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THE SHRINKAGE OF JAVANESE VOCABULARY

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Abstract

Previous studies show that Javanese shrinks in terms of its form, function and accuracy due to Indonesian and the attitude of the Javanese speakers towards Indonesian and Javanese (Poedjosoedarmo, 1991; Gunarwan, 2006). In regard to the causes of the shrinkage of Javanese, there is at least one more thing that leads to the shrinkage. This paper presents the results of an observation to the Javanese vocabulary items used in the daily life of Javanese speakers. The study aims at describing some Javanese words which are likely to fade away due to a technological advance, and explaining the impact to the existence of the local virtues. The description is based on the observation toward the things around the Javanese people in an area of Jawa Tengah to fulfill their daily needs and the words to express them at present, and then compared them with those noticed in 1970s and recalled by the writer. The results showed that though the vocabulary items of the Javanese language were enriched by the vocabulary items of other languages, at the same time some Javanese words commonly used in the daily life are likely to disappear from the daily use. The disappearance of the Javanese words also means the vanishing of the things associated with the words and the related local virtues.

1. Introduction

Javanese, a major regional language in Indonesia, stays side by side with the national language, Indonesian. Accordingly Javanese has a low status while Indonesian holds a high status. Javanese is used in a certain domain, such as in a Javanese family interaction, a Javanese wedding ceremony, daily communication among those who are able to speak Javanese, etc; while the national language is used in the other domain, such as in the governmental business administration, in a teaching learning process, communication among Indonesian people. However, nowadays Javanese is experiencing some changes or shift in its linguistic form as well as in its function.

In regards to the changes in the linguistic form, Poedjosoedarmo (1991, 21-23) states that some Javanese vocabulary has faded away, Javanese forms have become less differentiated, and the language has become less standardized. Javanese words, such as, *pecahan memet* 'minute fraction', *gunggung* 'addition', *para gapit* 'division', *ilmu wangun* 'geometry', *pepe* 'demonstration', *layang kekancing* 'appointment letter' have been forgotten since there is an Indonesian equivalence for each of the words, and the Javanese people tend to use the Indonesian words when speaking in Javanese. The loss of differentiation in Javanese can be seen in the following examples, Javanese has function words, such as *dening* 'by', *lan* 'and', *sinambi* 'while', *marang* 'on', *sarta* 'and also', *karo* 'together with'. The Javanese people, especially the younger generation use a single word *karo* for all of them in their daily speech. The use of *karo* in this way also means that the Javanese people are not aware of what is correct and incorrect. This leads to destandardization of the Javanese use. In addition, Poedjosoedarmo states that in Indonesia, people are proud of being able to speak Indonesian, but they are not necessarily proud of their regional language. For example, many Javanese housewives now prefer to use the more prestigious Indonesian terms to name parts of their homes and their activities: Indonesian *dapur* for Javanese *pawon* 'kitchen', Indonesian *kamar mandi* for Javanese *jedhing* or *pekiwan* 'bathroom', *kamar tidur* for Javanese *sentong* 'bedroom', *sayuran* for Javanese *janganan* 'vegetable', *masak* for Javanese *olah-olah* 'cook'.

Gunarwan (2006) elaborates the shift of Javanese functions. The function of Javanese is being shifted, that is, the use of Indonesian penetrates the domains which were previously only occupied by Javanese. In other words the use of Javanese is more limited. In his survey towards 103 respondents from Yogyakarta and 93 respondents from Surabaya, Gunarwan found that the younger the people are, the less Javanese they use in the household domain. Conversely, the older the people are, the nearer perfect number of people use the Javanese. Gunarwan further explains that this happens mostly due to the fact that the Javanese people are in fact bilingual, who can speak Javanese and also Indonesian.

What have been elaborated by Poedjosoedarmo and Gunarwan are the changes in the forms and functions of Javanese because of the other language, Indonesian, and the attitude of the Javanese speakers toward Javanese and Indonesian. Most of the Javanese people can speak both Javanese and Indonesian. This situation leads to a language contact, that is, between Indonesian and Javanese. Language contact

will influence one language in some ways, such as borrowing linguistic items from one language in contact (Weinreich, 1968). The low-status language will usually suffer a lot. In addition, I notice that there is still one thing that affects Javanese, that is, a technological advance. A technological advance will certainly create new things, and at the same time it creates names, new words (referents) to refer to the new things (referred). The new-developed things which have a similar function seem to replace the old ones. Therefore, this paper identifies Javanese words of the necessities in the daily life that are likely to fade away due to a technological advance, and describes the impacts of the disappearance towards the related things and the associated local virtues contained in the words.

2. Methodology

This study was carried out by recalling the Javanese people' daily needs and the words to refer to them that were noticed by the researcher around 1970s in an area of Jawa Tengah, that is, Purworejo. It was also done by observing the development of the things to fulfill daily needs of the people, and the words to refer to the things at present. Then the things and the words to refer to the things found at present were compared with those noticed by the writer in 1970s. The different things found in the range of the time indicate that there is a technological advance. This study identifies the words used to refer to the things which develop over the time, and the possibility of the words to fade away.

3 Research Results and Discussion

3.1 The disappearance of Javanese vocabulary of daily-needed items.

The technologies to fulfill people' daily needs, such as needs of food, drink, clothes, transportation, a place to stay etc., develop over time. The development yields new things to fulfill the needs. The new things will have different referents (words) to differentiate them with the old ones. Table 1 displays words to refer to the development of the equipments needed to fulfill the daily needs. The equipments are written in order of development.

Table 1 Javanese vocabulary of daily-needed items in line with the technological development

No.	Daily Needs	Names of the equipments needed in Javanese and loanwords
1	To till rice fields	Pacul, brujul+garu , traktor
2	To process paddy to be rice	1. Ani-ani, kepeng, lesung, alu, lumpang , tampah 2. Arit, pengrontok pari, rantai semen, gilingan pari
3	To keep rice	gentong , karung, kandi, ember, <i>rice box</i>
4	To measure rice	Kuthuk/beruk , cemung, timbangan, takeran di <i>rice box</i>
5	To keep padi	Grobogan, lumbung , karung
6	To put/keep kitchen utensils	Poro , rak piring
7	To keep food	Poro, pogo , lemari makan, kulkas
8	To set fire for cooking	Luweng + kayu, kompor minyak, kompor gas
9	To stir soup or curry	Irus , sendok sayur
10	To cook rice	kuali, katel, kenceng, dandang, kukusan, langseng , sublug, <i>rice cooker, magic com.</i>
11	To keep rice after being cooked	Cething , termos nasi, <i>magic jar, rice cooker</i>
12	To cook something	Kuali, kendhil , wajan dg kuping, panci, <i>presto (press cooker)</i>
13	To grind spices	Lumpang + alu ; leyeh + munthu, gilingan, <i>blender</i>
14	To serve mixed meal	Pincuk, suru, takir, samir, sudi , besek, kotak nasi
15	To get water from the well	Tambang+ember/ tambang karet+ember+kerekkan -> timbo , pompa tangan, pompa listrik (<i>sanyo/jetpump</i>)
16	To boil drinking water	Ceret, ceret listrik, <i>dispenser</i>
17	To keep drinking water	kendi, teko, termos, kulkas, <i>dispenser</i>
18	To bake, to fry	Sangan , wajan, panggangan, (wajan) <i>teflon, microwave</i>
19	To take a bath	Siwur , gayung ... <i>shower</i>
20	To wash dishes	Cempol , busa dan kain berserat kasar, <i>dishwasher</i>
21	To wash clothes	gilesan watu, gilesan kayu + ember, gilesan plastik + ember mesin cuci, <i>laundry</i>
22	To light rooms	Sentir , lampu (minyak, petromaks), lampu listrik
23	To get or to send information	layang, koran, <i>telegram, telpon, handphone, TV, internet</i>

No.	Daily Needs	Names of the equipments needed in Javanese and loanwords
24	To carry/ transport things/travel	embat/pikulan , gerobak, sepeda, becak, sepeda motor, mobil
25	To take a nap/ to sleep	Amben--plupuh , kloso, dipan, kasur, <i>spring bed + bed cover</i>
26	To sit	Cingkrak , kloso, bangku, kursi, mebel, <i>karpét, sofa</i>
27	To stay	Omah atep , gendheng; omah betepe, gedhek , kayu, tembok

Note: The bold words are likely to fade away.

Table 1 shows equipments needed to fulfill the peoples' daily needs that change to some forms in certain period of time. For example, to process paddy to become *beras*, the people used to use *alu, lesung, and lumpang* as well as *tampah* but now they use *gilingan pari*. Another example, to measure rice before cooking, at the beginning the people used *kuthuk* or *beruk* but now the people use *cemung*, a measuring cup, or a measure on the rice box. Further example, the people used to use some equipments, namely, *kuali/katel, kendil/dandang, kukusan, leyeh* to cover the *kukusan* and *luweng*, a fireplace to cook rice. But now, the people use an equipment called *rice cooker*, just putting clean rice and water in a *rice cooker*, insert the electric cord into the electric socket for some time, and the rice will be ready.

Table 1 also shows that some words for the referents of the equipments are English loanwords, such as, *rice box, rice cooker, magic jar, microwave, laundry, handphone*, etc. This confirms what Rusydi, et al (1985) found that English is a foreign language whose vocabulary is borrowed by Javanese much, that is, 1.44% of the total Javanese vocabulary, and those borrowed are mostly nouns. Some others are loanwords which have already been assimilated into Indonesian, such as *traktor, karpét, telpon*, etc., while some words, such as, *sepeda, kompor, kursi*, are Indonesian.

When old equipments are replaced by the new ones which are simpler and more efficient, the old ones, such as, *alu, lesung, lumpang, kuthuk/beruk, dandang/kendil, kukusan*, etc. are likely to fade away. Accordingly, the words to refer to the equipments will also fade away from a daily language use.

3.2 The Disappearance of Javanese Words of Activities Pertinent to the Equipments Used

When the technology used to fulfill the daily needs changes, the activities to fulfill the needs will also change. For example, The farmers used to till rice fields by using *pacul* (a hoe) and *brujul* (a plough) and *garu*. Therefore, the farmers' activities were *macul, mbrujul* and *nggaru* by using a hoe, a plough and a harrow respectively. However, when the equipments of tilling land are changed into *traktor*, the farmers' activity is *ntraktor*. As *brujul* and *garu* is replaced by *traktor*, the activity of *mbrujul* is likely to disappear from the daily life, and so are the word *mbrujul* and *nggaru*.

Another example, the activities of processing paddy into *beras* (hulled paddy grains) were *ntlusuhi, nutu, nginter, kotekan, nyosoh, and napani* before there is *gilingan pari* (huller). With the coming of *gilingan pari* all of the activities are not necessary anymore. Moreover with a new technology of producing *padi* whose grains are easily separated from their stalks, paddy is not necessary to be picked by using *ani-ani*. Now paddy is picked by using a sickle although Lombard (1990: 57) stated that from the pre-historic time to the modern time, the modern time, the Javanese farmers never used any sickles to harvest paddy. The use of sickles to harvest paddy was a result of the fact that the landowners and technocrats saw the old-fashioned technique of *ani-ani* which was done by the woman laborers harvesting paddy and getting repayment in a form of a small amount of the harvest gathered (*bawon*). *Ani-ani* is a small knife which is hold and will only enable to cut a limited number of stalks. In the old way to process paddy to become *beras* is started by *ntlusuhi*, that is, separating paddy grains from their stalks in a *lesung* by using *alu*, which were usually done by four to six women in one *lesung*. During this stage, the women could entertain themselves by interrupting this activity with musical hits (*kotekan*) made by the women using *lesung* and each of their *alus*. The paddy grains were separated from the waste in such a way by using *tampah*. This activity is called *napani*. The paddy grains are then put into a *lumpang* to be hulled by using *alu*. This step is called *nutu*. The next step is *napani*, and then *nginter*, that is, moving the hulled paddy with some unhulled paddy grains in a circular movement by using *tampah* to make the unhulled paddy grains centered in the middle of the *tampah* so that it is easy to take them out. The last step is *nyosoh*, that is, *nutu* the hulled paddy grains to make them cleaner and whiter. The coming of *gilingan pari* (a paddy huller) makes the activities of *ntlusuhi, nutu, kotekan, nginter, and nyosoh* fade away from the Javanese daily life, and so do the words to refer to the activities, and the only word phrase frequently mentioned is *nggiling beras*, hulling rice.

Another example is the change of the cooking equipment for making fire. Before the people use kerosene stoves and gas stoves, the Javanese people used *luweng*, that is, a fireplace made of piles of

bricks which are coated by thick mud, and firewood to make the fire. They did not buy the firewood but they look for the dried trees, bamboo, branches and twigs in their garden as the firewood. The activities of looking for these dried wood is called *repek*. As *luweng* used for cooking has changed into *kompur*, the activity of *repek* is likely to fade away, and so are the words *luweng* and *repek*.

3.3 The Disappearance of Words Referring to the Results of the Equipments used

Different equipments used to fulfill daily need will result in something different. For example, when people use *ani-ani*, *lesung*, *alu*, *lumpang*, and *tampah* to process paddy, they will get *oman*, *merang*, *beras*, *menir*, *katul*. On the other hand, when people use a huller to process paddy, they will get rice and *merang*. Thus, *oman*, *menir*, and *katul* will fade away, and so will the words to refer them. Another example, when *katel* is used for cooking rice, this will result in *sego* (cooked rice) and *intip* (cooked hard rice stuck on the bottom of the cattle) but when a more modern equipment, *rice cooker*, is used for cooking rice, this will only result *sego*.

Javanese people used to put rice in *ceathing*, a colander, and this does not allow the rice remain warm in the following day. The cold rice left in the following day is called *sego wadhang* or *wadhang*. The word *wadhang* is likely to fade away with the use of a magic jar or rice cooker as the rice in this container remains warm and in a good condition.

Ceret, *dispenser*, and *blender* are equipments to provide drinks. *Ceret* is used to boil water and the result is *jarang* (boiled water) that can be used for any purposes. For drinking, the hot boiled water is called *wedang panas*, and when it is left cold, it is called *wedang* or *wedang putih*. When the boiled water is used to brew, for example, tea, it results in *wedang teh*. On the other hand, what is produced by a dispenser is not usually called *jarang*, but it is *wedang* that can be hot or cold drinks. This means that *jarang* is likely to disappear. Of course, there is a new technology that adds a kind of drink, that is, *blender* or *juicer*, that results in juice.

3.4 The Impact of the Disappearance of the Javanese Words of Daily Needs

Some Javanese wise words and idioms employ things in their surroundings. The disappearance of the items that have been used to compose the wise words or idioms, that lead to the words referring to them to fade away, makes it difficult for the younger generations to understand them. *Pintamu ning poro*, *ngangsu kaweruh*, *rai gedek*, *kuping wajan* and *wis ngintip* are some examples of the Javanese wise words and idioms that use things in their surroundings. *Pintamu ning poro* (Your part is in *poro*.)—*pintamu* comes from the word *pinto* meaning some food being kept for someone; *poro* is a kind of shelves made of bamboo. This furniture was usually used to keep kitchen utensils and foods. In Javanese culture, mother used to keep some food (*minto*) for the family members who had not been at home yet in separate containers and put it in the *poro*. While *Pintamu ning poro* is an expression expressed by sick parents to their children, meaning that they should understand what their parents are experiencing because they will also experience similar things when they get older.

Ngangsu kaweruh comes from two words, that is, *ngangsu* and *kaweruh*. *Ngangsu* means taking water from the well or from water source that may be far away from their house. In the past time, many Javanese people did not have their own wells in their house. To fulfill the need of water they took water from their neighbours' wells or from other water sources that might be far away from their house. *Kaweruh* means knowledge. So as a whole *ngangsu kaweruh* means looking for some knowledge in any places and from anyone that has much better knowledge so that when coming back, the person looking for the knowledge is able to get much knowledge and becomes a person who is knowledgeable. When *ngangsu* is not commonly done nor seen anymore, it is difficult for younger generations to understand expression *ngangsu kaweruh*.

Rai gedek comes from two words, *rai*—meaning the face of our body, and *gedhek* meaning a wall made of bamboo plaits. When *rai* and *gedek* form a phrase, it describes someone who does not have any sense of being ashamed. Another phrase is *kuping wajan*, *kuping* meaning *ears* and *wajan* refers to a kitchen equipment which has an ear-like holder in each of the two sides. When *kuping* and *wajan* forms a phrase *kuping wajan* it describes someone who does not use his/her ears well; he/she does not listen to what the other has just said. The phrase *wis ngintip* comes from *wis*, meaning already and *ngintip* meaning to become *intip*. In addition to the literal meaning, *wis ngintip* has a non-literal meaning, that is, referring to being difficult to change as, for example, the habit has long been built in someone's life.

In addition, other local virtues, such helping each other, having a frequent informal social contact, asking and giving well water, and keeping their surrounding free from pollution are likely to fade away since the things and opportunities that allow them to do so disappear due to technological advance.

4. Conclusions and Recommendations

4.1 Conclusions

All of the Javanese words which are likely to fade away due to the technological advance are the words of the daily-needed equipments containing specific concepts of meanings, such as, *brujujul, garu, alu, lesung, lumpang, beruk, poro, wajan (berkuning), kendil, cempol, cething, sudi, takir, samir, timbo, siwur, plupuh, amben, atep, sentir* of daily activities pertinent to the equipments, such as, *mbrujujul, nggaru, ntlusuhi, nutu, kotekan, nginter, nyosoh, nimbo, ngangsu, repek*, and words referring to the results of using the old-fashioned equipments, such as, *oman, katul, intip, sego wadhang*. On the other hand, Javanese vocabulary is enriched with borrowing words referring to the daily-needed things, some of which are still in the English system, for examples, *blender, juicer, juice, mixer, rice cooker, magic jar, magic com*, and *handphone*.

The disappearance of the daily-needed equipments, activities, and the results pertinent to the equipments causes some difficulties in understanding the Javanese special expressions, such as *Pintamu ning poro, kuping wajan dan rai gedek*. This will lead to the disappearance of the special expressions, which are a form of Javanese local virtues, that is, saying something indirectly, especially those which will make other people's face threatened and which is intended to emphasize.

4.2 Recommendations

To maintain Javanese there should be some real efforts to maintain the Javanese culture, the equipments and things commonly used to fulfill the Javanese peoples' daily needs that have been available for a long time, for example, by documenting and promoting them for tourism. In addition, articles on the previous Javanese culture, the peoples' daily activities and the things consumed and equipments needed by the Javanese people in the past time have to be included in the materials of Javanese language teaching and learning.

To maintain the available Javanese vocabulary which is likely to fade away, we can also follow what has happened to some English vocabulary, that is, by adding a new concept of meaning to the vocabulary. In English, *mouse* has a concept of meaning: an small four-leg animal, having fur, a like-phone-cable tail, moving quickly and vividly, but now *mouse* has another concept of meaning, that is, a small equipment that looks like a mouse attached to a computer.

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