

The Development of Cultural Value of the Activities of Eating in the Communities of Javanese Coastal Area through the Reconstruction of Semantic Components

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Abstract. This study is aimed to develop and enhance the roots of Javanese culture which are oriented towards the activities of eating in the social culture of coastal Javanese communities. Social culture contains the pillars of harmony and politeness. The harmony derives from noble values and politeness derived from the principle of cooperation in the context of speech acts. The research location was in Semarang city, especially in the rural area. This type of research is qualitative. The methods of data collection were observation, in-depth interviews, and focus group discussions (FGD). The methods of data analysis were semantic component reconstruction, lexicon mapping, and the settlement of lexicon elements in Javanese culture. The result of the research is the development of methods in the form of semantic component reconstruction. Reconstruction of semantic components involves four pillars of analysis: value-referent-concept words. Another finding, in the form of the design of the development of cultural values of eating activities, can be done through the hierarchy of speech acts. The enrichment of lexicon eating activities can be done through word alignment or paraphrasing.

Keywords: eating activities; semantic features; meaning; coastal area; reconstruction.

1 Introduction

The Javanese people is known to hold a lot of cultural values, both in the life cycle, in life behaviour, and the clothing and food system. Every move in Javanese human behaviour has rules. Written rules called adat (tradition) and unwritten rules are called conventions. Both rules are much obeyed [1, 2].

The rules to undergo the life cycle for Javanese humans have a very high order of rules, which starts from welcoming births, undergoing marriage and facing death. The sacred rules are strictly obeyed so that a spirit of mutual cooperation is formed for the Javanese people.

The order of food and clothing is arranged very neatly in social life. Every Javanese human being can put himself in society. Respecting others is always reflected in the imposition of their cloth. So that the expression *ajining wong seka sandang, ajining jati saka lati* 'someone's self-esteem starts from the clothes, someone's self-identity from the utterance. What is also often highlighted in people's lives today is food needs. Food needs are not only related to food staples but also basic needs related to eating behaviour [3].

Eating behavior or eating procedures is one of the appointments of Javanese society. Javanese people are said to have acts of politeness can be judged by how they eat meals. So that eating behaviour can be raised as a parameter to measure one's politeness. Modesty cannot be separated from *subasita* or politeness behaviour.

Modesty is related to lingual speech acts. Whereas, politeness is related to behaviour. Thus, in the Javanese culture, the expression of manners emerged, namely polite behavior accompanied by lingual politeness.

The Javanese people are also rich in culinary diversity, including the diversity of traditional foods. Culinary diversity implies that Java is a fertile land. This soil fertility gives birth to various traditional foods, for example, *jadah, ketan, kupat, lumpia, wingko, nagasari, rengginang, lupis*, and various other foods. This traditional food diversity cannot be released by processing, basic ingredients, food resistance, and eating activities. This study focuses more on the study of eating activities carried out by Javanese in the coastal Javanese community.

The feeding activities in this study are within the scope of how the habits of coastal Javanese people in biting, chewing, and ingesting food. Various types of rich culinary will affect a person's behaviour in eating activities, whether when biting food, chewing food, and swallowing food. The activities carried out also vary according to the type and texture of the food. This phenomenon is very interesting because through eating activities will correlate with all activities reflected in the culture of Javanese culture. Based on these phenomena, the formulation of the problem raised in this study is how the behaviour of eating activities of coastal Javanese people in traditional food has different food textures.

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2 Literature Review

Literature studies that support research, especially for the sharpness of the analysis, are the lexicons essential, coastal culture, and the correlations between form and meaning. As follows.

The concepts contained in the lexicon often have complex meanings, singular, and tend to be ambiguous. Further explanation is that the meaning cannot be absolute, but the truth of the meaning must still be believed (though it is hard). Through this phenomenon, it is hypothesized that the lexicon has a dual meaning. A lexicon has the potential to have many meanings or information or mandate. However, it is still believed that the definition of the meaning that is closest or attach to the referrals who have direct relations. The most attaching meaning with referents is notated form [4].

The study of the lexicon will show a semantic matrix, namely the power of cognitive maps in the semantic meaning of a lexicon. Through the semantic matrix can be determined the details of the meaning of a lexicon. Each meaning of the lexicon will be decomposed by its semantic range so that in the matrix it will always be paired between its antonym and synonym components [5].

The language policy is a part of social construction which includes beliefs, attitudes and myths. Culture and Language Policy describes the relationship between language, and culture. This phenomenon occurs in multilingual people [6], helping us understand why language policies develop as they do; why they work, or not; and how people's lives are influenced by them. These problems will be a special interest to linguists who specialize in multilingual communities.

Some linguistic aspects that are in the spotlight are *ngoko*, smooth, and polite. These three forms are used to ensure that Javanese will not be threatened or extinct. Even convinced that Javanese will continue to live substantially as a substitute for the souls of the Javanese in conveying their feelings and emotions. Thus the culture of Javanese is maintained throughout Javanese speech as Javanese human spirit [7].

Sociolinguistic and semantic approaches are the main pillars to parse the data in this study. Sociolinguistic approaches are used primarily related to culture [8], sociolinguistics and its interpretation [9]. Some approaches related to semantic theory [10-12].

3 Research Methodology

Research design is a case study. The research location is in the northern coastal region of Java Tengah (Central Java), the focus of research in the city of Semarang, especially in the rural area. The research subject was Javanese humans. Research data in the form of food activities and food ingredients. This type of research is qualitative which emphasizes the reality of data in the field. Data collection methods used are observation and in-depth interviews. The observation method is used to capture the diversity of information related to Javanese eating activities and the shape of traditional food textures. The in-depth interview method was used to

capture data related to the description of eating activities from the main informants. The available data will be tested for validity through focus group discussions (FGD). The data analysis method used is reconstructing the semantic component with its principal components in the form of elements of meaning and elements of form. Through reconstruction, the lexicon of eating activities can be mapped based on Javanese culture.

4 Development of Cultural Value of Eating Activities

The Javanese view food as a basic need that must be fulfilled so that it must be sought. Work and effort are one of the ways to fulfill these basic needs. Efforts to obtain food can be done by working as employees, farmers (farming) or fishermen. Basic needs as primary needs when fulfilled make life can be comfortable, calm, and harmony.

Eating is the basic need of every human being who lives and moves. The strength of eating culture in Javanese society has been regulated in the order of life. This arrangement reflects that even though it is a basic necessity, Javanese people prioritize the harmony of relations with their fellow environment. Some sublime expressions that reflect the value of harmony, namely:

- (1) *Pager mangkok luwih utama ketimbang pager tembok*
'Food fence is more noble than a wall fence'
- (2) *Mangan-ora mangan asal kumpul*
'Brotherhood is more important than stomach needs'
- (3) *Ambune duduh kudu kecipratan tanggane*
'The aroma of food must arrive at the neighbors',
- (4) *sithik kedhuman ketimbang akeh ora kerumanan*
'Better a little but feel everything than a lot is not enough'

The wealth of Javanese culture that regulates eating activities is also reflected in the lexicon that is lexicon *mangan*, *mamah*, *nyokot*, *ngicipi*, *nyemol*, *nguntal*, *ngeletak*, *ngelek*, *ngolu*, *ngemut*, *ngecap*. It seems that the emergence of the lexicon variant is caused by several factors, including mouth organ, duration of time, the purpose of the activity, food ingredients, and food texture. Some lexicon variants that come into contact with the culture of coastal Javanese society, as follows.

4.1 Biting (*Nyokot*)

Nyokot is a food activity that relies more on the strength of canines. The strength of canines is used to cut food ingredients that have a more chewy texture. The *nyokot* lexicon is often used for small children, especially those related to self-defense. For example:

- (1) *Cah kuwi nyokot nganti pinggit*
'The child bite until he leaves a scar'
- (2) *Cokotane kuat nganti tugel daginge*
'The bite is very strong to break the meat',
- (3) *Yen nyokot nganti kethok untune pating nyerangas*
'If you bite until you see pointed teeth'

The lexicon *nyokot* in coastal Javanese society is more often used in the realm of child interaction than adults. This phenomenon occurs because *nyokot* can be analogous to the strength of canines which are predominantly carried out by animals, as a form of food chewing and self-defense.

4.2 Tasting (*Ngicipi*)

Tasting (*ngicipi*) is an eating activity that relies on the sensitivity of the tongue in tasting a food. The used tongue is the tip, which is able to distinguish spicy, sweet, tasteless, sour and bitter taste. The tasting activity is often carried out by adult women who often come into contact with the cooking process. The strength of the tongue is a mainstay, so there is a sense of satisfaction when the food menu is served. Some data that is often spoken in daily life, as follows.

- (1) *Sik takicipi ndhisik kurang uyah apa durung*
'I will taste first if there is not enough salt or enough salt'
- (2) *Rasane sepa ya lali rak diicipi*
'It is tasteless because I forgot to try it first',
- (3) *Uwis tak icipi mantep rasane*
'I've felt it really feels great'

The lexicon *ngicipi* has the simple concept that is trying to taste food with the strength of the tip of the tongue. The designated referrals are in line with the concept. Thus, the *ngicipi* lexicon has a transparent meaning and does not cause ambiguity in daily communication.

4.3 Swallowing (*Nguntal*)

Nguntal is the form of eating activity that relies on all the strength of the oral cavity, without the process of mastication. Full strength in the oral cavity is wide open and the food ingredients come fully. The lexicon has a negative sense of value, so there are many foundations in an emotional speech: anger, irritation, and displeasure. Some data that is often found is the utterance, as follows.

- (1) *Untalen kabeh wong kok serakah*
'How come the people are greedy an all over'
- (2) *Kabeh barang kok diuntal*
'All items are controlled by themselves'
- (3) *Wis kakehan nguntal*
'Has consumed too many other people's rights'

The lexicon *nguntal* has the concept of swallowing something without any mastication process and the items are included in all sizes. The concept of the lexicon *nguntal* has a variety of branching in referents. This diversity of referents is what causes the lexicon *nguntal* to have many synonyms, has many different tastes, and has multiple interpretations. This symptom results in the use of lexicon *nguntal* often trigger ambiguity and multi-use. In Javanese culture, the lexicon *nguntal* has a negative sense of value.

The development of cultural values is the key to the strength of the identity of a society. This power is used to deal with technological advances in the millennial era. The culture of eating activity is a cultural civilization of

Javanese people that has a long history. These cultural strengths can form a smart and resilient generation. The intelligent young generation is reflected in the pattern of food choices and the pattern of sharing of meals.

5 Conclusion

The lexicon of eating activities in Javanese culture is largely determined by the existence of concepts and referents. Branching the concept of referents will lead to multiple interpretations that tend to ambiguity. The strength of Javanese culture followed by the context of speech can reduce the emergence of multiple interpretations. The development of lexicon eating activities is determined by the activity of the oral cavity, duration, food texture. The development of a lexicon variant that often appears positively is determined by the strength of the synonym or the coherence of the lexicon to the concept. The development of a negative value lexicon variant is determined by the incompatibility of the context and lack of integration between the concept and the referent.

The Javanese culture of the coastal area provides a phenomenon of the wealth of the lexicon variants determined by four pillars, namely lexicons, concepts, referents, and cultural values. The power of cultural values can offer negative connotation caused by ambiguity.

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