

Language Multiculturalism: Identical Words, Different Meanings of Javanese Vocabularies in Semarang and Suroboyoan Dialects

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Abstract. This study examines cultural attitudes, misunderstandings, communication styles, and oral and written communication between Semarang and Surabaya. This study was descriptive qualitative. The results showed that Semarang and Surabaya use Javanese, although their knowledge and language perception varied. This study uses qualitative methodologies. It uses primary and secondary data. Preliminary data was collected from Semarang and Surabaya sources. Then, journals and publications compare Semarang and Surabaya terms—every civilization's language changes. Languages change vocabulary, pronunciation, grammar, and meaning. Locals and residents speak diverse dialects. Dialect diversity creates regional vocabulary. One's function will have several formal activities. Depending on the situation, everyone has many valuable parts. Indonesia is diverse. Regional languages highlight culture and features with their dialects and individuality. Most Indonesian users are Javanese. Dialects have distinct traits. One perception background case differs. Semarang and Surabaya, both Javanese, are in different provinces. Semarang in Central Java and Surabaya in East Java have words with similar but different meanings (homophones).

Keywords: Communication, language, Semarang, Suroboyoan, cross culture

Received: 3 January 2023 | Revised: 17 January 2023 | Accepted: 1 March 2023

1 Introduction

People and language are inextricably linked and cannot be separated. It is indisputable that humans communicate through speech. Humans use a language to share daily social interactions [1]. In addition, it functions as a communication aid for the local language. Some terms are similar or the same, but their meanings vary from place to region. Therefore, it is susceptible to territorial influence. Frequently assumed to be the same term, yet each has distinct meanings. Javanese is the most widely dispersed ethnic group in Indonesia. Javanese populate not only the island but also the entirety of Indonesia. This demonstrates that the Javanese are Indonesia's largest ethnic group. While Java is one of the largest islands in Indonesia, it is also one of the most populous. Java is

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renowned for its etiquette and polite language. There are numerous distinctions between the vocabulary and dialects of East Java and Central Java. Even though they both speak Javanese, there are disparities between them. However, overall have similarities in the language structure, such as ngoko, karma, and inggil. This is because the population is not evenly distributed. This affects the differences in several language dialects between East Java and Central Java.

Language allows young people to continue to learn, socialize, and express themselves. Even creativity can be born through the language itself. With sound and correct language, information is easier and faster to be conveyed to the broader community. However, not infrequently also cause a negative influence on the surrounding environment. Examples of the emergence of new vocabulary and even slang that is still common in the community. Language is also a person's identity attached to the personality.

There are differences in understanding some vocabularies between Semarang's people when interacting with Surabaya's people. Although it is still understandable. When Semarang and Surabaya people communicate in one forum, they think there is no language difference between the two parties. There is language shock, with some differences in language use and perception. Some thoughts are considered the same. This can lead to different perceptions that can lead to understanding and conflict regarding the truth of each meaning of the treasury of each region. Not infrequently, it also causes dissension and conflict in society.

Differences in meaning often occur, leading to misunderstandings between the two parties. This contradiction always arises when two different cultures meet. Although minimal in societies have the same language and culture. The speaker will use various linguistic resources when conversing, considering the interlocutor's proficiency level and the situation's specifics [2][3]. This occurs because speakers modify their language use to match that of their listeners. As a result, we can accomplish our intended goal through communication.

This investigation focuses on Javanese Suroboyoan words that share the same morphology as Javanese terms but have different meanings and words with the same lexical form and meaning in Sundanese but are employed in different contexts. The study's goals are twofold: (1) to identify words in Javanese Suroboyoan that share the same form as their Javanese semarangan counterparts but have different meanings, and (2) to identify words in Sundanese that share the same lexical form and meaning as their

Javanese counterparts but are used in different ways (familiar variety or respect/wide variety).

2. Method

This research used a descriptive qualitative method. A descriptive qualitative way is a research approach where the data collected are words, pictures, and not numbers. These data can be obtained from interviews, field notes, photos, video recordings, personal documentation, letters, memos, and other documentation [4]. This research data was from native speakers or informants who lived in Central Java and East Java.

In the process of data accumulation, we perform several procedures. First, (1) the information obtained is recorded in detail and accurately, (2) the data is recorded and combined sequentially, (3) the data is classified, and (4) the data is analyzed.

After that, the data analysis process is divided into several steps. To begin, understanding and interpreting the data collected to understand and analyze the text in the search is very important for a correct understanding of the content of the text being investigated by the researcher. Second, compare the relationship between the two texts. This step is necessary to avoid misinterpretation of the text.

3. Result and Discussion

There can be no social formation when there is no talk. For his thoughts to be understood by others, man must develop a means of communication that goes beyond symbols. That "something" is one's upbringing, surroundings, and traditions. Signs are created by mental processing and employed for social interaction and social conditioning. None of the three can be considered independent. Thought is the first step in the process of creating language and culture. Language is the main thing people use for social relations and interactions with one another. Without language, social life will experience disruption and limitations. Communication with language is a necessity that will continue to be needed. Language helps social life become more accessible. This is one of the factors that can provide support in life. To interact with the community, one needs supporting aspects. The saying "one word has a thousand meanings" is used frequently when speaking. The human species demands ongoing social engagement by its inherent nature. It is challenging to account for the unavoidable differences that develop because customs, ethics, science, and culture are all entwined in human relationships. This is especially true in communication. A vital skill is the capacity to communicate effectively, whether orally or in writing. 2019's (Fabiana Meijon Fadul)

It would be hard to create a civilization if people did not communicate with one another. Man must find ways to communicate beyond the available symbols to have others understand what he is trying to say [5]. Life itself, with all of its conditions and customs, constitutes something. The signs that members of a society use to communicate with one another are the product of intellectual effort, and these signs contribute to the formation of that culture's perception. All three cannot be regarded as independent. People establish language and cultural standards as they think.

The local language serves as a form of communication for the community that helps sustain the nation. Regional languages serve as a form of intra-ethnic communication and as a support system for the national language, Indonesian [6]. To further this function and build the cultural resilience of the nation, local languages must continue to be supported, cultivated, and created to fortify the cultural power of the country. Languages spoken in a particular region should not be discounted because they serve a purpose that another language can fulfill.

When Indonesian is used for interethnic communication, misunderstandings may arise due to differences in vocabulary. Some people use only terms from their native language while speaking to members of the same or different ethnic groups, while others never use such phrases. It is possible to tell if a speaker of Indonesian is a member of the Javanese culture just by how they use the language since they will actively recite the Javanese vocabulary for a designated word.

The lowest unit of meaning can be shared between different words. You cannot tell one substance from another based on this facet of importance. However, the specific meaning component is the smallest meaningful unit that can differentiate across concepts [7]. Utilized to demarcate significance Smaller units of meaning than those inherent in a word, whose presence in the language is incidental at best, are known as "extra meaning components" [8]. For example, when one wants to convey a conversation about the other person or something else, it is respectful when that person uses praises or compliments rather than criticism or criticism [9]. Somebody could also be more subtle by employing idioms or hedges in his speech.

However, diverse sociolinguistic dynamics may affect many distinct speech communities within the Javanese language [10]. Such as those that moderate between urban and rural areas or between highly prestigious and less so. These varied approaches are necessary for a complete understanding of the Javanese language, and it is hoped that they will be considered in future research. Therefore, the study on the

Javanese dialect spoken in East Java needs to be interpreted in light of the different speech registers and the local sociopolitical context (historical and current).

The ability to feel and express specific feelings, such as embarrassment or forced dispassion, is crucial to learning Javanese [11]. Everyone discovered that this process begins in the fifth or sixth year, when the child, via several methods, gradually learns to exhibit the kinds of responsible behavior that Javanese adults place the highest importance on. While I do not deny that early events affect children, my goal here is to show that, according to my sources, the ripples of society are not automatically thought to start at birth.

The uttered words and their meanings are: similarly, the message intended or implied by the word is said to be oral communication style [12]. The definition of verbal communication is the use of words and intonation to convey meaning [13]. This research includes indigenous Central Javanese people, native speakers, and native speakers of the East Javanese language. However, Central Java and East Java are both Javanese. However, some words have the same form but different meanings. The following was an example of a vocabulary with the same form but a different meaning.

Semarang (Central Java)	Meaning	Suroboyoan (East Java)	Meaning
Gering	Thin	Gering	Sick
kerah	Fight	kerah	Collar
buru	Hunt	buru	Just Now
Mari	Healed	Mari	Finished
Montor	Motorcycle	Montor	Car
Sepeda	Bicycle	Sepeda	Motorcycle
Katok	Pants	Katok	Short
Anthem	Hit	Anthem	Throw
Gawe	Make	Gawe	Wear
Jedhing	Bend Over	Jedhing	Toilet
Waras	psychologically healthy	Waras	physically healthy
Tilik	visit	Tilik	tasting
Beluk	owl	Beluk	smoke
Kate	Short-legged chicken	Kate	will
Banter	fast	Banter	loud

iwak	fish or meat	iwak	side dishes
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- ‘gering’ in Central Java means ‘kurus.’ However, in East Java means ‘sakit.’ ‘Kurus’ in east java is ‘kuru’. The following was an example of a conversation using ‘gering.’ Both words are adjective words.

Central Java: awakmu saiki gering temen nduk (You're body too skinny, kid).

East Java: cah iku gering mergo jajan sembarangan (the child is sick because of careless snacks)

- ‘Kerah’ means ‘bertengkar’ in central java. However, in east java means ‘kerah baju’. The following was an example of a conversation using ‘kerah.’ Both words have contrasting meanings.

Central Java: cah loro kuwi mau bar do kerah (those two kids were fighting)

East Java: Mas, kerah klambimu lungset (Sis, your collar is wrinkled)

- ‘mari’ in Central Java means ‘sembuh’. However, in East Java means ‘selesai.’ The following was an example of a conversation using ‘mari.’

Central Java: awak mu uwis mari durung(Have you recovered from your illness)

East Java: Tugasku mari tekan isuk mau (My work was finished this morning)

- ‘montor’ in Central Java means ‘sepeda motor.’ However, in East Java means ‘mobil.’ So the term "montor" is often misunderstood because it is similar to a “motor.” The following was an example of a conversation using ‘montor.’

Central Java: mau aku menyang pasar numpak montor(I went to the market by a motorcycle)

East Java: Montor iku merek e Xpander (The car is the Xpander brand)

- ‘Sepeda’ means bicycle in central java. However, ‘sepeda’ means motorcycle in East Java. This word also confused both Javanese speakers. The following was an example of a conversation using ‘sepeda.’

Central Java: aku lungu menyang sekolah numpak sepeda onthel(I go to school by bicycle)

East Java: Sepedaku nganggo sepeda matic (My motorbike uses an automatic motorbike)

- ‘Katok’ means pants in central java. However, it means shorts or underwear in East Java. Both means clothes but different kind of clothes. The following was an example of a conversation using ‘katok.’

Central Java: katok mu cekak banget (Your pants are very short)

East Java: katok iku kudu diumbah ben dino (underwear should be washed every day)

- ‘Antem’ means hit in central java. However, ‘Antem’ means throw in east java. The following was an example of a conversation using ‘antem’

Central Java: sirahku diantem karo watu (my head was hit with a stone)

East Java: Watune tak antem engko tampani yo! (I will throw this stone and catch it later)

- ‘Gawe’ means make in central java. Meanwhile, in east java means ‘wear.’ The following was an example of a conversation using ‘gawe.’

Central Java: budhe nggawe bubur enak banget(Auntie makes delicious porridge)

East Java: aku nggawe rok putih nang kondangan(I wore a white skirt to the wedding)

- ‘Jedhing’ means bend over in central java. Nevertheless, it means ‘toilet’ in east java. The following was an example of a conversation using ‘jedhing.’

Central Java: jedhing e uwis kebak (the tub is full)

East Java: jedhing iku njijiki (The toilets are disgusting)

- ‘waras’ means psychologically healthy in central java. However, it means physically healthy in east java. So, both words mean health, but explain the kind of health. The following was an example of a conversation using ‘waras.’

Central Java: wong kae uwis ora waras (that person is out of his mind)

East Java: Pak danu wis waras saka stroke (Mr. danu has recovered from a stroke)

- ‘Tilik’ means visit in central java. Meanwhile, ‘tilik’ means tasting food’ in east java. The following was an example of a conversation using ‘tilik.’

Central java: pakdhe sampun tilik omahe simbah(pakdhe has visited simbah’s house)

East Java: cubo tilikono masakanku (try to taste my cooking)

- ‘beluk’ means owl in central java. However, it means smoke in east java. The following was an example of a conversation using ‘beluk’

Central Java: aku weruh beluk pas nak kebun binatang(I saw beluk in the zoo)

East Java: Kuto Lumajang ketutupan beluk tekan Gunung Semeru (The city of Lumajang is covered in smoke from Mount Semeru)

- ‘Banter’ means fast in central java. However, it means loud in east java. The following was an example of a conversation using ‘banter.’

Central Java: numpak montor ojo banter too, wedi nak tibo(ride a motorcycle do not hurry, afraid of falling)

East Java: Ojo ngomong banter-banter, ono wong ndungo (Do not talk loudly. People are praying)

- ‘Kate’ means short-legged chicken in Central Java. Meanwhile, ‘kate’ means will result in east java. So in East Java, ‘Kate’ also means short-legged chicken. The following was an example of a conversation using ‘banter.’

Central Java: pitik kate cilik awakke (kate’s chicken has a small body)

East Java: Aku kate tuku obat gawe mbahkung (I want to buy medicine for grandpa)

- ‘Iwak’ means fish or meat in central java. Meanwhile, ‘iwak’ means side dishes in east java. Side dishes include fish and meat. The following was an example of a conversation using ‘iwak.’

Central Java: iwak tengiri regane larang (fish tengiri are expensive)

East Java: ibuk masak sayur lodeh karo iwak tahu tempe (ibu memasak sayur lodeh dan tahu tempe)

There are differences between the dialects of Central Java and East Java. Even though they use the same language, namely Java, this is due to each region's differences in

culture and culture. As is the case in Central Java, Jogjakarta is more dominant. While East Java with its Surabayan dialect. Dialect is also included in the part of the rooted cultural aspect that cannot be separated [14].

While dialect is a variety of languages based on the speakers [15], the use of dialects will continue to exist and grow because the speakers are still active and the users are spread throughout Indonesia. Moreover, the use of language is essential because it is used every day and its use in every communication and interaction carried out by humans [16].

Every language that exists within a civilization must change. Vocabulary, pronunciation, grammar, and meaning can change in a language. (Yuniarto, 1998). In place, people who live there naturally speak a dialect that is different from the people in the neighborhood who are locals. A dialect variation is then produced by the dialect diversity in a region. Then, there will undoubtedly be various activities with a high degree of formality for one's function. Every person can access a wide range of valuable parts depending on the circumstance [17].

4. Conclusion

There is much diversity in Indonesia. One of them is the regional language which has its dialect and uniqueness, which always emphasizes its culture and characteristics. Moreover, the Javanese are the majority of users from all over Indonesia. So there are differences in dialects that create their features. One of the cases with the dialects of Central Java, specifically the Semarang dialect and East Java Suroboyoan dialect, which have diverse cultural backgrounds, also have differences. For Example, 'gering' in Central Java means 'kurus.' However, in East Java means 'sakit.' Likewise, 'montor' in Central Java means 'sepeda motor.' However, in East Java means 'mobile.' One of the cases with the dialects of Semarang and Surabaya, which have diverse cultural backgrounds, also differ.

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