

Ethnosemantic Aspects Adjectives Of Human Attitude/Behavior In Banyumasan Javanese

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Abstract

This research describes the ethnosemantic aspect of human attitude/behaviour adjectives in the Banyumasan Javanese to reveal what lexicons are used to describe a person whose attitude/behaviour is regarded good or bad based on the norms in Banyumas society. This research is interesting because in the Banyumasan Javanese such as the Javanese dialect of Yogyakarta or Surakarta, there are many adjectives used to describe human attitudes/behavior. The Banyumasan Javanese has the characteristics of pronunciation which are very loud, strong, and firm. This research is very important to do to explore the lexicon Banyumasan Javanese which can characterize the attitude/behavior of the Banyumas's people. This research is a descriptive qualitative that aims to reveal language symptoms in society by describing the phenomenon carefully and completely. The data of this research are human attitude/behavior adjectives in Banyumasan Javanese dialect from dictionaries, short stories in Banyumasan Javanese dialect, and Banyumasan Javanese short films.

Keywords: Adjective lexicon; Banyumasan Javanese

INTRODUCTION

Adjective is one of the three main parts of speech systems or lexical classes, in addition to noun and verb. Lexical classes are among the most frequently overlooked aspects of linguistic analysis, yet they are at the same time among the most fundamental elements of language. Lexical classes play a key role in most-if not all-syntactic theories, they are the cornerstones of lexicography and lexical semantics, and they are crucial elements in morphological analysis (Beck, 2010). Adjective as one of the parts of speech systems is not only seen as a lexicon in a grammatical structure that has lexical meaning or grammatical meaning only, but adjective is also seen as a concept of meaning that describe intangible aspects and human nature such as ideas, experiences, and faiths that believed in the language culture. These lexicons can reflect the culture of society in thought, acting, and behaving. This is in accordance with the opinion of Wierzbicka (1997) who explains that There is a very close link between the life of a society and the lexicon of the language spoken by it. Language - and in particular, vocabulary - is the best evidence of the reality of 'culture', in the sense of a historically transmitted system of 'conceptions' and 'attitudes' (Goddard dan Wierzbicka, 1995). A language can be regarded as the symbol used to give good-bad judgments, to state proper-improper

behaviour, to evaluate politeness-impoliteness, and the like. In one perspective, language use is influenced, controlled, and ruled by the socio-cultural norms. These norms can be related to the old idea as suggested by Fishman “Who speaks what language to Whom and When (1972:244) (Mu’in, 2019).

The Javanese have their own concept of looking at humans. For Javanese, a person is considered civilized or wise if he is aware of his existence and acts directed towards maintaining harmony in society and the universe as the highest value (Mulder, 2001: 62 dan Suseno, 2001: 212). A person who is considered Javanese is a person who knows rule (who knows how to act according to the rules and is fully aware of social position). Rules and unggah-ungguh are the benchmarks for “Javanese people”. People who are characterized by the adjective *sumeh* ‘lots of smiles’, *loma/awehan* ‘generous’, *gemi* ‘frugal’, *sregep* ‘diligent’, and *sumanak* ‘friendly’ are people who are considered able to position themselves and know the rules. Those people are called *njawani* or referred to as Javanese. Meanwhile, people who are characterized by the adjective *angkuh* ‘arrogant’, *mbêling* ‘difficult to advise’, *umuk/riya* ‘showing off’, *kêset* ‘lazy’, atau *mêdit/ngguthel* ‘stingy’ are people who are regarded to be against the rules. Therefore, the Javanese see that people who can apply rules and unggah-ungguh are called *njawani*, while people who cannot apply rules and unggah-ungguh are said to be *ilang jawane* or *ora njawani*.

This research describes the ethnosemantic aspect of human attitude/behaviour adjectives in the Banyumasan Javanese to reveal what lexicons are used to describe a person whose attitude/behaviour is regarded good or bad based on the norms in Banyumas society. This research is interesting because in the Banyumasan Javanese such as the Javanese dialect of Yogyakarta or Surakarta, there are many adjectives used to describe human attitudes/behavior. The Banyumasan Javanese or what is known as the *ngapak* dialect is the cultural identity of the Banyumasan people which includes the districts of Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen. The Banyumasan Javanese has the characteristics of pronunciation which are very loud, strong, and firm. This research is very important to do to explore the lexicon Banyumasan Javanese which can characterize the attitude/behavior of the Banyumas’s people. This research can show the similarities and differences in the adjectives used to characterize the attitude/behavior of people with Javanese dialect from other regions. This research can also prove whether the Banyumasan Javanese which is known as *ngapak* dialect which gets stereotyped from other Javanese people by being described as an outspoken marginal group and what it is in Javanese culture in general can be proven. In addition, research related to the Banyumasan Javanese compared to research on other languages is still very small, especially those related to ethnosemantics. Therefore, this research is a very important element to fill in the existing gaps.

LITERATURE REVIEW

Adjectives are words that usually show properties of things, people, and places or words related to age, size, shape, weight, color, quality, and so on. Adjectives are elements that convey the expression of a certain dimension determined and specified by the noun combined with them in linguistic actions. From a syntactic point of view, adjectives carry out two functions related to the potential capability of adjective combinations, namely an attributive function that explains nouns and a predicative function that can be accompanied copula or not (Dixon, 2004; Del Castillo, 1997; Shopen, 2007; Huddleston dan Pullum, 2005). In the Javanese, adjectives are also characterized as words that can modify nouns, for example, the adjective *seneng* ‘happy’ as a modifier of the noun *orang* ‘man’ in phrase *uwong seneng* ‘the happy man’. Adjectives also function as intransitive

predicate for example *The man happiest pinter* (Pudjosoedarmo, 1979: 103; Wedhawati, 2001: 144; Mulyana, 2007: 60). In order to express the level of comparison, adjectives in Javanese can be linked with words *dhewe* 'most', *paling* 'most', *luwih* 'more', *bangêt* 'very', atau *rada* 'rather', misalnya *lêmu dhewe* 'the fattest', *paling pinter* 'the smartest', *luwih apik* 'better', *alus bangêt* 'extremely smooth', *rada cetha* 'slightly clear'. However, in Banyumasan Javanese, to express the level of comparison used to *dhewek, temen, or pisan*.

Meanwhile, Wierzbicka (1997) explains that there is a very close relationship between the life of society and the lexicon of the language it speaks. Language, especially vocabulary, is the best evidence of 'culture' reality in the sense of a historically transmitted system of conceptions and attitudes (Goddard dan Wierzbicka, 1995). Goddard (2015) says that words, both as individual lexemes and in lexical subsystems or domains, can be carriers of culture-related meanings. Every language has some field of 'lexical elaboration'. Shapiro&Harold (2019: 224) says that an entity, be it language or society, can be seen as a strictly structured whole, which can be described in an integrated framework or rules. Each language, can be thought of as having a distinctive worldview, which results from a certain segmentation of reality, which is achieved through the use of a distinctive set of morphological categories and through the use of a set of lexical words. Lexical words embody a unique semantic segmentation of the universe. The semantic segmentation of the universe contained in a particular language is a reflection of the world view of speakers of that language. The link between meaning on language and culture is called semantic ethnography or ethnosemantics. Colby, B.N., dkk. (1966) explains, that semantic ethnography is the study of aspects of meaning in language that express culture. The aim of studying semantic ethnography is to understand the evaluations, emotions, and beliefs behind the use of the word. Leavitt (2015:51) explains that conceptual categories that reflect and create human perceptions of the world are called ethnosemantics. In ethnosemantics one can build mental maps that reflect the conceptual organization of culture and worldview by defining semantic domains and mapping how (linguistic) symbols relate to one another. Ethnosemantics suggests that human build hierarchical organizational structures that influence their perceptions. Leavitt (2015:51) also says the difference between semantics and ethnosemantics. If semantics is a general science about meaning, then ethnosemantics is an exploration of the universe with a certain meaning.

METHOD

This research is a descriptive qualitative that aims to reveal language symptoms in society by describing the phenomenon carefully and completely. The data of this research are human attitude/behavior adjectives in Banyumasan Javanese dialect from dictionaries, short stories in Banyumasan Javanese dialect, and Banyumasan Javanese short films. The researchers used a random sampling technique by collecting, listening and taking note of the informant's agreement. Meanwhile, to analyze the data the researchers used examining lexical and social meanings.

FINDINGS & DISCUSSION

Based on the results of data classification, many adjectives were found regarding human attitudes/behavior in Banyumasan Javanese dialect/Banyumasan Javanese Javanese/Javanese Banyumasan Javanese. Attitude/behavior adjectives are adjectives used to express visible or invisible mental symptoms or behavior in respon to certain situations and conditions. This lexicon also shows the mental/inner feeling experienced

by someone towards other people. Human attitudes/behaviors that can be characterized by Banyumasan Javanese adjectives are:

1. Adjectives regarding positive attitudes/behaviors

Adjectives regarding positive human attitudes/behaviors are adjectives used to characterize humans in thinking and behaving positively or well in accordance with moral principles or values. Included in this type of adjectives are *pinter* 'clever', *mempeng* 'diligent; interprising', *kendel* 'brave', *ubed* 'skillful; resourceful', *ulet* 'very diligent; not easily give up', *sregep* 'diligent', *anteng* 'calm', *lugu* 'unassuming', *prasaja* 'unassuming; straightforward', *tentrem* 'peaceful', *bungah* 'looks happy', *bombong* 'happy', *grapyak* 'friendly', *sumeh* 'friendly', *sumanak* 'consider others like brothers; friendly', *manut* 'obedient', *becik* 'very kind'.

(1) *Bocah iku pinter bahasa Perancis* 'The child is good at French'.

(2) *Gus Baha pancen mumpuni babagan ilmu fiqih* 'Gus Baha is really an expert in jurisprudence'.

(3) *Nita yen sinau sregep, ananging keset yen dikongkon resik-resik omah* 'Nita studies diligently, but she is lazy to clean the house'.

(4) *Abhicandra iku bocahe sumeh* 'Abhicandra is a very friendly child'.

2. Adjectives regarding negative human attitudes/behavior

Adjectives regarding negative human attitudes/behavior are adjectives used to describe humans in thinking and behaving that are considered distorted or not in accordance with moral principles or values. Adjectives of this type include *goblog* 'stupid', *kemplu* 'stupid/foolish', *judheg* 'unable to think', *kikuk* 'awkward', *leled* 'slowly', *wedi* 'scared', *wegah* 'reluctantly', *bosen* 'bored', *ndesa* 'uneducated', *rikuh* 'embarrassed', *wagu* 'inappropriate', *bludreg* 'very dizzy', *bunek* 'confused'; dead-end mind', *cunthel* 'can't think', *gembeng* 'wry-eyed', *gela* 'disappointed', *gething* 'hate', *getun* 'sorry', *mangkel* 'annoyed', *nesu* 'angry', *sebel* 'annoyed'; disappointed', *ambeg* 'snobbish', *angkuh* 'arrogant', *kumaki* 'fierce', *medhit* 'miserly', *ndableg* 'stubborn', *ngeyel* 'disobedient', *mbeling* 'obstinate', *drengki* 'envious', *meri* 'envious; envy'.

(5) *Partinah iku apa ora ngerti yen inyong nembe bludreg* 'doesn't Partinah know that i'm very dizzy'

(6) *Dijaluki sepuluh ewu bae karo adine ora ulih, medhit!* 'When asked for ten thousand by his younger brother, he didn't give it, miserly!'

(7) *Bocah bagus-bagus kok ngeyel* 'why is this handsome boy disobedient?'

(8) *Bareng tepung karo bocah-bocah band, Andi dadi ndugal* 'after getting to know the boys band, Andi became naughty'.

3. Adjectives that describe human attitude/behavior related to thinking and activities

(9) Attitude/behavior adjectives related to thinking and activities are *lantip* 'smart', *pinter* 'clever', *wasis* 'clever', *sregep* 'diligent', *kendel* 'brave', *ubed* 'skillful; resourceful', *ulet* 'diligent; not easily discouraged'. *Paiman sregep pisan tumandang gawene* 'Paiman is very diligent in his work'.

(10) *Bocah ulet lan pinter* 'the boy is tenacious and smart'.

(11) *Agus kendel temenan* 'Agus is very brave'.

Adjectives *sregep*, *ulet*, and *pinter* can characterize human thinking and activities, while the adjective *kendel* to characterize human activity.

4. Adjectives that describe human attitude/behavior related to self-adjustment and self-control

Attitude/behavior adjectives related to self-adjustment and self-control are adjectives used to characterize human attitudes/behavior with regard to self-adjustment or adaptation to the conditions and situations encountered. Attitude/behavior adjectives related to self-adjustment and self-control are *anteng* 'calm', *kewes*; *luwes* 'easy to adapt', *betah*; *krasan* 'comfortable to live in a place', *legawa* 'peace of mind', *lila/rela* 'willing', *sabar* 'patient', *tatag* 'not anxious', *tentrem* 'calm; peace'.

(12) *Sarwana pancen bocah sing anteng lan ora kakean polah* 'Sarwana is indeed a calm child and does not act much'.

(13) *Bu Ida kiye priyayine kewes, luwes* 'Ms. Ida is an interesting person and easy to adapt to'.

(14) *Saiki aku uwis legawa nampa kahanan kiye* 'now, I'm ready to accept this situation'.

(15) *Ati inyong lagi ora tentrem* 'my heart is not at peace'.

5. Adjectives that describe human attitudes/behavior related to politeness and humility

Attitude/behavior adjectives related to politeness and humility are adjectives, which are used to describe people who are related to politeness and humility when dealing with other people. Attitude/behavior adjectives related to politeness and humility are *grapyak* 'friendly', *sumanak* 'considering others as brothers', *bekti* 'dutiful', *manut* 'obedient', *becik* 'nice'.

(16) *Uwong tuwane grapyak semanak* 'his parents are friendly and considerate brother'.

(17) *Tommy bocahe becik* 'Tommy is a good boy'.

6. Adjectives that describe attitude/behavior in relation to other people

Included in this type of adjectives are *loma/awehan* 'generous', *sumeh* 'friendly', *angkuh* 'arrogant', *ngguthel/medhit/pelit* 'stingy', *mbeling* 'stubborn', *clingus* 'shy', *riya* 'show off', *galak* 'fierce'.

(18) *Kancane awehan banget* 'his friend is very generous'

(19) *Ibune galak temenan* 'his mother is very fierce'

7. Adjectives that describe human attitudes/behavior that are used to describe human thoughts, behavior, or attitudes towards the conditions faced

Included in this type of adjectives are *goblog* 'stupid', *kemplu* 'stupid', *prigel* 'skillful', *resikan* 'people who like cleanliness', *kendel* 'brave', *ndhugal* 'naughty', *sregep* 'diligent'.

(20) *Saomah, Tutik sregep dhewek* 'at home, Tutik is the most diligent'.

(21) *Sarno, bocah cilik, tapine kendel pisan* 'Sarno, still a child, but very brave'.

8. Adjectives that describe human attitudes/behavior that are temporal

Adjectives regarding temporal human attitudes/behaviors are adjectives used to express mental symptoms or visible or invisible behavior in response to certain situations. Adjectives of this type also indicate the mental/inner feeling experienced by a person. Included in this type of adjectives are *ayem* 'peace; serene', *legawa* 'sincere', *lila* 'willing', *tentrem* 'peaceful', *bungah* 'looks happy', *jengkel/mangkel* 'irritated', *gondhok* 'irritated', *susah* 'sad'.

- (22) *Pak Tomo uwis ayem amarga anakke mbarep uwis lulus kuliah* 'Pak Tomo is at peace because his oldest son has graduated from college.
- (23) *Ivan legawa nampa kekalahane* 'Ivan accepts his defeat gracefully'.
- (24) *Budi rada mangkel marang adhine* 'Budi is a little annoyed with his sister'.

Conclusion

From the results of the analysis of the adjective lexicon that characterizes humans in Banyumasan Javanese, important new are obtained from linguistics, especially ethnosemantic, namely the perspective of the Banyumasan Javanese in viewing humans. Someone be seen as having good behavior and it cannot be seen from the lexicon that is attached to that person. Even though there is a universal lexicon in the semantic domain of good or bad human behavior, there is a special lexicon that belongs to Banyumasan Javanese which is not owned by other languages and is not easy to translate into other languages. This proves that the lexicon of a particular language is a symbolic guide for culture.

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