

# Meaning And Function of Abstinence Expression in Segodorejo Society In Jombang East Java

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## ABSTRACT

Research which is focuses on meaning and function of abstinence expression in Segodorejo society in Jombang East Java. The aim of this research is explaining the meaning and function of abstinence expression in Segodorejo society in Jombang East Java. The theory of linguistic anthropology by Duranti (1997) and Jakobson (1980) is used in analysis study. Research categorizes as qualitative research, and the data is in form of meaning and functions. Technique analysis of data used in this research is improved by Miles and Huberman (1984), which is cover three steps, 1) data reduction, 2) data presentation, and 3) conclusion or verification. The result of this research shows that meaning of expression of Segodorejo society restriction in Jombang East Java includes: Prohibition of the Prohibition Educate, Time Challenge Religion Relates to Time, Precaution of Chastity, Abstinence of the Illness, Gross Abstinence, Declaration of Courtesy Challenge, Prohibition of Family Harmony, Abstinence of the Abstinence of Killing the Beast. Function of expression of Segodorejo society restriction in Jombang East Java includes: expressive function, conative function, referential function, fastest function, metalinguistic function.

**Keywords** : *Function, linguistic anthropology, Jombang society*

## ABSTRAK

Penelitian ini berfokus pada kajian makna dan fungsi ungkapan pantangan pada masyarakat Segodorejo di Jombang Jawa Timur. Tujuan penelitian adalah menjelaskan makna dan fungsi ungkapan pantangan pada masyarakat Segodorejo di Jombang Jawa Timur. Teori linguistik antropologi Duranti (1997) and Jakobson (1980) digunakan dalam analisis kajian ini. Penelitian ini adalah penelitian kualitatif dengan data penelitian berupa makna dan fungsi. Teknik analisis data yang digunakan adalah teknik yang dikembangkan oleh Miles dan Huberman (1984), mencakup tiga langkah, yaitu 1) reduksi data, 2) penyajian data, dan 3) penarikan kesimpulan atau verifikasi. Hasil penelitian menunjukkan bahwa makna ungkapan pantangan masyarakat Segodorejo di Jombang Jawa Timurmencakup: Makna Ungkapan Pantangan Mendidik, Berhubungan dengan Waktu, Kebersihan, Penyakit, kotor, kesopanan, Keharmonisan Keluarga, Membunuh Binatang . fungsi ungkapan pantangan masyarakat Segodorejo di Jombang Jawa Timurmencaku: Fungsi ekspresif, Fungsi konatif, Fungsi referensial, Fungsi fatis, fungsi metalinguistik.

**Kata kunci**: fungsi, linguistik antropologi, masyarakat Jombang

## 1. Introduction

The people of Segodorejo Jombang are using Javanese language which is well known as the language of Java "Ngoko". It also to be the mother tongue which are used in daily life at their family and society. The Segodorejo community also has a unique culture of ritual "Cokbakal" or rituals to gain the benefits offered to the person who " babat alas" or open the village land is usually done when going to get married or "ruwah deso". Many heritage-related ancestral heritage is still preserved by the people of Segodorejo in Jombang, East Java, one of the expressions of abstinence.

The prohibition phrase probably in other areas is not trusted, but the people of Segodorejo in Jombang East Java still believe it and should not be spoken haphazardly. Because, if violated is believed to happen things that are not desirable. Therefore, it is an abstinence still preserved for Segodorejo community in Jombang East Java in order to control what will be said when in the family and community environment.

This study discusses the meaning and function of abstinence expression in Segodorejo society in Jombang East Java. This is an important cultural event as a manifestation of the preservation of ancestral heritage in Indonesia. The interaction of such communication can be called anthropological linguistics in which it contains elements of culture so that, this abstract expression is interesting to examine. The expression of abstinence examined in this study is the intention and function of expression abstinence Segodorejo society in Jombang East Java. There are several reasons underlying the choice of abstinence expression to be studied, namely (1) the event of abstinence expression tends to be a control tool by the society and certainly exist and to be examined. (2) As it is known that abstinence expression is a tool that binds a society not to speak arbitrarily. Therefore, the characteristics of this abstract expression are interesting to be examined specifically related to meaning and function. (3) Assessment taboo expression is not how many were studied. Thus, this is a gap between this research and previous studies that have been done.

As for the problem of this research that is, (1) what is the meaning of abstinence expression for Segodorejo society in Jombang East Java? (2) What function of abstinence expression for society of Segodorejo in Jombang East Java? This research has a purpose, namely (1) explaining the meaning of abstinence expression for society Segodorejo in Jombang East Java (2) explain the function of abstinence expression for Segodorejo society in Jombang East Java. In addition, this study is expected to provide both theoretical and practical benefits. Theoretically, it can be made as a material to increase the scientific treasures in the field of anthropology linguistics especially the introduction of culture, and as a reference in the development of research in the field of linguistics anthropology especially the introduction of culture. In practical terms, it can be used as a reference for the humanists in doing taboo expression, and can be used as a reference for culture in preserving cultural expression, especially in producing abstinence. Koenjaraningrat (1985:180) explains that culture is the whole system of ideas, actions and the work of human beings in the framework of the life of society that made human self by learning.

In relation to the anthropological linguistic theory, Duranti (1997 : 1-2) suggests linguistic anthropology is currently understood in a variety of ways, it is important to clarify the way in which it will be used in this book . Duranti (1997) classifies as linguistic anthropology into six, namely 1) Language assessed based on the views of culture related to the relationship of meaning and form of the language, 2) language in a local concept which views of local wisdom, for example, the phrase used to teach kindness, 3) the language in the spatial distribution, in the meaning of the use of a particular space or a different place, such as the use of a language by a farmer while harvesting, or inviting the peasant to rest 4) the language of expression in the natural world, and the shaped language that is the language used to express something different from the nature, metaphors are formed due to the existence of a culture, such taboos, restrictions, etc., 5) language in the life of ethnic, community, and society, in this case the language associated with the system of kinship and greetings, 6) language in her in certain condition someone will use different language.

The language according to Koenjaraningrat (1985: 339) is an oral and written human symbolic system for communicating with each other, in an ethnographic essay, giving a description of the most important features of the language spoken by the ethnic group, along with the variations of that language. The function of the language is divided into six kinds, namely. (1) The function of expressive/emotive, i.e. the disclosure of the state of speech (2) Conative functions, namely the disclosure of the desire of the speaker directly or thought of the listening, (3) referential function, that is the explanation of events or circumstances (4) Function phatic initiate communication, maintain communication, and disconnect communications (5) The function of the eye (Metalinguistic), i.e. the use of language to explain the language), (6) Poetic function, i.e. the use of language for beauty (Jakobson 1980: 81—86).

## 2. Methodology

This research is a qualitative research conducted by deeply studying local wisdom in the expression of abstinence. There are several reasons why this type of qualitative research is selected, namely (1) research data in the form of abstinence expression has conformity with the type of quality research so that the data is more feasible for qualitative study; (2) qualitative research is able to explain in detail and deeply about phenomena that are naturally inaccessible to the kind of quantitative research, for example "very different" phenomena can only be explained as to what the difference is through narrative (qualitative) explanations rather than quantifiable ones.

The data in this study is the expression of abstinence collected from the subject of the research of all that includes: (1) events said, the process of the taboo phrase uttered by the speakers; and (2) documents, i.e. audio-video recording of abstinence and other related documents in the form of notes on all abstinence expressions in Segodorejosociety. The data collection technique used, i.e. observation, is done to observe the expression spoken by the speaker through audio-video. The form of observation by the researchers is active observation, meaning that the researcher is active. In addition to observations, researchers applied 'document analysis' in data collection techniques, which analyzed appropriate and eligible documents with the aim of completing the data in the main data analysis process (Spradley, 1980).

The data analysis technique in this research is done by using the principles of model initiated by Miles & Huberman (1984) covering three steps, namely (1) data reduction, (2) data presentation, and (3) conclusion or verification. Data reduction is sorting between data needed with data that is not needed in research. The second step is the presentation of data. This research data is further presented in the form of transcripts of conversational texts accompanied by descriptions and explanations covering what, how, and why the phenomena embedded in the abstinence expression occurs. The third step is the conclusion or verification. At this stage the researcher draws conclusions with interpretations on the observation record and conversation transcript in order to derive the initial conclusions based on the research problem formulation. The initial conclusions were made always cross - checked with the conversation transcripts to gain the consolidation of the conclusions that would later really able to support the final conclusion.

## 3. Result of Analysis and Discussion

The following expression are the result of the data that has been taken at the society Segodorejo with the aim to be able to support researchers in discussing the meaning and function of expression abstinence expressed by society Segodorejo Jombang East Java.

### 3.1 The Meaning of of Prohibition in Segodorejo Society of Jombang East Java

#### 3.1.1 The Meaning of the Prohibition of the Prohibition Educate

*Prawan nak tangi ojo awan-awan, engko dikeloni joko bodo (Data-1)*

"The girls who are still not married should not wake up too late, later embraced stupid footsteps".

Data (1) above is an expression of abstinence to educate family members, especially children who are still girls and not married to get up early and can help parents. The meaning of abstinence the unmarried daughter already has the skills to organize the house, not lazy and diligent to help parents

at home, later in order to get a good mate, because girls have often helped the parents. Challenge is always used to advise parents and educate their children so that when a married not embarrass the parents before the law.

### 3.1.2 The Meaning of Time Challenge Religion Relates to Time

*Wayah magrib ojo klayapan, engko di gowo wewe gombel* (Data-2)  
"Do not come out before sunset, later brought wewegombel"

The meaning of the data (2) is if the child out of the house before sunset can be affected by the disease. Logically the expression of abstinence does not have a logical relationship between the *gowowewegombel* "brought wewegombel" with the disease. However, behind the expression of the abstinence it contains a parent's advice in the form of educating attitudes and behaviors for the child to stay at home at the time of change imposed in family members.

*Nak bobot ojo tangi didisiki srengenge lan ojo ados sama rai* (Data-3 )  
"If pregnant do not get up before the sun and do not bathe beyond 15:00 hours"

The abstinence phrase in the data (3) above, the prohibit utterances contain utterances in pregnancy. As for time restrictions *pregnant is* done in the morning at around 04.30-06.00, pregnant women must get up for a walk so that the baby is healthy, and in the afternoon at approximately 14.30-15.00 must have finished bathing and streets again. Furthermore there is also another requirement that is not allowed to eat while walking. Terms are meant as a process to keep the baby and mother healthy. If the above conditions are met well, then the baby and mother can be born normally and smoothly, and vice versa if violating the conditions of abstinence will result in the length of the process when it will give birth. In other words, the expression of abstinence reflects the way in which local people take advantage of clean air and time that is considered good for pregnant women.

### 3.1.3 The Meaning of the Precaution of Chastity

*Ojo mangan nang jero kamar, engko nak ngelairno angel ra metu-metu* (Data-4)  
(do not eat in the room, later if the birth becomes difficult and long)

The expression of abstinence on the data (4) above, the meaning contained in abstinence is experiencing difficulties during childbirth. Logically the abstinence has no correlation between *mangan nang jero kamar* with childbirth being difficult and long. Actually based on the thought of *mangan nang jero kamar* "eat in the room" can contaminate the bedroom because the bedroom is not a place to eat but a place to rest when we are tired. Thus, the implied meaning implies the meaning of cleanliness.

### 3.1.4 The Meaning of the Abstinence of the Illness

(Data -5 )  
*Ojo mangan jangan bung*  
"Do not eat vegetable bamboo Soup"

In the data (5) *Ojo mangan jangan bung* "Do not eat vegetable bamboo Soup". Because the body's impact will feel sharp, causing the occurrence. The reason is strengthened because the society can understand the kind of vegetables that are beneficial to health.

### 3.1.5 The Meaning of Gross Abstinence

(Data-6)  
*Gak ilok lungguh nang dukur bantal, engko udunen kapaok*

"Cannot sit on the pillow, later the boil"

Data (6) the meaning of the expression of *lungguh nang dukur bantal* "Sitting on the pillow" when sitting on a pillow then it can cause ulcers on the buttocks. Abstinence is believed Segodorejo society as a result of the behavior of someone who is less good. In general, the expression of abstinence as above has often sounded even believed by other cultures of the community, if occupying the pillow will result in the itchiness on the body. But common sense does not have a relationship between sittings on a pillow by causing ulcers. The prohibition phrase aims to prohibit a person from occupying the pillow so as not to become dirty. In addition, the pillow serves as a base for the head.

### 3.1.6 The Meaning of the Declaration of Courtesy Challenge

*Ojo ngelangkai wong turu, engko utang getih nak mati* (Data- 7 )

"It does not attempt may pass above a sleeping person, later bloodshed if dead"

In the data (7) above, the meaning of abstinence expression when people fall asleep, then we should not step over the person because it can give a person angry. The expression of abstinence is still used by the people of Segodorejo in everyday life and the taboo has conditions that should not be violated. For example should not step over people to sleep, because it affects attitudes and behavior .Although it sounds unreasonable, it is still used by the people of Segodorejo as an unfavorable behavior of young people.

*Ra pantes mangan cah wedhok sikile metangkrih nang dukur kursi* (Data - 8 )

(Inappropriate when eating a woman up her legs on a chair)

Data (8) meaning *cah wedhok sikile metangkrih* (a woman *climbs* both legs), then should not be done because the famous woman with good temperament can give the impression that woman can not educate her child later when have married. The meaning of the expression of abstinence implies the implied meaning of a woman's politeness is prioritized because women are identical with elegance and elegance.

*Ojo lungguh nang tengah lawang arek wedhok, garai balak* (Data -9 )

(do not sit in the middle of the door of a virgin child, it will be woe)

In the data (9) has the meaning of the abstinence expression will be spoken by people if there is a man who will ask for her hand. Logically, the prohibition does not have a correlation between the *middle of matters* with the wicked. Actually based on the thought of the activity *lungguh nang middle mace* " Sitting in the middle of the door " can make the person who will pass through the door will be embarrassed and will return and may not pass or enter. Thus, the implied meaning implies the meaning of modesty.

### 3.1.7 The Meaning of the Prohibition of Family Harmony

*Ojo mangan singkur-singkuran geger* (Data-10 )

"Do not eat cross each other"

In the data (10), it is an expression of abstinence that exists within the scope of the family, the meaning contained in the expression of abstinence that will occur in family disputes. The expression of the prohibition has no relationship at the time of eating to meet each other in the wake of the dispute. However, logically it can be explained by looking at an event in a person that causes him to not eat face to face, and a person chooses to turn his back on the family in the sense that he is in a state of anger, and that is done to avoid anger, which causes the dispute to get bigger.

### 3.1.8 The Meaning of the Abstinence of the Abstinence of Killing the Beast

*Bojomu meteng ojo mateni kewan ngawur, engko anakmu iso lahir ciri (Data-11)*

"Your wife is pregnant do not kill animals at random, later your child can be born disabled"

The phrase expression on the data (11) if the husband kills the animal when the wife is still pregnant then the child to be born can be in a state of disability. The abstinence does not have a common sense of correlation or connection between killing animals and pregnant wives. The implicit meaning contained in the expression of abstinence, can be explained psychologically. The meaning of husband should not show the attitude of killing animals in the presence of the pregnant wife, because it can affect the psychological of the wife and will affect the health of babies in the womb.

### **3.2 The Function of Expression of Segosorejo Society Challenge in Jombang East Java**

Jakobson (1980) finds six language function, but the researchers found only five functions described in the context of abstinence expression in society Segodorejo Jombang East Java as follows.

#### **3.2.1 The Expressive Function**

The expressive function is found in the abstinence expression used to express criticism and blame.

##### **3.2.1.1 Expressive function to express criticism**

*Ojo ngelangkai wong turu, engko utang getih nak mati (Data-7)*

"It does not attempt may pass above a sleeping person, later bloodshed if dead"

In the expression of abstinence above speakers criticize the actions of someone who is passing i on top of the person who is sleeping with criticism "*can not pass over him who is sleeping, later the blood debt if dead*"

##### **3.2.1.2 Expressive function to blame**

The expressive function is found in the expression of abstinence that is expressed to blame. Consider the following example.

*Gak oleh sak dulur rabi wong sak deso, engko kalah seng tuwek (Data-1 2)*

"Should not be if brothers marry one village, later the elder brother is difficult"

In the expression of abstinence, the speakers blame the brothers to marry the same people of the same village as expressing "it should not be if the siblings marry a village". It is because speakers know the good household according to the customs of the family.

#### **3.2.2 Conative / directive function**

Function directive is a form of influence of attitudes to others, and as a reaction to the suppression of messages given to speakers.

*Ojo lungguh nang tengah lawang arek wedhok, garai balak (Data-9)*

(do not sit in the middle of the door of a virgin child, it will be woe)

In the data (9), the speaker speaks to the opponent of speech not just to avoid something, but the prohibition is addressed to the opponent said to do something that the speaker wants, that is, the opponent said to obey the abstinence with the saying "do not sit in the middle of the door of the child virgin, it will be wretched". Thus, the speaker sets the opponent to avoid abstinence, i.e., standing in the middle of the door. Therefore, there is a connective or directive function in the taboo.

#### **3.2.3 Referential Functions**

The function of referential language is based on the events or events of people who are outside speakers and partners said.

*Sak iki tironmu ojo metu golek pergawean wedi ciloko (Data-13)*

"When traveling looking for a worker must remember the day of birth or the day it is set off"

In the data (13) above, the speaker conveys the object of the conversation. As in the phrase " when traveling looking for a business must remember the day that is lacking or the day is dumped off "in the abstinence it is clear that the talk about the object being discussed, that is talking about the day is less or the day is not good.

### 3.2.4 Face Function

Language which serves to start a relationship, establish communication links, maintain communication, and cutting off communication.

*waduh..waduh...pak, e, Ojo mangan jangan bung (Data-14)*

" Ouch ... ouch ... Father do not eat vegetable bamboo shoots"

*Lo...iyo lali..., engko bengi iso-iso linu awakku (Data-14)*

" Loh ... yes forgot ....., tonight can stiff all my pain"

Data( 14 ) has a function that the speaker shows by saying the word *waduh..waduh...* "Ouch ... ouch... ", it intends to show the opening relationship of a communication with the opponent said with the sentence *waduh..waduh...pak, e*, with the intention of saying hello or forbid.

### 3.2.5 Metalingual function in abstinence expression

Metalinguistic function is the use of language to explain the term code or symbol language .

*Mlaku dewe-dewe (Data- 15 )*

" walk alone"

In the data (15) shows the metalinguistic function. Because it contains a language term to explain the purpose of the words *Mlaku dewe-dewe*. term *dewe-dewe* which means separate or alone and the term meaningful means walking in the intended direction.

## 4. Conclusion and Suggestion

### Conclusion

Mean the abstinence expression for Segodorejo society in Jombang East Java includes several kinds of meaning among others, The meaning of the phrase abstinence educate, abstinence with time, abstinence hygiene, taboo disease, abstinence dirty, abstinence courtesy, family harmony, abstinence expression killing animals .

The function of abstinence expression for the Segodorejo community in Jombang East Java covers several areas, namely the abstinence expression for: expressive function, conative function, referential function, fastest function, metalinguistic function.

### Suggestion

There are suggestions that can be given related to further research. It is realized that there are still some gaps or points that can not be reached by the researcher so that there is a recommendation for further research as follows.

Given the expression of this prohibition is a local wisdom of a village community in a micro-subsequent research can be studied in the anthropological linguistic perspective associated with the perspective of culturally related studies on macro.

It is recommended that further research can examine other types of abstinence expression because this study focuses only on two types of abstinence, meaning and function, so that variations of abstinence expression by other researchers can be found.

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