

Interpreting the Uniqueness of Jepara Javanese Language as Cultural Identity in order to Preserve Local Wisdom (A Study of Dialectology)

Aliva Rosdiana¹, Olyvia Revalita Candraloka²

Universitas Islam Nahdlatul Ulama (Unisnu) Jepara

Corresponding email: alivarosdiana@unisnu.ac.id

ABSTRACT

Interpreting Jepara Javanese dialect aims at preserving local language inherited by Javanese society in language conversation as a study of dialectology. The uniqueness of Jepara Javanese language has differently varying social context from other Javanese language outside Jepara and specific functions of language to convey cultural identity that cannot be found outside Jepara due to distinctive Javanese language used. It is a descriptive qualitative research with phenomenological thinking strategies to reveal various meanings reflected from verbal of the people in Jepara which contain local wisdom in it. People, verbally, produce local languages with particular “ngoko” dialects to communicate each other. The dialect gloss of “ngoko” used are such as *nderok*, *gene*, *watake*, *luru*, *mberub*, *makno*, etc. Finally, Jepara Javanese language becomes cultural identity for speakers of a given language with their own characteristics to preserve local language wisdom through social behavior.

Keywords: dialect; dialectology; local language wisdom; Jepara Javanese language; cultural identity

First Receive:

08 November 2022

Revised:

08 December 2022

Accepted:

18 March 2023

Final Proof Recieved:

20 April 2023

Published:

01 June 2023

How to cite (in APA style):

Rosdiana, Aliva., & Candraloka, O.R. (2023). Interpreting the Uniqueness of Jepara Javanese Language as Cultural Identity in order to Preserve Local Wisdom (A Study of Dialectology). *ELITE Journal*, 5 (2), 283-290.

INTRODUCTION

Javanese is known as the largest regional language in the Southeast Asia and even around the world. It has various dialects which spread out around the world. Culturally, it influences people's identities who live in particular areas (Fauzan, 2014). People are recognized through their dialects' sound because their various uniqueness are different among each others, such as dialect of Banyumas (*ngapak*) (Hadiati, 2017) (Huda, 2017), Javanese Surabaya Dialect (*Suroboyoan*) (Anwar, 2021), Yogyakarta-Surakarta Javanese Dialect (Saddhono & Hartanto, 2021), Selogudig Dialect in Probolinggo (Aini, Wibowo, & Ningsih, 2015), Brebes dialect (Nurdjanah & Suryadi, 2021), Blora Dialect (Suprpto, Kurniadi, & Heriyanto, 2021), etc. The variation dialect among Javanese language is not uncommon to be compared between one another such as comparison of Surabaya dialect, and Ponorogo dialect (Yulia, 2021). Interpreting Jepara Javanese dialect aims at preserving local language inherited by Javanese society in language conversation as a study of dialectology.

Dialectology studies various dialects which occurs as due to geographically result different sound, words, grammatical structures, and words used (Boberg, Nerbonne, & Watt, 2018). Dialect concerns on differing grammatical structures and words. In Javanese language,

the name of *peranakan* language considered as local language is a uniqueness dialect found in particular areas distinguished with standard language spoken in Yogyakarta, Solo, and Central Java (Klok, 2015). The Javanese lexicon variant illustrates its cultural identity into self belonging of people who speak and use it in particular areas through daily communication among them (Candraloka & Rosdiana, 2020). The cultural identity maintains the local wisdom of region as well (Rosdiana, Yulistianti, & Nafisah, 2018).

Through local wisdom, language and dialect are interpreted. Both culture and language cannot be separated based on the theory of Linguistic Relativity, called Whorfian hypothesis, illustrated the existence of language affects people's perception that might shape world existence (Faizah, Auzar, & Ras, 2018). The uniqueness of Jepara Javanese language has differently varying social context from other Javanese language outside Jepara and specific functions of language to convey cultural identity that cannot be found outside Jepara due to distinctive Javanese language used. People, verbally, produce local languages with particular "ngoko" dialects to communicate each other. The dialect gloss of "ngoko" used are such as *nderok*, *gene*, *watake*, *luru*, *mberuh*, *makno*, etc.

Qualitative research used illustrates phenomenological thinking for researcher to conduct interpreting meaning of Jepara Javanese dialect among people around Jepara. Naturally, people act through their attitude and speak purely and consciously communicate among each other in phenomenological experience (Roche, 2014) (Kirova, 2016). Meaning interpreted is made from life to a language intentionally opened to the world (Zlatev, 2018). It sediments with corresponding normative structures habitually, emotionally, grammatically, conventionally, and signally experience in communication among each other.

Various Javanese dialects invites educational policy to formulate solution of problems to preserve (Ramadhansyah, Mulyana, Ulfa, & Miftakhuddin, 2022). Mostly researchers interpret Javanese language as dialect philosophically from symbolism within Hanacaraka philosophy (Sari, 2020), Javanese cultural terms (Purnomo, 2020), Javanese metaphor of time (Rahmawanto & Suhardijanto, 2020), law's impact on Javanese language (Harwati, 2020), Javanese nonverbal language (Pranowo, 2019), etc. Maintaining Javanese dialect with Sociolinguistics theory is not only used by settlers in one area but also by people from original area with certain dialect who stay and live in other area assemble into one group (Hardiana, 2020). They learn and interpret Javanese language and explain it in meaning (Nurlina, 2018).

Jepara Javanese language are researched by dividing and separating into three categories. It involves Javanese of Central Java, Javanese of Karesidenan Pati, and Jepara Javanese Language. This categorization is divided due to the border areas influenced, namely Kudus, Demak, and Pati. From this research, Jepara Javanese language is found in the highest percentage 75% than Javanese of Central Java 22.73% and Pati residency 1.75% (Rosdiana & Candraloka, *Jeparanese Dialect: An Effect of Cultural Identity*, 2021). It means that there is no big influence interfere local language used by Jepara settlers in communication among them. Finally, by interpreting Jepara Javanese language, it becomes cultural identity for speakers of a given language with their own characteristics to preserve local language wisdom through social behavior.

METHOD

It is a descriptive qualitative research with phenomenological thinking strategies to reveal various meanings reflected from verbal of the people in Jepara which contain local wisdom in it. Phenomenological thinking designs lived experiences of individuals through language and habit (Susanto, Rudyanto, & Rahayuningsih, 2022). It creates phenomenological thinking of dialect cultural context. Language is a significant part in social

structure using language to interpret language (Abukhalaf & Meding, 2021). The Jepara Javanese dialect used is interpreted through conversation taken from Gelora Bumi Kartini magazine 2020-2021. The conversation is entitled *Keloncok* (Kartini, 2021). The uniqueness of Javanese goes to ngoko of Jepara Javanese dialect. The conversation between Kemen and Kang No as the participants represents Jepara settlers communication.

FINDING

Gelora Bumi Kartini is magazine published by government of Jepara as information media printed in Jepara regency. *Ngoko* dialect is commonly used in daily activities. The uniqueness of the language is found verbally, such as it is implemented in conversation of *Keloncok* (Kartini, 2021). *Keloncok* in Jepara Javanese language means unintentionally miss the spot. The conversation of the use of *Keloncok* is illustrated below:

Keloncok

(miss)

Kang No linggih nok tritis omah nyawang tanduran sing ana ing latar. Weruh Kemen mlaku, Kang No ngalih nga ring pinggir dalan. Linggih nok ngebok, kaya-kaya mapak tekane Kemen. (Kang No is having a seat on house terrace looking at the plants which grow in a garden. He knows Kemen walking. Kang No moves forward to the side of the road. Having a seat on cement seat on the side of the road such picking up Kemen)

Kang No : Kondi Men, thek sek yah mene. (Where have you been up to this hour?)

Ken : Ya, ka mbutgawe ah Kang. Tab rumangsamu kondi. (From work. What did you thought where I am?)

Kang No : Thek sek surup. Andone ngadbepna Ashar wes mulih thek. (Late afternoon? You usually arrive home in Ashar time.)

Kemen : Kuwi lak lek nggawa montor dhewe. Iki mau tab ombal. (Yeah, I'll be on time if I drove. Instead, I took a bus.)

Kang No : Thek rak nunut ewangmu gene. (Nobody take you a lift?)

Kemen : Orak nggawa helem thek Kang. Ombal lak teka elah si Kang. Iki mau tab sek marem numpak bis. (I didn't bring helmet with me, dude. It is okay taking a bus. I'm satisfied with it)

Kang No : Rasane numpak bis lak teka ngono kae tab ye. (That's like it feel.)

Kemen : Iki mau critane Keloncok. Awit munggah bis turu, tangi-tangi thek wes tutuk terminal , lek wes orak ana penumpange. Sidane ndhung melu mbalik maneb. Mulakno sek surup. (In fact I was missing a place that I supposed to get off the bus. When I got a seat I fell asleep. When I woke up, I met bus station, and no one on the bus with me. It was such I went back. That's why I come late.)

Kang No : Ha ya, numpak bis thek sek keturon. Mau kowe lak ndhung rak bayar? (How did you fall asleep? Didn't you pay for bus?)

Kemen : Eh eh, thek jebul mau keneke thek orak narik. (Apparently yes.)

Kang No : Mau numpak bis ya, orak maskeran? (When you took a bus, were you wearing medical mask?)

Kemen : Amit-amit ah Kang. Lagek mudhun ka bis mau lekku nyopot. Iki tak saki maskere. (Sure. I took off it when I got off a bus. Here it is in my pocket.)

Kang No : Ya teka dienggo ah. Tab saiki kowe rumangsa korona rak doyan kowe. (Put it on. Do you think corona virus won't attack you?)

Kemen : Amit-amit ah Kang, aja ngasek kena korona. Nga ring ngendi-ngendi aku mamula nganggo masker ya. Ngene iki engko tekan omah langsung adus. Bar adus, ameh madhang ya, mijuk mbek sabun. (God forbid. Don't catch virus. I put on medical mask everywhere I go. I wash my hands home and take shower. After having a meal, I wash my hands.)

- Kang No : Wes bener iku. Aja cedha-cedhak mbek wong liya, aja grombal-grombol. Kuwi sing diarani 4 M. Memakai Masker, Mencuci Tangan, Menjaga Jarak, ambek Menghindari Kerumunan. Aja tiru tanggamu wing wedhakane mbelok-mbelok kae. Dumeh sugih ndhung orak gelem nganggo masker nek lunga-lunga. (You did good deed wearing mask. Stay away from people. That is called 4 M. Wearing mask, washing hands, staying away from people, stay away from a mob. See your neighbor with thick make up on but she never put a mask on when she is going anywhere.)*
- Kemen : Iya iku Kang. Angger dielekna tanggane malah nyethethe. (You say that. She is always in furious every time they scold her.)*
- Kang No : Tab rumangsane sing isa kena korona kuwi wong-wong kaya awake dhewe ngene iki. Korona tab rak milih-milih. Ambek wong sugih, wong rak duwe, pegawe, kuli, pejabat mamula isa kena. (She thought that she won't catch corona virus. Viruses do not choose. Everybody no matter they are rich, poor, employee, labor, or boss, they are possible caught.)*
- Kemen : Halah thek malah ngrasani wong. Wes ah Kang, tak mulih wes surup. (Stop gossiping. I go home. It's already night.)*
- Kang No : Eh iya, surup-surup thek malah ngrasani wong. (It's worst gossiping people at dusk.)*
- Kemen mulih, Kang No mlebu omah. (Kemen leaves, Kang No gets in.)*

The conversation above is talking about advice wearing mask to stay away from corona virus. From this dialog, it invites readers to follow government health protocol during pandemic and stay away from people. The dialect of utterances used in this conversation is Jepara Javanese dialect. The glosses used are commonly met around Jepara residence in their daily communication represented by Kang No and Kemen as participants. The dialects finding from the conversations are collected in the table and the meaning with below.

Table 1. Keloncok

No.	Gloss	Utterances	Meaning
1.	Ngebok	Linggih nok ngebok , kaya-kaya mapak tekane Imin.	cement seat on the side of the road
2.	Kondi	Kondi , Min. Thek sek yah mene	from where
3.	Surup	Thek sek surup .	dusk
4.	Andone	Andone ngadhepna Ashar wes mulih thek.	usually
5.	Ombal	Ombal lak teka elah si Kang.	take public transportation.
6.	Keloncok	Iki mau critane keloncok .	miss
7.	gene	Thek rak nunut ewangmu gene .	why
8.	tutuk	Awit munggah bis turu, tangi-tangi thek wis tutuk terminal, lek wes orak anak penumpang.	arrive
9.	Mbelok-mbelok	Aja tiru tanggamu sing wedhakane mbelok-mbelok .	too much powder on the face
10.	nyethethe	Angger dielekna tanggane malah nyethethe .	furious

There are 10 glosses found to illustrate Jepara Javanese dialect. They are *ngebok*, *kondi*, *surup*, *andone*, *ombal*, *keloncok*, *gene*, *tutuk*, *mbelok-mbelok*, and *nyethethe*.

DISCUSSION

The conversation entitled *Keloncok* is taken from magazine of Gelora Bumi Kartini (Gelora Bumi Kartini, 2021). The language used illustrates the uniqueness of vocabularies used in Jepara Javanese language as dialect. Table 1 entitled *keloncok* is found 10 vocabularies of Jepara Javanese dialect. The conversation is interpreting into English to be learned the meaning of the language so that it can be understood when people outside Jepara with different dialect and language visiting Jepara. The language used represents Jepara people communication in their daily activities.

Keloncok is talking about someone who drive or take a public transportation but miss a place s/he expect to get off. The words used are discussed as follows:

1. The word of *ngebok* in utterance *Linggih nok ngebok, kaya-kaya mapak tekane Imin* means cement seat on the side of the road. Someone asks someone else to sit on *ngebok*.
2. The word of *kondi* in utterance *kondi, Min. Thek sek yah mene* means from where. Kang No greets Kemen by saying *kondi*.
3. The word of *surup* in utterance *thek sek surup* means dusk. In Javanese culture, it is taboo for Javanese people are outside the house in the dusk.
4. The word *andone* in utterance *andone ngadhepna Ashar wes mulih thek* means usually. The whole utterance can be interpreted that usually he arrives in Ashar time.
5. The word *ombal* in utterance *Ombal lak teka elah si Kang* means taking public transportation. Javanese language in East Java perhaps different to Central Java. Surabaya language names it as *nge-line*.
6. The word *keloncok* in utterance *iki mau critane keloncok* means pass.

By interpreting Jepara Javanese dialect, preserving local language inherited by Javanese society in language conversation illustrates cultural identity. The uniqueness of Jepara Javanese language found in the glosses of *ngebok*, *kondi*, *surup*, *andone*, *ombal*, *keloncok*, *gene*, *tuutk*, *mbelok-mbelok*, and *nyethethe*.

CONCLUSION

The result illustrates that Jepara people communicate their Javanese language have their own characteristics to preserve local language wisdom through their social behavior. In other words, they preserve their cultural identities through dialect used to communicate among each other. The uniqueness language is interested to be interpreted to know the meaning of them and to introduce the local language to people outside Jepara. It becomes a pride for speakers who speak native language and as their cultural identity as well as local wisdom.

The existence of language is represented through conversation entitles *Keloncok*. The glosses found from this conversation are *ngebok*, *kondi*, *surup*, *andone*, *ombal*, *keloncok*, *gene*, *tuutk*, *mbelok-mbelok*, and *nyethethe*. The uniqueness of Jepara Javanese language has differently varying social context from other Javanese language outside Jepara and specific functions of language to convey cultural identity that cannot be found outside Jepara due to distinctive Javanese language used, called dialect in a study of dialectology. People, verbally, produce local languages with particular “ngoko” dialects to communicate each other.

REFERENCES

Gelora Bumi Kartini. (2021). Jepara: Pemerintah Kabupaten Jepara, Dinas Komunikasi dan Informatika.

- Abukhalaf, A. H., & Meding, J. v. (2021). Psycholinguistics and Emergency Communication: A Qualitative Descriptive Study. *International Journal of Disaster Risk Reduction*, 102061.
- Aini, L. N., Wibowo, A., & Ningsih, M. G. (2015). Linguistic Analysis on Javanese Language Selogudig-a Dialect in Selogudig, Pajajaran, Probolinggo. *Jurnal Ilmiah Bahasa dan Sastra*, 118-133.
- Anwar, L. A. (2021). The Role of the SurabayaJavanese Dialect (Suroboyoan Dialect). *Proceeding of Conference on English Language Teaching, Applied Linguistics, and Literature* (hal. 125-132). Ponorogo: IAIN Ponorogo.
- Boberg, C., Nerbonne, J., & Watt, D. (2018). *The Hnadbook of Dialectology*. New York: Wiley Blackwell.
- Candraloka, O. R., & Rosdiana, A. (2020). Enhancing Cultural Identity Through Speaking Class Using Mind Mapping Borad to Face Industrial Revolution 4.0. *Proceedings of 1st International Conference on Language, Literature, and Arts Education (ICLLAE 2019)* (hal. 121-126). Yogyakarta: Aatlentis Press.
- Faizah, H., Auzar, & Ras, F. (2018). Local Wisdom Based on Riau-Malay Language in Kuantan Singingi Regency. *ICLLE 2018* (hal. 327-332). Sumatera, Indonesia: Atlantis Press.
- Fauzan, U. (2014). The Use of Improvisation Technique to Improve the Speaking Ability of EFL Students. *Dinamika Ilmu*, 264-287.
- Hadiati, C. (2017). The Realization of Intensifiers in Banyumas Dialect. *Journal of Language Teaching and Research*, 940-947.
- Hardiana, M. T. (2020). Maintenance of Javanese Jonegoroan Language in Bojonegoro Students in Brawijaya University, Malang. *Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia*, 23-27.
- Harwati, L. N. (2020). The Role and Significance of Law No.24/2009 and Its Impications for the Javanese Language: A Case Study in Yogyakarta, Indonesia. *Advances in Language and Literary Studies*, 16-20.
- Huda, R. N. (2017). *The Phonological Process of Verb Nasalization in Banyumasan Dialect of Javanese*. Diponegoro: Diponegoro University.
- Kirova, A. (2016). Phenomenology of Inclusion, Belonging, and Language. Dalam *Encyclopedia of Educational Philosophy and Theory* (hal. 1-5).
- Klok, J. V. (2015). The Dichotomy of Auxiliaries in Javanese: Evidence from Two Dialects. *Australian Journal of Linguistics*, 142-167.
- Nurdjanah, S., & Suryadi. (2021). Dialect Geography of Shallots Agriculture's Language Variation in Brebes Regency. *Briliant: Jurnal Riset dan Konseptual*, 539-551.
- Nurlina, W. E. (2018). Vocabulary Prosperity: Word Concept of 'Mind Activities' in Javanese. *AMCA 2018* (hal. 178-181). Phillipines: Atlantis Press.
- Pranowo. (2019). Javanese Perspective of Nonverbal Language: an Ethnopragmatic Study . *Lingua Cultura*, 305-311.
- Purnomo, B. (2020). Strategies to Interpret Javanese Cultural Terms Made by Tourist Guides at Kasunanan Palace of Surakarta. *Barista: Jurnal Kajian Bahasa dan Pariwisata*, 91-96.
- Rahmawanto, & Suhardijanto. (2020). Time is Running Out: A Corpus Based-Study on Javanese Metaphors of Time. *BASA 2019* (hal. 1-5). Surakarta: EAI.
- Ramadhansyah, A. A., Mulyana, Ulfa, T., & Miftakhuddin. (2022). Eight Javanese Teaching Issues and Its Possible Solutions: A Systematic Literature Review. *HJjournal of Innovation in Educxational and Cultural Research*, 162-176.
- Roche, M. (2014). *Phenomenology, Language and the Social Science*. New York: Routledge.
- Rosdiana, A., & Candraloka, O. R. (2021). Jeparanese Dialect: An Effect of Cultural Identity. *Psychology and Education*, 7322-7329.

- Rosdiana, A., Yulistianti, H. D., & Nafisah, Z. (2018). Strengthening Local Wisdom Through Troso Design by Applying Embroidery among Weaving Craftmen. *International Conference on Community Service Programme UPGRIIS 2018* (hal. 20-28). Semarang: UPGRIIS Semarang.
- Saddhono, K., & Hartanto, W. (2021). A Dialect Geography in Yogyakarta-Surakarta Isolect in Wwedi District: in Examination of Permutation and Phonological Dialectometry as an Endeavor to Preserve Javanese Language in Indonesia. *Helikon*, 1-9.
- Sari, F. K. (2020). The Local wisdom in Javanese Thinking Culture Within Hanacaraka Philosophy. *Diksi*, 86-100.
- Suprpto, A. W., Kurniadi, D., & Heriyanto, E. (2021). The Characteristics of Javanese Language in Blora Dialect. *Jurnal CULTURE (Culture, Language, and Literature Review)*, 208-219.
- Susanto, Y. K., Rudyanto, A., & Rahayuningsih, D. A. (2022). Redefining the Concept of Local Wisdom-Based CSR and Its Practice. *Sustainability*, 1-23.
- Yulia, E. V. (2021). *A Study on Vowel Harmony used by Surabaya, Kediri, and Ponorogo Dialect Speakers*. Surabaya: Widya Mandala Catholic University .
- Zlatev, J. (2018). Meaning Making from Life to Language: the Semiotic Hierarchy and Phenomenology. *Cognitive Semiotics*.

