



The Characteristics of Javanese Language in Bumiayu District, Brebes Regency, Central Java, the Variants and Acculturation of Sanskrit into Javanese Culture

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Abstract

This research has the theme "The Characteristics of Javanese Language in Bumiayu District, Brebes Regency, Central Java Variants and Acculturation of Sanskrit into Javanese Culture". This study focuses on the linguistic interaction between the Javanese language used in Bumiayu District, Brebes Regency, and elements of Sanskrit that have been assimilated historically and culturally. As part of the Austronesian language family, the Javanese language in Bumiayu displays its own peculiarities through the absorption of lexicons, morphological structures, and phonological and syntactic patterns that show the strong influence of Sanskrit. This phenomenon shows that language is not only a means of communication, but also a place for storing values, history, and knowledge systems of the people who speak it. Through a descriptive approach with the method of listening, taking notes, interviews with native speakers, and studying literature, this study confirms that the process of language acculturation in Bumiayu reflects the continuity of the Javanese intellectual tradition rooted in the classical civilization of India. Thus, the Javanese language of Bumiayu can be understood as a form of cultural continuity that records the historical journey and transformation of the human values of its people in the context of the culture of the archipelago.

Keywords: *acculturation, Javanese, Sanskrit, Austronesian clumps, cultural identity.*

Introduction

In Indonesia, in addition to Indonesian as the national language, there are also hundreds of regional languages that are used as a means of intragroup communication that are maintained, protected, and respected. These languages belong to a language family, namely Austronesian (Blust, 1977:1—15). One of the regional languages that functions as a means of communication between speakers is a language that grows and develops in Bumiayu District, Brebes Regency, Central Java. In this sub-district, there is a lively and developing Javanese language that is distinctively different from the standard Javanese language (Surakarta and Yogyakarta), and there are language characteristics as a result of the acculturation of Hindu culture into Java (in the form of acculturation of Sanskrit into Javanese Brebes) in Bumiayu District, Brebes. The peculiarity is probably due to the factors of historical travel and cultural growth in the Bumiayu region, which acculturated with Hindu culture during the heyday of Mataram with Islam. Supported by the position of this sub-district bordering the majority of Sundanese culture in West Java (the Sundanese language in this area has distinctive characteristics compared to the Sundanese language that is Iain).

Brebes Javanese is the first language or mother tongue for most of the Javanese ethnic group in Brebes Regency. The Javanese language is spoken in the western part of Central Java. As a source of research, the languages in Brebes were researched by Sasangka (1999), Wardana (2006), and Darheni (2011). One of the Javanese languages that is worth studying is the Javanese language that developed in the Bumiayu area. This Javanese language lives and develops in the borderland area (administrative border area between Central Java and West Java), namely Sundanese in the Kuningan Regency area (to the southwest), Sundanese Salem (to the west), Central Java.

Bumiayu is one of the districts of Brebes, Central Java Province. This sub-district is bordered by Brebes and Banyumas Regencies to the north, Banyumas Regency and Kebumen Regency to the east, and Cirebon and Kuningan Regencies (West Java) to the west, and to the south by Cilacap Regency, there is a meeting area of Javanese culture (Banyumasan) with Sundanese culture (Priangan) Timur, which is one of the sub-districts located on the administrative border between Central Java and West Java, is Majenang District. This sub-district is the boundary of the western end of the southern part of Central Java Province.

The people in the Bumiayu area or sub-district, as well as the people in the villages in the southern part of Brebes Regency, are still relatively far from city life, so that in people's lives, they are still thick in the atmosphere of original culture that is still untouched by foreign culture. In the villages around Bumiayu District, there is still a religious culture that seems to have a religion that influences that culture. The two elements that affect it are the Hindu and Islamic. If we look at history, it could be that this culture is a medium for the previous guardians or scholars to spread Islam. However, this culture still maintains its existence. The socio-economic condition in the Bumiayu area is that the majority of the people are farmers. Usually, farmers have strong mystical beliefs, so that in their lives, many are considered unique and interesting to be researched further.

This paper will explain the linguistic phenomenon that lives and develops in the border area of Brebes, precisely in Bumiayu District, Brebes, Central Java. This paper is limited to the morphological and syntactic aspects of the Javanese language in this area by paying attention to the socio-cultural factors of this region. In addition, the acculturation of Hindu culture into Javanese culture was also discussed, especially related to the acculturation of Sanskrit, which entered the Javanese language in the Bumiayu area.

Therefore, the following research objectives (a) Describe in general the linguistic situation in the Bumiayu area; (b) Describe the phenomenon of cultural acculturation (Hindu-Islam) in Sanskrit into Javanese in the Bumiayu area; (c) Explain the form of language as a result of the acculturation of Hindu-Islamic culture in terms of language; and (d) Describe the linguistic characteristics in the Bumiayu area from the lexicon and morphosyntactic aspects.

Literature Review

The Indonesian society is a pluralistic society, with many ethnicities, races, cultures, and beliefs. These things influence each other in people's lives, just as the nature of Indonesian traditions is full of myths and ceremonies that influence the religious teachings embraced by the community. This opinion was put forward by John, which means that this tradition is still strongly held by the community and is even difficult to abandon. Existing religions or religions that have existed in people's lives will affect people's character and personality. Like Javanese society, where there are still elements of Hinduism, Buddhism, and Islam, Animism and Dynamism are integrated in a Javanese belief.

A cultural expert, namely Geert (1967) was the first scholar to introduce the terms Santri and Abangan. According to Geert, in Javanese society, which is predominantly Muslim, it can be classified into three types, namely Santri, Priayi, and Abangan groups. This happens because the Javanese people highly appreciate and uphold values, norms, ethics, and culture that have been held for a long time. The group still exists today, especially in areas that are still not so touched by the modern lifestyle, such as remote areas, far in the mountains in the Bumiayu area, Brebes Regency, Central Java.

Like the people in the villages in Bumiayu District, Brebes Regency, which is still relatively far from city life, people's lives are still thick in the atmosphere of indigenous culture that is still untouched by foreign culture. In Bumiayu, there is still a religious culture that seems to have two religious elements that influence that culture. The two elements that affect this are the Hindu and Islamic elements. If we look at history, it may be that this culture is a medium for the guardians or previous scholars to spread Islam. However, this culture still maintains its existence in villages in the Bumiayu area, Brebes. In addition, the majority of people in villages in the Bumiayu area, Brebes, are farmers. Usually, farmers have strong mystical beliefs, so that in their lives (for example, in farming or social procedures in society) many things are considered unique and interesting to be researched further.

Social and Language Conditions in Bumiayu District

Bumiayu is one of the sub-districts in Brebes Regency and is the center of community activities in southern Brebes. Bumiayu is very famous in the eyes of travelers because of its traffic jams. However, now there is an outer ring road starting from Talok Village to the outside in Pagojegan Village, Paguyangan District. Then, the centers of community activities are in the Tonjong, Bumiayu, Sirampog, Bantarkawung, Salem, and Paguyangan areas.

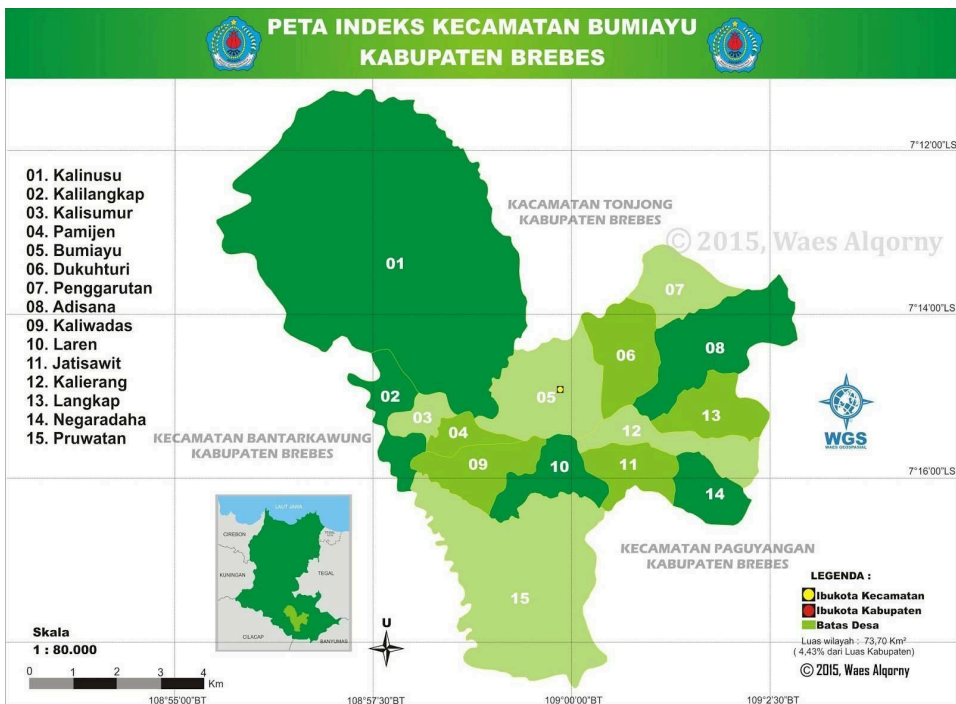


Figure 1. Map of Bumiayu District

The Bumiayu District is one of the sub-districts in the Brebes Regency area. As the center of the city in southern Brebes, Bumiayu District is administratively bordered by Tonjong sub-district to the north; then to the south it is bordered by Paguyangan District, while to the west it is bordered by Bantarkawung District, and to the east it is bordered by Sirampog District and Paguyangan District. Bumiayu District is geographically located between $6049' - 6053'$ South Latitude and between $108053' - 109011'$ East Longitude

Based on information from the Central Bureau of Statistics (2020): Index Map Per Village/Urban Village of Central Java Province and Youakarta Special Region, Bumiayu District covers 15 villages, between Iain, (001) Adisana village, (002) Bumiayu, (003) Dukuhturi, (004) Jatisawit, (005) Kalierang, (006) Kalilangkap, (007)

Kalisunu, (008) Kalisumur, (009) Kaliwadas, (010) Langkap, (011) Laren, (012) Negaradaha, (013) Pamijen, (014) Panggarutan, and (015) Pruwatan.

Method

The methods used in this study are descriptive, phenomenological, and comparative. The author uses the technique of listening, taking notes, and direct interviews with native Javanese speakers Bumiayu Paguyangan, Sirampog, and Tonjong (as primary data), as well as literature studies. In addition, the author uses the research of Sasangka (1999) to compare the Javanese language in the southern Brebes region with the standard Javanese language (Surakarta and Yogyakarta).

Findings and Discussion

Acculturation

Acculturation is a form of fusion of two or more cultures that synergize to bridge the characteristics of the two cultures or various cultures (Santoso, 2009). A person acts and thinks in the way of thinking in the society in which he interacts. A new environment and culture will require a person to behave and think in a new way. In this case, there has been an unconscious cultural mixing in the person. This phenomenon is known as acculturation.

According to Diaz and Grenier (1998), in Nugroho (2010), acculturation can also be described as a level at which an individual adopts certain values, beliefs, cultures, and practices in the host culture. In addition, acculturation can be seen as a process in which an individual, family, or community with a certain background begins to apply various aspects contained in the second culture (Orshan, 1996:461).

This understanding views acculturation in a scope between the traditional and the accumulated. Those who are traditional are those who maintain the values, beliefs, and norms that their culture of origin has. Then, the accumulated or bicultural one is at the center of the two cultures, retaining its original culture, but also assimilated by the second culture. In this case, the meaning of acculturation is almost the same as the concept of transculturation, which then creates a new cultural seed that develops the culture of origin and the culture of the guest. Therefore, cultural acculturation in Bumiayu (between Hindu Islam) is a cultural characteristic in the area that plays an important role in cultural acculturation (Hindu-Islam), which is manifested in Sanskrit, which is included in the Javanese language in the region of Brebes.

The Hindu-Islamic acculturation in the Bumiayu Region

Most of the people in the Bumiayu area are Muslims. However, in religious life, there are three levels in the embrace of Islam. The first is a group that truly studies Islam and obediently practices its teachings. They are often called Santri. The second is a person who is obedient to the teachings of Islam but still carries out teachings that smell of Hinduism. They are often referred to as Islam Kejewen or Abangan. The third is a person who only claims to be a Muslim but does not practice his teachings. This

group is referred to as Islam KTP. They often perform ceremonial rituals like those performed by Hindus.

These statements, the most interesting are the second and third groups, namely Abangan and Islam KTP. They are Muslims but still smell of the Hindu lifestyle. This is proven by the frequent practice of ceremonies or offerings, or salvation at certain times. These elements are still being carried out today. In fact, in social life, it seems that there is still a conflict between the students who really practice the pure teachings of Islam and the abangan. The conflict occurred because there were things that were considered deviant from the teachings of Islam carried out by the Abangan people.

The strong religious affiliation and old culture that have been attached to the Bentar community make the two influence each other in people's lives. Not a few believe in mysticism even though they are Muslims. People believe in the existence of supernatural forces around them.

Many of the residents still go to tombs that are considered sacred as a sign of vows or to make a request or permission before doing something that is considered important, such as holding a party, building a house, or doing other things. In his life, the stages of ceremonies in his life circle are known from birth, marriage, entering the house to settle down, to the ceremony of someone's death. It is not surprising that religious values are still inherent in the lives of the people in Bumiayu.

Although almost all the natives in the Bumiayu region are Muslims, there are still many elements that do not breathe Islam. The people still believe in fairy tales that are hereditary. Just like the fairy tale about Dewi Sri, which is associated with rice plants. According to the beliefs of the Bumiayu people, Dewi Sri is a rice goddess who blesses farmers. With this belief, many ceremonies (salvation) are carried out from the opening of agricultural land, cultivation, to rice harvesting.

In addition to what was discussed above, many other things still smell of Hindu-Islam. This is reflected in the frequent offerings carried out by the community, such as offerings on every birthday, death day, and offerings for the success of those who are trying. For people who are in business (making a living), they are usually given a fairly simple offering, such as rice placed on a plate, and the offering is illuminated by an oil lamp or filin.

In the life of the Bumiayu people, there is still a belief in objects or places that are considered to have supernatural powers. In fact, usually people who have things that have supernatural powers are highly respected and respected by society. On certain days, the object is offered. According to the person who owns the object, the *itu* offering is given at the request of the supernatural beings who inhabit the object. Many places are considered haunted and sacred places, and the public's assumption of evil spirits that interfere with people's lives is still strongly attached.

The most striking thing is the funeral ceremony. If someone dies but the person dies due to a disease that is considered strange, then usually when accompanying the corpse there must be a person who carries a bamboo basket and is beaten on the side

of the road, while if there is a person who dies but the corpse is still a virgin or a virgin, then at every intersection passed must sow flowers and puputrian. However, a flag (the red and white flag can be used) and a janur made of young coconut leaves are installed on his grave. It is intended as a symbol of the separation of the spirit who died with the puputrian.

When a wife is pregnant, rituals are also performed. The ritual is like reading letters contained in the Quran, which are read by the kiayi as leaders and students. It starts from the gestational age of 4 months to 7 months. The ritual at the time of the gestational age of 7 months is called Teredeem Weteng. In the ritual process, it is the same as 4 months; the difference is that in terms of food given to students, there is Cowet. Furthermore, the ritual is carried out again when the child is 7 days old from the day of birth, usually referred to as Ngrupus alms.

Almost all of the people in villages in the Bumiayu area do sasajen (sasaji) on the night of Eid al-Fitr and Eid al-Adha. They believe that offerings or salvation can add blessings (ngalap blessings), success, fortune, and salvation. That belief is very strong, especially for people who still think in old-fashioned ways.

Discussion of Cultural Acculturation (Hindu-Islam) and Sanskrit in Java

The influence of Sanskrit on the Javanese language is carried out through culture, namely through the epic stories of the Ramayana and the Mahabharata. The characters in these two stories are often used by the Javanese people to express themselves or give names to their children by identifying themselves with the main characters, such as Rama, Sinta, Wibisana, Laksmana (characters in the Ramayana), or Bima, Arjuna, Krishna, Drupadi, Gatutkaca, and Wisanggeni (characters in the Mahabharata). In the past, the two stories were used to spread Hinduism so that the Javanese people knew more or less the Sanskrit language used in the puppet. In fact, the culture of the Indian people, such as wearing sarongs, offerings, reciting mantras, and congratulations to honor the spirits of ancestors, is also practiced by the Javanese people until now. Through this cultural acculturation, Sanskrit also blends into the Javanese language. This can be seen in the practice of speaking by Javanese speakers in the Bumiayu area, including the following fields.

Influence in the Field of Lexicon

The cultural acculturation through language acculturation can reflect the acculturation of Hindu culture with Islam through Sanskrit into Javanese culture. In the field of lexicon, the influence of the acculturation of Hindu culture into Islam in the Javanese language (Brebes) can be seen in the following lexicon.

- (1) *Awes kangungan dalem mustaka, Sinuwun.*
'Awes kepalanya, Sinuwun (Raja)!'
'Awes, Kepalanya, Sinuwun (Raja)!'
'Beware, his head, Sinuwun (Raja)!'

- (2) *Ibu nembe gerah soca 'Ibu baru sakit apa?'*
'Ibu, habis sakit apa?'
'Ibu, sakit apa?'
'Mom, what is it that hurts?'
- (3) *Eyang, rikmanipun taksih kathah ingkang cemeng.*
'Kakek, rambutnya masih banyak yang hitam.'
'Grandpa, there is still a lot of black hair.'
- (4) *Gulu menika krama inggilipunjangga.*
Gulu (leher) bahasa halusnya jangga.
Kata penghalus gulu adalah jangga.
'The word refiner gulu is jangga.'
- (5) *Nipun menapa gerah?*
'Bapak, tangannya sakit?'
'Apakah tangan Bapak sakit?'
'Is your hand hurting?'

From these five examples, it appears that most of the *horrnat* (honorific) lexicons in Javanese tend to come from Sanskrit. For example, *mustaka* 'head', *grana* 'nose', *rikma* 'hair', *jangga* 'neck', and *asta* 'hand' are Sanskrit vocabulary words that are used as an honorific form of the Javanese language. The five examples of *ngoko* forms are head, nose, hair, neck, and hands. This is also seen in the linguistic practices of people who live in the Bumiayu area, Brebes. If translated into Javanese Brebes in Bumiayu, the five sentence formations are as follows.

- (1a) *Awas endase, Sinuwun!*
Hati-hati kepalanya, Paduka!
Beware, his head, Your Majesty!
- (2a) *Mboke biyen lara.*
Ibunya kemarin sakit.
His mother was sick yesterday.
- (3a) *Mbah, rambute akeh sing ireng.*
Kakek, rambutnya banyak yang masih hitam.
Grandpa, his hair is blackened.
- (4a) *Pak, tanganne esih lara?*
Pak, tangannya masih sakit?
Sir, the neighbor is still sick?

From the description or data that has been described, it can be explained that the Javanese language that developed in the Bumiayu area (often said as the Bumiayu

dialect or Bumiayu language) is a dialect of the Javanese language spoken in the Bumiayu area (Brebes Regency) and its surroundings. This dialect is actually not much different from the Banyumas dialect and the Tegal dialect; even the vocabulary and pronunciation are similar. The difference between the Bumiayu dialect and Banyumas lies in the intonation and word selection. Some words are commonly used by the Banyumas people but not used by the Bumiayu people. For example, there is an entry lexicon. The lexicon that is commonly used by the Banyumas people is entering, but in the Bumiayu area, the lexicon 'enter' is used with *manjing*. The words 'enter' and *manjing* are both Javanese and have the meaning of 'enter the room'.

If examined further, the Bumiayu language is heavily influenced by Sanskrit. In the Javanese cultural tradition, Sanskrit is above Krama Hinggil, the Javanese language that is considered the most subtle. The word *manjing*, for example, is often used by puppeteers in puppet stories. *Katamanjing* is used specifically to describe the spirit that enters Arjuna. But in Bumiayu, the word is used for any sentence that connotes "enter". "*Ayame manjing umah*", for example, means The chicken enters the house.

Influences in the Field of Morphosyntax

The language that is often called the Bumiayu dialect (by speakers in Bumiayu) often adds the suffix *ra* (pronounced *rha*) and *belih* to end sentences. This is intended to affirm the meaning of the speech or sentence spoken by the speaker to his speaking partner. This can be seen in the following example sentence.

- (6) *Kowen ora manjing nang umah inyong? Ana apa ra?*
'Kamu tidak masuk ke rumah akü? Ada apa?'
'You don't want to come to my house. What's wrong?'
- (7) *Uwis pirang-pirang kali inyong nerangaken babarane gemiyen. Rikane masa ora ngerti, ra?*
'I've explained the story here several times. You don't understand?'
'I explained the story several times yesterday. You don't understand?'
- (8) *Sah, kowen uwis mangan, belih?*
'Sah, kamu sudah makan belum?'
'Sah, have you eaten yet?'
- (9) *Wong tua rika pan maring ngendi?*
'Orang tua kamu akan ke mana?'
'Where are your parents going, Sally?'

Conclusion

The language that lives in Bumiayu is a variant of the Javanese language. Bumiayu District is an area located in Brebes Regency, Central Java. It is located in the eastern part of the Şalem District. To the north, it is bordered by the Barisan Mountains, and to the east, it is bordered by the Tegal region (Deşa Pabuaran, Deşa Tegal Gede, and Deşa Tembong Raja). The people of the Bumiayu area almost all embrace Islam. However,

in his life, it is inseparable from the influence of culture that has existed for generations. This influence is reflected in the life of the people in Bumiayu who are acculturated between Hinduism and Islam (depicted in Sanskrit, which is translated into the Javanese language of Brebes).

The influence of Hindu culture is still inherent in the Islam community in Bumiayu. This is because wujud from the strength of the community to uphold what is considered to be its customs. On the day of Islam it is always accompanied by a sacrificial ceremony, as well as at certain times that are considered important, offerings (sasajen) are always held.

Judging from the linguistic aspect, in the Bumiayu region, there is a very interesting linguistic phenomenon. The Bumiayu language is heavily influenced by Sanskrit. In the Javanese cultural tradition, Sanskrit is above Krama Hinggil, the Javanese language that is considered the most subtle. The word manjing, for example, is often used by puppeteers in puppet stories. The word manjing is used specifically to describe 'the spirit that enters Arjuna'. However, in Bumiayu, the word is used for any sentence that connotes 'masuk'. In addition, the Bumiayu dialect also often adds the suffix *ra* (pronounced *rha*) and *belih* to end sentences. This is intended to affirm the meaning of speech sentences for speakers in the Javanese language area in Bumiayu.

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