The Meaning of Verb Washin Javanese Nganjuk: A Natural Semantic Metalanguage Approach

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***Abstract**--The purpose of this study is to analyze and describe application of Natural Semantic Metalanguage (NSM) theory to verb "wash" in Javanese, Nganjuk dialect. Main theory of this research in NSM theory to analyze the data qualitatively through equivalent and sharing methods. Natural Semantic Metalanguage recognizes the principle that natural state of a language is to maintain form for one meaning and one meaning for one form. There are 2 data sources to complete this research: (1) primary data as verbal data and written data of research topic. Observation and interview are the methods of collecting data. Data analysis results are presented in both formal and informal methods. Results obtained show that verb "wash"/ ngumbah in Javanese consists of lexicons raup, wisuh, umbah-umbah, korah-korah, ngguyang, jamas, ngorek, ados, and wudhu. Those are having the same meaning, yet each lexicon has its own unique key feature to distinguish one to another.*

***Key words**--Natural Semantic Metalanguage, slight and overt different, semantic fields.*

I. INTRODUCTION

Higher Education, ie. universities, can run the Mental Entire world had been shocked by an event that scattered humanity all over the countries by the end of 2019. It is known as the new flu pandemic caused by Coronavirus. Later, the virus recognized as Covid-19 (Coronavirus Diseases 19). The initial spread was from the city of Wuhan in China and spread massively throughout the world. Based on WHO records, 215 countries, areas or regions have been affected, 3,557,235 confirmed cases, 245,150 people have confirmed died.

This pandemic has affected Indonesia in several ways. In addition to influencing the economic and health fields, the area which is indirectly affected is the position of Indonesian that is displaced by foreign languages, especially English because many foreign lexicons enter simultaneously with the Covid-19 report. Those lexicons are saying "wash your hands" *cuci tangan*, "laundry" *cuci baju*, "shampooing" *keramas*, "lockdown" *mengunci, "physical distancing" jaga jarak* etc. The use of foreign languages that are so massive but without understanding of the language used and culture in the area, the intended message will not be delivered properly.As explained by Börjesson (2014: 1) one of the main problems in investigating the relationship of language and meaning is about how to characterize and draw lines between what is traditionally called semantics and pragmatics.

Confusion of language and culture is also written by Goddard (2011: 1); another concern of semantic science is how to explain the relationship between language and culture, or more precisely, between linguistic and cultural science, because the vocabulary and even grammar of a language will reflect the culture of one language's

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speaker. Therefore, a study that discuss connection between one language and its culture with another language is necessary. Meaning is the key to describe linguistic, phonetic, and phonology clearly (Goddard 2010:459). Furthermore, Goddard also elaborated that "meaning" is the bridge between language, cognition, and between language and culture.

Several theories regarding connection between language and culture as presented by Rabiah (2018:2) have said that language and culture are two different things, but in term of relationship, both are closely related and inseparable. Few have said language is strongly affiliated by a culture so things in culture will be strongly reflected as well in the language. On the other hand, Shaules (2019:9) articulated if language and culture are two sides of a coin as language reflects ideas, values, and its speakers' view.

However, communication is always about how a message properly delivered and acknowledged by target, and each target has various characteristics and language competency (Hayat 2020). Diversities in language and culture across the world are influenced by several things; beliefs, value, habit, behavior, and shared artifacts used by people to solve problem among them. Meanwhile, Fromkin, Rodman, and Hyams (2018:2) stated that if you know language, you can speak and connected by your speaker's partner who uses the same language, means that you can articulate a series of sounds that indicate a certain meaning and to understand or interpret sounds produced by others.

Then, how language can be recognized by the non-native speakers? According to Ivan Lanin (2018: xvii), in his book entitled *Xenoglosophilia: Kenapa Harus Nginggris*? He stated that language is only a medium of communication, if people participating in the communication understand the language, any language will be fine.

Understanding one language can be processed through translating it to other language. Yet, not all lexicon can be translated precisely to the target language. Ivan Lanin (2018) explained about translation; (1) translation is a process of mixing logic, habit, and art. Thus, no translation product recognized as "definitely correct" and "wrong", (2) definition of meaning is one requirement to produce contextual translation; (3) adjustments to the structure or pronunciation of native languages sometimes must be considered in order to make it easier for people to make associations. Identical idea also articulated by M. Zain Sulaiman and Rita Wilson (2019:3), they argue that translation can be understood and employed effectively to promoting cross-language and cultural tourism is to understand the context of language and culture before translating.

One theory in bridging cross-language meaning is the *Natural Semantic Metalanguage* (NSM) theory proposed by Wierzbicka. Explication technique is a way to later find the equivalent of the correct lexicon to understand the meaning. Meaning of the language and metalanguage vry important to make a good communication(Saddhono, et al, 2019; Mulyawan, 2019).

Natural Semantic Metalanguage (NSM) theory or in Indonesian known as *Metabahasa Semantik Alami* (MSA) is a decomposition system that represents meaning based on an empirically established primary semantic universe. For instance, simple definitions or meanings that cannot be defined appear to be present as meanings of words in all languages (Goddard 2008, 2011; Peeters 2006; Wierzbicka 1996). Advantage of NSM theory, the

paraphrase of metalanguage comes from natural language as its basis, so that it can be accepted by all speakers. Meaning analysis through NSM has basic assumptions that stick on the original meaning device so that it can distinguish meaning in detail. Besides, NSM theory seem able to explain lexicon correctly, especially foreign language lexicon.

Javanese language mostly used by people of Java spread across Central Java through eastern Java. Javanese has dialects that vary; there are western Java, Banten, Cirebon, Central Java, littoral, Javanese *keratonan*, *ngapak,* and so forth (Andarini et al. 2007).

Javanese in *Nganjuk* dialect included in group. Even though they have similarities in the meaning and usage of verbs, there are specific verbs that are only found in certain dialects and are not owned by other dialects. For example; verb *ngumbah* (wash) which is the focus of this research. The verbs are found in all dialects in Javanese, but the verb derivatives will be different when applied to different situations and conditions. In Javanese, *Nganjuk* dialect, verb *ngumbah* has derivative as *raup, wisuh, umbah-umbah, korah-korah, ngguyang, jamas, ngorek, ados,* and *wudhu.*

Based on the language and culture background, problems were discovered as how verb wash translated in Javanese, *Nganjuk* dialect? Main goal of this research is to discover proper equivalent term to lexicons of verb "wash" into Javanese, *Nganjuk* dialect by applying explication strategy from NSM theory.

II. METHODOLOGY

Research Design

Research method is a method or procedure used to conduct research, so that it able answer the problem formulation and research objectives. These methods are used to achieve the desired goals or objectives.

This research prefers qualitative method to comply. As stated by Bungin (2017:71) and Creswell (2019:249), one advantage of qualitative research, it seeks to express the meaning behind the visible data. In order to know the meaning behind the data, obtained data must be understood in advance by using NSM theory.

The data in this study were verbal data from interviews with native speakers of the *Nganjuk* Javanese language and written data by listening or observation. This study applies a qualitative approach that is used to analyze the lexicons associated with the exponent and paraphrase of the lexicon based on NSM rules.

The research location was conducted in Jatirejo, Nganjuk District, East Java by selecting three informants as the data source. Those informants are possessing proficiencies in speaking Javanese, *Nganjuk* dialect as they use it for daily communication, and understand well the differences and similarities of particular lexicons. Meanwhile, analysis applied in this research is equivalent method for semantic structure and meaning components question, and distributivemethod to analyze semantic role.

III. RESULTS

1.1 *raub* `face washing`

Raub is only known as washing off face gently and does not apply to other body parts. Usually, the activities carried out are so that the face of the perpetrator or victim does not look sleepy or to look refreshed.

(3-1) *ben ora ngantuk, kono raup sik!*

` Go wash off your face so you won't be sleepy`

(3-2) *cah kuwi sabén isuk mung rauplangsung budhal sekolah.*

That kid only washes his face off before going to school`

Explication:

X wants this

X does this on face

X asks Y to do it on the face

Something happens to Y

Y becomes clean

positive result happens to Y

1.2 *wisuh* `wash hands or feet`

Contrary with *raup* that only occur on face, *wisuh* has wider range that can be applied to other body parts such as hands and feet. This activity usually done by washing/ sanitizing hands or feet if exposed to dirt or after doing outdoor activities and before entering house.

(3-3) *sak durunge mlébu omah, wisuh sikil sik, mérgo sikilmu regéd.*

` before entering the house, wash your feet first because your feet are dirty`

(3-4) *muléh tekan saréan kudu wisuh sikil lan tangan.*

` Once you off the graveyard, immediately wash your hands and feet`

Explications:

X wants this

X does this on hands and/or feet

X asks Y to do it on hands and/or feet

something happens to Y

Y becomes clean

positive result happens to Y

1.3 *umbah-umbah* `laundry (for: clothes, shoes, dan bag)

Objects for laundry or *umbah-umbah* consists of clothes, bag, shoes, and anything made of fabric as bed sheets, sarong, curtains, blanket, and so forth), leather and other materials attached to be worn (such as rubber shoes, plastic bags, raincoats, etc.).

(3-5)   *sabén dino Minggu, Sri ngiwangi mak`e umbah-umbah neng kali.*

` Every Sunday, Sri helps her mother <u>doing laundry</u> on the river`

(3-6)   *sak wulan pisan nék sélo, Endang mesti umbah-umbah tas lan sepatu sekolah.*

` Endang always <u>laundry</u> her bag and shoes once in a month in her spare time`

Explication:

At time, X does something

X wants this

X does this

X asks Yto do it

1.4 *korah-korah*` wash for household furniture (kitchen)`

Objects for washing on *korah-korah* term are household furniture that usually for kitchen purpose. The objects are limitless, as they are for kitchen purpose, *korah-korah* is applicable for them.

(3-7)   *piring resik`e wis enték, jo layak Mak`e nggremeng ae, bar korah-korah sak andok tibak no.*

`Apparently, we were running out of clean dishes, no wonder if my mother grumbled after she <u>washed plenty dishes</u> back there`

(3-8)   *lék korah-korah kudu ati-ati, ojo sampe ono sing pecah.*

`    Pay attention when you <u>wash the dishes</u>, I don't want any damage to them`

Explication:

At time, X does this

X wants this

X does this

X asks Y to do it

1.5 *ngguyang*` wash for vehicles/ transportations (bicycle, cow, and horse)

"Bathe/ wash" can be applied to animals that are used as mounts or inanimate objects such as motorcycles, bicycles, cars, buses and so on.

(3-9)   *pak Dhe ngguyang sapi nang kali*

` Uncle is <u>bathing</u> his cow on the river`

(3-10)   *ben gak patio régéd, aku ngguyang pitku dhisik sakdurunge budha sekolah.*

` I <u>washed</u> my bicycle before school so it will be better`

Explication:

At time, X does something

X wants this

X does this

X asks Y to do it

1.6 *jamas, njamasake* `washing heirlooms (*keris*, relics)* `

Jamas or *njamasake* is an activity to clean up exclusive items, for instance heirlooms or relics. It also has particular date to do the cleaning process, in Javanese calendar called *Suro*. Special items are required for this activity since the heirlooms or relics are spiritually connected to those who have the beliefs. Perpetrators are also the chosen one so this activity cannot be represented or cannot be subjected to the application of X's order to make Y do this.

(3-11)   *saben wulan Suro akeh wong podo njamasake keris.*

   ` Every *Suro*, many people <u>wash</u> the *keris*.'

(3-12)   *saben malem siji Suro,wong-wong podo njamasake keris.*

   ` Every first night of *Suro*, people <u>wash</u> their *keris*.'

Explication:

At time, X does something

X wants this

X does this

1.7 *ngorék* ` brush off the toilet and/or bathroom floor `

Basically, objects on lexicon *ngorek* are closet and/or bathroom floor. Basic tool to cleanse them is brush. Hence, the output activity for *ngorek* is to brush off or scrub an object.

(3-13)   *Mak`e jan nggumun jenenge wong sak omah kok yo podo moh ngorék WC.*

   ` My mother was wondering why nobody wants to <u>brush off</u> the toilet.'

(3-14)   *Mak`e mesti kondho nek ngorék WC ojo lali sisan joghane.*

   ` Mother said "Do not leave the bathroom floor while you finish scrubbing the toilet."'

Explication:

At time, X does something

X wants this

X does this

X asks Y to do it

1.8 *ados* `bathe/shower`

Bathing/ showering is basically rinsing the whole body with water and rubbing with or without soap, soaking yourself in water, and so forth. This activity is carried out like bathing in general.

(3-15) *jaman cilikku biyen senengane dolanan banyu nek ados, dadine ados iso sampe telung jam.*

` when I was little kid, I used to play with water when <u>bathing</u>, so that it could take up to three hours.'

(3-16) *nek wis jam papat sore Mak`e mesti ngomel ngongkon aku gek ndang ados.*

` if it's four o'clock in the afternoon my mother would tell me to take a <u>shower</u>.'

Explication:

At time, X does something

X wants this

X does this

X asks Y to do it

Y received something

Y becomes clean

1.9 *wudhu*` wash particular body parts for Muslim before pray `

Wudhu carried out by Muslims before performing worship, such as prayer, reciting the *Alquran*, entering the mosque and so forth. Objects that are applied are the mouth, face, arms, some hair, ears, and feet. There is no special time when performing *wudhu*. But usually done before praying five times.

(3-17) *ustad nang langgar mesti matur nek wudhu ojo kesusu.*

` *Ustadz* warned us to take <u>wudhu</u> not so fastly, but gently.'

(3-18) *sak durunge sholat lan moco Qur`an kudu wudhu sik.*

`Before pray and recite *Alquran*, first thing to do is to take <u>wudhu</u>.'

Explications:

At time, X does something

X wants this

X does this

X asks Y to do it

X becomes clean

Y received something

Y becomes clean

IV. DISCUSSION AND CONCLUSION

This research is conducted from verbal data through direct interviews with informants via telephone call. The oral utterances are supported by written data and then analyzed using NSM theory with steps (1) mapping the components so that the resulting meaning configurations become a clue to obtain distinctive features, (2) through the explication technique, it is able to produce information that a lexicon "wash" can have a paraphrase the same, or even different depending on the original meaning.

V. CONCLUSION

The diversity of the lexicon of each language can occur because of cultural influences that include the language, belief systems, values, habits, behaviors, and shared artifacts that are used by community members to overcome their problems. Hence the NSM study is able to facilitate the equality process. The results of study on verb *ngumbah* in Javanese *Nganjuk* dialect with NSM theory discovered the configuration of clear meanings, no multiple meanings, and in one meaning have one form or vice versa. Thus, when using the lexicons, the lexicon will not experience wrong part of it.

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