

## JEPARANESE DIALECT: AN EFFECT OF CULTURAL IDENTITY

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### Abstract

This study is carried out in Jepara, Central of Java, Indonesia to discuss dialect used of five districts in Jepara. The five districts were taken into consideration as well due to geographical features consists of ocean and mountain. The purpose of this study is to study dialects and geographical features of Jepara as they important elements of cultural identity. This field research, further, used theory of Sociolinguistics with descriptive qualitative approach. Population sample taken was some areas in Jepara whose ages ranged from 17 to 65. This study provided significant findings on dialect awareness which has a big effect on cultural identity. According to the data, Jeparanese dialect influenced by its border areas such as Kudus, Demak, and Pati is separated into three categorization of Javanese used namely Javanese of Central of Java, Javanese of Karesidenan Pati, and Jeparanese. After having verification it is gained 75% for Jeparanese found, Javanese, 1.75% Javanese of Pati Residency, and 22.73%. By the highest percentage found, Jeparanese is defined as cultural identity settlers have due to the uniqueness dialects which differs from other Javanese. The dialect, consequently, effects cultural identity showed from habits.

**Keywords:** Jeparanese dialect, cultural identity, Javanese, geographical features, field research

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### Introduction

Humans and culture are both which cannot separated each other. Culture covers almost all humans' life aspects hence it becomes an important part. Besides, language plays its role regarding to humans' behavior including the values, beliefs, and norms of social life (Syarbaini & Rusdiyanta, 2009:100). Therefore, both language and culture are intertwined. In addition, Kluckhohn (Solikhah, 2016; Koentjaraningrat, 1990) states that there are seven elements influence, they are life equipment and technology, livelihood and economy, social, language, culture, arts, and education and economy system. By all of those elements, language has a significant role as a tool to communicate an idea, belief, or opinion in order to learn and legate culture.

Javanese is used almost by societies in many areas in Indonesia. Javanese is one of local languages in Indonesia which belongs to

Austronesian language family. Javanese ranks on the 11<sup>th</sup> from 80-100 speakers (Hidayat & Rahmani, 2006: 139). Koentjaraningrat (1990: 341; Sofiana, Yuliasri & Haryanto, 2018) states that a great nation which consists of residents always shows variety determined by regional geographical differences and community environment of those. Javanese has many varieties of dialect used such as Banyumas, Surabaya, Tegal, Purwokerto, and even Jeparanese. Relationship occurs between language of society has been studied in Sociolinguistics (Holmes, 1992:1; Hudson, 1980:1; Spolsky, 2001: 3; Wardaugh, 1988:9). The uniqueness of dialect found in particular areas which differs with other areas is interesting to be explained. Those occur due to the differences of social context and further it is followed by social functions to convey social meaning. Culturally it influences to identity of societies who lives in certain areas for years (Fauzan, 2014).

Jebara region is located in the north coast of Central Java as a part of the Indonesia province of Central Java. It is the birth place of heroine Kartini. The industry is known with woodcarving industry. The border of Jebara is the Java Sea in the West and North, Pati and Kudus in the East, and Demak in South. In the Java Sea there is also Karimun Jawa as a part of Jebara district. The regency of Jebara is divided into 16 subdistricts, namely Bangsri, Batealit, Donorojo, Jebara, Kalinyamatan, Karimun Jawa, Kedung, Keling, Kembang, Mayong, Mlonggo, Nalumsari, Pakisaji, Pecangaan, Tahunan, and Welahan. Every sub-districts actually has their own dialects which are owned by themselves and automatically become cultural identities. The uniqueness of Jebaranese dialect is only owned by residents of Jebara and it cannot be met to other regions.

Region is a place of school culture of a society in cultural community. Goodenough (1981: 106-109) states that it was clear a society operated culture to function acceptably as a standard system for particular society. Reynaldi (2017) in his paper entitled "Phonological Differences between Standard Javanese and Banyumas Dialect of Javanese" found that the difference were not totally absolute due to the genders differences as indication on expressing feeling into words. In the line of his research, other research has further revealed that dialect has claimed cultural identities among particular societies interacted with various aspects of their habits and activities, such as values, norms, in significant ways (Andika, 2018). Jebaranese is claimed as cultural identity of society who use it due to the uniqueness of dialect different with other Javanese dialect.

A social process of identity formation occurs concerning various groups. It has been noted by Root (1998) and Hershel (1995) that identity is an individual subjective process in which individuals make decisions and choices about their own identity according to both personal and social influences within a particular context. However, the interpersonal aspects of identity formation suggest that it is not only how the individual understands and identifies with the group that shapes identity but also how the groups treat the individuals, creating an interactive constructed identity development process (Root, 1998; Suyemoto, 2002). The social aspect of identity development itself has been reflected in

racial/ethnic identity (R/EID) models through the concept of belonging and social identity (Phinney, 1990). The belonging addresses the recognition and acceptance of a member by other members in a group. This sense of belonging, thus, to a particular group provides a community that fosters one's identity, feelings of acceptance, and validation of one's identity (Hagerty *et al.*, 1996)

It has been drawing attention from many researchers since the 1970s and 1980s about the relationship between identity and language (Norton, 2006). The distinction between social identity and cultural identity seen as the relationship between individual and larger social and as mediated through institutions such as families, schools, workplaces, and the relationship between an individual and members of particular ethnic group considered to share a common history, a common language and similar ways of understanding the world; respectively Norton (2006:2) finds the diverse research findings problematic. However, this distinction is vaguer since the concept of socio cultural identity intertwined belonging to both concepts. It is a dynamic construct changing across time and space constantly; therefore it is complex and multifaceted. It constructs and constructed by language culturally thus cultural identity is formed.

Cultural identity is depicted from habits of people through their daily activities in their families or their societies. It relates to society's culture (Goodenough, 1981: 109) which consists of all ideas, recipes, and traditions acceptable to its members in every role as one system represented into language, religion, property, architecture, metallurgy, and so on. One of cultural identity is Javanese. It represents norms and values by attitudes through language used, for example: *wonten ingkang ngasto wonten Sadhar mriki* (there's someone who lectures at Sadhar here). The Javanese language used means confirmation and it represents attitudes of speaker who used it in natural Javanese social interactions (Berman, 1995).

Javanese has various dialects in many areas using these. It is composed of a system number of autonomy varying degrees being articulated in a particular way and in a particular context area with its mutual intelligibility (Goodenough, 1981: 19). Meillet (1967) define that the study of the way of how sounds, words, and grammatical forms vary within a language is called dialectology (Zulaeha, 2010). Dialect, according to Reynaldi (2017), is a

specific language form different from a certain region or social group. It refers to variety grammatically (even lexically) and phonologically different from other (Chambers, 2004: 5). Besides, it becomes development basic from a new form of vocabulary, accent, and idiom (Herusatoto, 2008). It can be summed up that dialect is a language variation lexically, grammatically, and phonologically different.

Besides, some words used were only owned by Jeparanese which did not found in other Javanese dialect has specific features uniqueness if they are analyzed from symptoms found and specific features of words used related to cultural community which includes group of people born and becomes part of whereas culture and society influence each other (Wardaugh, 1988: 10)

## Method

Two approaches were used in this. They are theoretical approach and methodological approach. Theoretically, it used dialectology theory. Dialect is a linguistic system used by certain community to distinguish them from neighboring communities different which use different system in spite of their close relationship (Weijnen *et. al* in Ayatrohaedi, 2002: 1-2). In addition, Meillet (1967) define dialect study of the way of how sounds, words, and grammatical forms vary within a language is called dialectology (Zulaeha, 2010). From these two definitions, it can be taken as a point that dialect is a linguistic system.

Methodologically, this study used descriptive qualitative method. Qualitatively, the data was taken examined and the analysis result was obtained with technique procedures, they are observations, questionnaires, interview, and documents (Cresswell, 2003: 186-188). The writers used *snowball sampling* in data collection from area to other areas in Jepara. In this case, non-numerical data is presented (Polit & Beck, 2010 in Naderifar *et.al*, 2017; Djojuroto and Kinayati, 2004:17). This method is used to identify, to choose, and to take sample into one network continuously (Neuman, 2003). This research is concerned with local dialect used by the residents of Jepara, in other words colloquial language used, called Jeparanese dialect. It took place in natural setting such as in

traditional market, in campus, or other public places (Cresswell, 2003: 182). The phenomena within speech community were explored to gain meanings and insights in given situation naturally during communication among each other (Strauss & Corbin, 2008; Levitt *et al*, 2017).

The three stages were conducted in this study, they are firstly, provision of the data; secondly, data analysis; and thirdly, presenting the result. The data provision used was observation and conversation (Sudaryanto, 2015). When conducting observation, 200 chosen lexemes (swadesh) were prepared in questionnaires to obtain data (Mahsun, 1995). The questionnaires were filled by researchers while they interviewed to confirm the words listed. The observation was conducted in some areas in Jepara such as traditional market, campus, neighborhood, etc. The following are questionnaire forms as data collection instruments used, they are: a) data informants involved identity, place of birth, length to stay in the research area, and mobility of respondents; and b) questions lists of Jeparanese dialect data vocabulary.

Then, analysis was conducted by some steps. The research data were analyzed using an analysis interactive model involving data collection, data reduction, data display, and conclusion (Sutopo, 2002). In the step of data collection, after conducting observation, researchers could obtain lexemes more than 200 words before data reduction process. Data analysis, furthermore, was conducted using fixed comparison technique (Moleong, 2012). This technique is comparing between initial concepts with events in data collection to findings of language symptoms. Then, data reduction was conducted to the same lexemes from different respondents and confirmed as well through interview with the natives. The interview was conducted to take the meaning and to make sure that the lexemes found was Javanese special words of Jepara. Data reduction was also followed by selecting, focusing, classifying data into three namely central of Java dialect, Pati Residency Dialect, and Jeparanese dialect. Lastly, conclusion was drawn based on the study result.

## Results ad Discussion

The data collection gained was cultural dialect specifically Jeparanese dialect. Jeparanese

dialect is a variety of Javanese language used by people in Jepara region categorized geographical dialect. The distinguish element with symptoms such as second term reversal before the end in Jeparanese (J) to standard Javanese language (SJL) is as follows:

SJL	J
/jènɔ̃hè/	/jèjèné/
namanya	

Besides, symptom of syllable penetrating happens to the first syllable of sub-district name as follows:

SJL	J
Cangaan /Caɲa'an/	Pecangaan /pècaɲa'an/
	Pecangaan

Both symptoms reversal and syllable penetrating happens as well on verb, such as:

SJL	J
/ngèrti/	/rèti/
ngerti, mengerti	

Jeparanese has special features which not other variety of Javanese has it due to language symptoms. They are:

1. Phoneme deletion. It is the way of how a word would sound if one sound were omitted, such as pronunciation of Pecangaan to Canga'an.
2. Substitution. It is a mutation that exchanges one base for another. In other words, switching the letter "e" to "i", such as "enak" to "inuk, and switching the word "u" to "i", such as "dungaren" to "dingaren."
3. Exaggeration. It is the way to enlarge beyond bound of vocalize sound "u" as an affix in a word "akeh" becomes "uakeh".
4. Distortion. It is a change, twist, or exaggeration that makes words sound appear different from the base of words. There is a reversal of word syllable in a syllable end word and in a syllable central word, such as the word of "jenenge" to "jengene" in Jeparanese dialect.

The language symptoms found differentiate between Jeparanese dialect and standard Javanese. Interview was conducted to Javanese lecturer, cultural practitioner, and settler, in order to strengthen the important to preserve Jeparanese. It is a part of cultural identity with Jeparanese local wisdom especially owned by settlers and Indonesian in general. The categorization was made into three, they are namely central of Java dialect, Pati Residency Dialect, and Jeparanese dialect.

From categorization, it was found 216 lexemes, they are *mberah, daepun, dublek, dokok, dobol, njereng, njipuk, gembor, nggoglog, akih, angil, dingaren, ethok-ethok, ewuh, inuk, ijeh, jengene, kemlipo, luru, mamulo, kleyeran, mblithuk, ndo', ndo'o, nengkik, nganjuk, ngeleh, ngeleih, ngosalan, ngopo, nyamikan, nyengeni, ora nggadhek, orak, pinuk, plepuk, sak ugur-ugur, separan-paran, tek, watake*, and so forth. Besides, names of cultural feast words also slip into conversation, such as *Lomban, Memeden Gadu, Perang Obor, Baratan, Barikan, Jembul Tulakan*, and so forth. The names of typical food of Jepara also found like *horog-horog, gempol pleret, gandos, gethuk kinco*, and so forth. The name of things different with other Javanese areas was found such as *Glosary pecu, lonchang, cethot, ento-ento, balok*, and so forth.

The use of language was governed by context of discussion and the relationship between speakers. The situation happened in traditional market in Jepara among traders. See the following excerpt conversations:

Trader 1: lha aku yo gak patek reti tek. (I don't understand enough)

Trader 2: rak reti yo meneng ae (just keep silent)

Trader 1: lha mbok dokok ngendi? (where do you put it?)

Trader 2: panggone akih, mas. Tenango. (many places to put. Take it easy.)

Trader 1: halek riye? (so what?)

Trader 2: gajeke lelemu bueruh eg. (I heard you have catfish harvest a lot, haven't you?)

Trader 1: eeh malah tok kono-kono gare sitik lek (unfortunately they are running low)

Trader 2: daepun oleh dibakar? (You won't allow it to make grilled fish though)

In the above chat, the speakers used Jeparanese dialect such as *patek, reti, tek, dokok, halek, riye, gajeke, bueruh, eg, tok, kono-kono, lek, and daepun*. Those have special Javanese related to speech community using the language. These reflect Javanese speech pattern heard regularly in everyday language activities. The language was also used in cultural ceremony and cultural feast furthermore definitely define cultural identity such as speech delivered in a ceremonial PERANG OBOR. The following is excerpt of speech:

*Assalamualaikum Wr. Wr. Panjenenganipun para pinisepuh sumrambah Bapak/Ibu tamu sinedhahan samudayanipun, ingkang dahat*

*mahambeg sadhu ing budi, sinartan netepi darmaning sasomo. Kinaryo hamurwani jatining pahemanan pahargyan kanthi wontening pagelaran Perang Obor wonten in tlatah dusun Tegalsambi Tahunan Jeporo Tan kendat handiko sadarum, kawulo derekaken ngunjukaken raos suko dalasan syukur. Alhamdulillah wonten ngarso dalem Gusti Allah SWT, ingkang sampun ngluberaken menggah*

*sedoyo nikmat peparangipun mring handiko sedoyo. Matemah in swasono punika,*

(AssalamualaikumWr Wb. Dear, the elders and the guests. In the ceremony of Perang Obor in Tegal Sambi Tahunan Jepara, we express gratitude to Allah SWT for the favors, gifts, and blessings that coincided with the ceremony today).

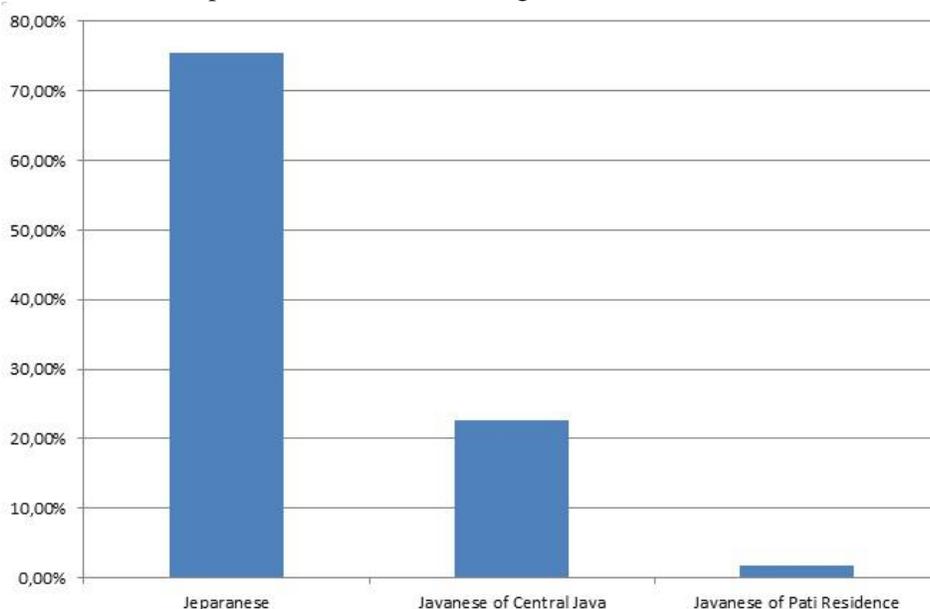
The word of speech above was delivered by village head to the ceremony of Perang Obor.

The following was lexemes and meaning found as Jeparanese dialect and typical names used classified in the table below:

Jeapanese dialect	Meaning	Cultural Feast	Name of Typical Food	Name of Typical thing	meaning
mberah	banyak sekali	Lomban	Horog-horog	Setol	toples
Daepun	Tidak mengira	Memeden Gadu	Balok Gempol Pleret	Becu	peci
Dubleg	diam	Baratan	Gandos		
Dokok	Meletakkan	Pesta Obor	Gethuk		
Dobol	Bodoh	Jembul	Kinco		
Njereng	Menjemur	Tulakan	Ento-ento		
Njipuk	Mengambil		Balok lonchang		
Gembor	Teriak				
Nggoglog	Makan				
Akih	Banyak				
Angil	Sulit				
dingaren	Tumben				
ethok-ethok	Pura-pura				
ewuh	Sungkan				
inuk	Enak				
ijeh	Masih				
janjane	sebenarnya				
jengene	Namanya				
kemlipo	Banyak tingkah				
luru	mencari				
mamulo	Meskipun				
maido	memarahi				
kleyeran	Berantakan				
mblithuk	bohong				
ndo'/ndo'o	Kok				
nengkik	Mahal				
nganjuk	Utang				
ngelih	Lapar				
ngglunthung	rebahan				
ngopo	Sedang apa				
nyamikan	camilan				
nyengeni	Memarahi				
ora	jorok				
nggadhek	Tidak				

orak pinuk plepuk sak ugur- ugur	Lebih enak bohong sebanyak- banyaknya jalan-jalan Kok				
separan- paran tek watake	mungkin				

The categorization result of Jeparanese was drawn in diagram as follows:



The diagram above defines typical Jeparanese dialect found was in the highest percentage. It shows 75.5% majority of Jeparanese dialect used in Jepara region. The rest is 22.73% Javanese standard dialect used and dialect of Pati residency used is 1.73%. It indicates that cultural identity marked by language.

**Conclusion**

The finding shows that language and culture are intertwined. Language shows people’s identity toward culture. This occurs on the use of vocabularies and their dialects which represent their culture in society. The role of culture as a system controls human interaction, meanwhile language is supporting it.

The intervention from area borders are, then, categorized into three dialects, namely Central of Java dialect or Javanese Standard dialect, Pati

Residency dialect, and Jeparanese dialect. Jeparanese dialect used has the highest percentage 75.5%. The rest is Central of Java dialect 22.73% and Pati residency used is 1.73%. The Jeparanese dialect shows the local culture system in many aspects. It includes meaning system from generation to generation through habits, daily activity, social interaction and transaction, and cultural ceremony. The Jeparanese dialect is still exist in all areas in Jepara such as *dokok, gene, ngelih, tek, nganjuk, daepun, akih, nengkik, kleyeran, nanggo, jengene, nyengeni, gajeke, berah, bueruh, ndo’, ndo’o, maido, mamulo, angil,dingaren, mblithuk, luru, laut, gembor, nggoglok*, etc. The name of cultural feast also existed in conversation and speech such as Lomban, Memeden Gadu, Perang Obor, Baratan, Jembul Tulakan, etc. The name of typical food and things is also found in conversation such as *gempol pleret, srepeh, setol, becu, horog-horog*, etc.

Finally, Jeparanese dialect used in behavior, habit, ritual, tradition, become the cultural identity of its society. The variety occurred due to language symptoms, namely phonemic deletion, substitution, exaggeration, and distortion. It indicates the differences between Javanese standard and Jeparanese dialect.

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