able to keep a harmonious condition inside their society.

3.2.4. Pincuk

‘Pincuk’ is used as a container of dry food that is ready to eat. ‘Pincuk’ is opened on the one side for people to take the food and closed on the other side to keep the food inside. ‘Pincuk’ reflects Javanese society way of thinking in which Javanese people must be able to keep their valuable belonging inside but also open to a good change for their society.

3.5. Javanese Language Maintenance

The informants who were adults Javanese (a seller and a buyer) said that selling the food in the market becomes one of seller’s efforts to preserve Javanese traditional food that might be gone from the society of nobody produce it, while buying the food in the market becomes one of buyer’s efforts to keep sellers producing it as one of the ways to keep the food preserved along with its name and philosophy as part of Javanese language and culture maintenance.

4. Conclusions

Preserving local language like Javanese cannot be done solely by the government as Prof. (Emeritus) James T. Collins, PhD, on The Second International Conference of Southeast Asia Maritime World in the Age of Motion, held by Faculty of Humanities, Diponegoro University, said that promoting the use of local language should be done from within [11]. That is, making the speakers proud of using the language and making the language is used in daily and modern usage.

From the finding and discussion, the researcher found out that the local people and the local government of Dhopleng Javanese Traditional Culinary Market, Pandan Village, Slogohimo Sub District, Wonogiri District, had already put their best effort to maintain Javanese language along with its culture involving visitors who are not only Javanese to do so. It shows that if the owner of a culture and the speaker of a language put their best effort to keep their culture and language, both of them will not be shifted, replaced, endangered, extinct or dead. In fact, their culture can be kept, maintained, preserved and even be spread throughout the world.

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