

The Performance Portrait of Javanese Women in Association with the Water Storage Appliances within the Traditional Society

M. Suryadi
{mssuryadi07@gmail.com¹}

Department of Indonesian Literature, Faculty of Humanities, Diponegoro University,
Jl. Prof. Soedarto, Tembalang, Semarang, 50275, Indonesia

Abstract. This study is aimed to portray the performance of coastal Javanese women on their roles in organizing the family economy to create a harmonious and sufficient life. The form and function of traditional appliances have a bond between form, meaning, and philosophical value. The location of the research in Demak. The object of the research was a lexicon variant on traditional household utensils with the meaning of water storage. Methods of data collections were observation, active interaction, and visual document provoking. The method of data analysis used functional descriptive by describing the lexicon variant which considers the components of form, meaning, referent, philosophical value. The findings of the research are a novelty of views on Javanese women through the inauguration of traditional water storage appliances functions. Finding the strength of philosophical values in traditional Javanese appliance and organizing harmonious household rests on the personality of Javanese women.

Keywords: Philosophical values; Javanese women; appliances; traditional.

1 Introduction

Women have a major role in household life. This main role is implied by the synonym of the word woman, namely *putri*, which can be analogous as *pupusing tri perkawis* ‘the appearance of three positions as *wadon*, *wanita*, and *estri*. The emergence of these three problems is the position of *wadon*, namely the companion of the husband; as a *wanita* who will be the family life manager; and as *esteri* that is a family motivator.

Portrait of Javanese women as a force in the axis of Javanese life, has been proven in the era of the Javanese kingdom on Java. Javanese women in the course of history have proven to be royal leaders or queen figures. Even in the modern era, the position of Javanese women has a prestige position both as a political figure and as an institution leader. The strength of the culture as proof of the life of Javanese women has a strong and respected place. The value of that power is written in the course of history, both stored in the form of script documents / texts, verbal documents, goods documents, and value documents. One document that can be traced through value, especially the value inherent philosophically, is found in household appliances.

Household appliances that still hold value documents on the life force of Javanese women are traditional household appliances. Traditional household appliances in addition to having a function as a tool for processing food ingredients or cooking appliances have philosophical values that are maintained in the culture of Javanese culture. In the culture of Javanese culture

there are forces that govern life so that the vehicle of Javanese life is very harmonious and organized. With the order of life, all the results of Javanese cultural reason always have high benefits and save portraits of past Javanese human life that are implicated in life today. Based on this phenomenon, the formulation of the problem raised in this study is how the portrait of Javanese women's performance is stored in Javanese cultural results in the form of traditional household appliances.

The references used as references are as follows. *Understanding of Women in Indonesia: Motivation to Lead, Work-Family Conflict, and Ambition* [2], provides a portrait that the role of women is very high in the public arena. This is indicated by the increasing representation of women's roles in the public and political regions. On the other hand, in Indonesia today women's representation is quite low, especially in the public sphere. The trigger for the low representation is estimated due to the position conflict between the choice of work or family. The phenomenon of conflict in making choices in household governance is an important issue when women start a new life in a young family.

Women's Labor Group Strategies in Utilizing Social Capital to Improve Market Accessibility Study in "Tani Rejo" Women's Labor Group in Accessing the Melinjo Chips Industry in Limpung Subdistrict, Batang Regency, Central Java Province [3], showing women's strength Java in coordinating itself in an organization in its work. This power influences the image of women as well as a force that is mobilized by women to achieve their social status in the field of work involved.

Women's Labor Group Strategies in Utilizing Social Capital to Improve Market Accessibility Study in "Tani Rejo" Women's Labor Group in Accessing the Melinjo Chips Industry in Limpung Subdistrict, Batang Regency, Central Java Province [3], showing women's strength Java in coordinating itself in an organization in its work. This power influences the image of women as well as a force that is mobilized by women to achieve their social status in the field of work involved.

Revealing the Masculinity Power behind the Veil of Javanese Women's Femininity [5]. This research reveals the phenomenon of the position of man as God's creation, the position of men and women, the power of men and women. Thus, there is no reason or basis when one party claims to be superior (the self) or as inferior (the other).

Javanese Women's Personality in *Serat Suluk Residriya* and *Serat Wulang Putri* by Paku Buwono IX [6]. This study describes the personality inherent in Javanese women. The two letters (*serat*) describe the inequality of Javanese women towards men, namely as part or subordination, the right to use but do not have. On the other hand, this Fiber also examines the issue of equality, especially having equal rights to knowledge / knowledge, courage and wealth.

2 Method

The location of the research in Demak Regency. The object of the research is a lexicon variant on traditional household appliances with the meaning of water storage. Methods of data collection in the form of observation, active interaction, and visual document taking [7]. The method of data analysis uses the analogy of form and structure by describing variants of the lexicon that have a correlation between referent-concepts. The word refers to the form of the lexicon, the concept refers to the interpretation of etima, and referent refers to lingual

extrenal [8] and [9]. The correlation between referent-concepts as a pillar in determining the identity and character of Javanese women.

3 Results and Discussion

Javanese women are women who have super power. There are five strengths that Javanese women have, namely emotional strength, intellectual strength, spiritual strength, behavior power, and physical strength. These five forces are often referred to as *pancadaya lakuning wong wadon* 'five strengths that are owned by women'. The portrait of the strength of Javanese women is reflected in household appliances that are part of the life side of women in Javanese culture.

3.1 Portrait of the Performance of Coastal Javanese Women

The portrait of the performance of coastal Javanese women is in the strength of women in carrying out and managing the flow of married life, both as a companion to their husbands and as mothers of their children. Portraits of women as husband's companions are reflected in the mention of the status of women in the household, namely as wives. The name of the wife who comes from Kawi language, *estri*, which means *panyurung* 'pusher', namely the driver, supporter, encouragement for the husband. The position of a Javanese woman can be analogous to a director who plays behind the screen or behind the show. Thus, it is no exaggeration if there is the expression *sakjeroning wong lanang kang hebat ana wong wadon kang hebat* 'in men who is great at having a great woman's presence.

The portraits of Javanese women's performance in Javanese family life are full of philosophical values. Javanese women's performance always prioritizes feeling and heart. Through this feeling and heart, the Javanese women's work steps are full of meekness. Meekness is one aspect of the superiority of Javanese women. It is through gentleness that all goals can be achieved without hurting others, winning with smiles and empathy for everyone around them.

3.2 Governance of the Family Economy Arrangement

The governance of family economic arrangements is fully handled by women as wives. This commitment was announced at the beginning of the marriage through the symbol of the traditional Javanese wedding ceremony. The symbol is marked by the traditional ceremonies of the *kacar-kucur*, namely the groom sprinkles rice, grains, and coins. The sprinkles were received by the bride in a pandanus mat and tied tightly. When *kacar-kucur* happened, it is often followed by the pray of the *kacar-kucu katuta dadya sedulur* "the traditional *kacar-kucur* which causes it to become a family." The *kacar-kucur* ceremony in Javanese marriages explicitly indicates that the management of the family's economic arrangements is left to women or wives when family life begins.

The form of economic governance in many Javanese families is characterized by expressions that reflect family management or management. Some expressions that reflect family economic governance, as follow. *Narima ing pandum* 'accepting what is his fortune' and *alon-alon waton kelakon* 'take it slow as long as it reaches the destination'. The philosophical value of the phrase *narima ing pandum* is the strength of Javanese women in

managing the household economy, namely (1) the expertise to regulate the economy of what they have, namely from the fortune that is arranged so that they can fulfill their daily needs; (2) resilience regulating the household economy so that it is sufficient for the income of the husband he receives, the adequacy in managing finances; (3) Authenticity or accuracy in managing the household balance sheet, so that even with income, Javanese women can still save or set aside their income.

3.3 Shape and Function of Traditional Water Storage Tools

A portrait of the performance of Javanese women is recorded in the world of women themselves. In Javanese women, the closest and most attached world of women is household appliances or cooking appliances. All the lives of the cultural miniature Javanese women are stored in tools, especially traditional tools. Portrait of expertise in governance of family needs (fortune) is recorded on the tools that are mixed with water storage devices. In Javanese culture water is a source of life, with water all human needs are fulfilled. It is this cultural noble value that can record and portray the greatness of the management of Javanese women in managing the economy. Water storage household appliances that are related to economic measurement management, as follows. *gentong* 'a place to keep clean water' and *siwur* 'water dipper'.

The *gentong* (barrel) lexicon 'an object to store clean water' has a fascination with the nature of Javanese women associated with saving fortune or money. *Gentong* has a unique visual form, namely the base has a strong structure, as a foundation or foundation. The bottom of the *gentong* (barrel) in Javanese society is called the *bokong gentong* "barrel butt". The bottom of the *gentong* is placed on a flat part of the ground, the ground is flattened first or plastered. When the ground is uneven, the *gentong* will be planted so that the position of the *gentong* is very sturdy and stands upright. The phenomenon of *gentong* treatment in Javanese society symbolizes that the barrel (*gentong*) as a place or container of clean water (living water) must be maintained. It is also a portrait that Javanese women should be treated well, placed in the right place, so that Javanese women in family life will stand up and become pillars of comfort in married life. The visual shape of the *gentong* body is unique, namely symmetric in the middle. The bottom of the barrel has the same size as the *gentong* mouth. Large size on the *gentong* body, which is bloated (convex) has a function to accommodate or store enough water. This philosophy illustrates that Javanese women have intelligence, tenacity, and the ability to save basic needs (fortune) in the family. The upper part which is called *lambe gentong* 'mouth barrel' has a circle shape with the same diameter size as the *gentong* base, indicating that Javanese women always save and are good at managing family needs.

Household appliances related to the place of water are *siwur* (scoop). The word *siwur* (scoop) has five symbols in Javanese culture, which are reflected in the basic *kirata basa* (terms), as follows. (1) *nek ora isi ora ngawur* 'if you don't know the knowledge, you shouldn't give wrong knowledge. (2) *isine kudu diwur-wur* 'If you have knowledge, you have to take care of it'. (3) *nek ngisi ora ngawur* 'if filling is not allowed to be careless'. (4) *ngisi seko duwur* 'filling in from above'. (5) *metu isine uwis diukur* 'when issuing has been measured or considered. The five symbols contained in *siwur* tools indicate the richness of Javanese culture. One of the symbols associated with Javanese female officials is that the value of culture that states *metu isine uwis diukur* 'when issuing has been measured or considered. The value of this philosophy describes that Javanese women are frugal, careful, considerate. The values contained in the philosophy are reflected in the parts of the tools

attached to the *siwur* tool. The reflecting parts are considered to be economical, thorough, and full of consideration attached to the *siwur* head section, *siwur* handle, and *siwur* peg. The head of the *siwur* made from coconut shell indicates that Javanese women will always save money by taking enough as needed, so that the water taken from the (*gentong*) barrel is never spilled and scattered. *Siwur* handle made of wood or bamboo are slim and small in shape. This slim and small shape marks the existence. With that saving life becomes light and easily appointed by family members. The pegs or keys used to strengthen the relationship between the head of the *siwur* and the handle. This key meaning indicates that when family life that has been planned with immediate planning, the key to success will be easily achieved or obtained.

4 Conclusions

The findings of the research were a novelty of views on Javanese women through the inauguration of traditional water storage tools in Javanese society. In traditional household appliances, it can be portrayed the strength of Javanese female characters both through the analogy of the visual form of the tool (referent) and through the word form (lexicon) and Javanese cultural concepts (philosophical value). The form of words that are attached to traditional tools can be developed through basic *kirata basa* or diachronic reconstruction of the word line. Javanese cultural values can be developed to trace the power of philosophy inherent in traditional visual forms of tooling. Through the power of traditional household appliances-referent lexicon concepts can be used as a symbol of portraits of the strength of Javanese female characters, namely (1) family life balancer, (2) harmony in family members, (3) stability of economic management in the family, (4) as reliable economist.

References

- [1]. Y. Afyanti and S. M. Solberg, “‘It is My Destiny as a Woman’: On Becoming a New Mother in Indonesia,” *J. Transcult. Nurs* (2015)
- [2]. R. Permanasari, “Understanding of Women in Indonesia: Motivation to Lead, Work-Family Conflict, and Ambition,” *Int. J. Hum. Resour. Stud.* (2017)
- [3]. Jemadi and B. S. Dwiyanto, “Strategi Kelompok Buruh Perempuan dalam Memanfaatkan Modal Sosial untuk Meningkatkan Aksesibilitas Pasar (Studi di Kelompok Buruh Perempuan ‘Tani Rejo’ dalam Mengakses Industri Emping Melinjo di Kecamatan Limpung, Kabupaten Batang, Provinsi Jawa Tengah),” *J. Maksipreneur Manajemen, Koperasi, dan Entrep* (2018)
- [4]. M. Suryadi, “Karakter Perempuan Jawa dalam Leksikon Jawa,” *Nusa J. Ilmu Bhs. dan Sastra* (2018)
- [5]. Y. Fauziah, “Menyingkap Kuasa Maskulinitas di Balik Tabir Feminitas Wanita Jawa,” *Ulumuna* (2017)
- [6]. S. H. Widyastuti, “Kepribadian Wanita Jawa dalam Serat Suluk Residriya dan Serat Wulang Putri Karya Paku Buwono IX,” *LITERA* (2014)
- [7]. Sudaryanto, *Metode dan Aneka Teknik Pengumpulan Data*. Yogyakarta: Gajahmada University Press (1993)
- [8]. J. I. Saeed, “Semantics,” in *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (2015)
- [9]. D. Geeraerts, *Theories of Lexical Semantics* (2009)