

# The Affiliation of the Activities of Eating towards the Food Textures which is Measured through the Features of Semantic Components

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**Abstract.** This study aims to describe the relationship between the textures of food with the behavior of eating activities in the coastal community of Java. This affiliation is measured by the parameters of the semantic component inherent in the type of food, especially in traditional foods. The location of the research is in Semarang City. This type of research is qualitative. The research method used was descriptive qualitative. The data collection methods were observation, in-depth interviews, and visual demonstrations. The analysis of the data used the method of sorting meaning components based on the semantic features and matching methods which is used to analyze the behavior and motion of organs (mouth). The findings of the research show that the naming of food identity in coastal Javanese society is determined by food texture, eating activity behavior, body organs (touch points in mouth organs), and Javanese cultural values. The correlation between the behaviors of eating activities to the texture of food lies in the ingredients and volume of food which is manifested through the identity of word alignment. The novelty of measuring instruments in the data analysis lies in the features of semantic components: referent-concepts-referent that is rooted in Javanese cultural values.

**Keywords:** eating; Javanese culture; textures; semantic features.

## 1 Introduction

The behavior of every Javanese social interaction is always being ruled by domestic norms written or conventional. These rules will be obeyed in social ethic and community ethic. When trespassing happens, the punishment will be very firm compared to the physically punishment or fine.

The social ethic in community has the most duration in its life expectancy, even as the history of the human being itself. The Javanese ethic is the most grandiose settlement. The noble values, noble philosophy [1], that value is along with *Macapat* [2], embeded in non verbal tradition [3]. In Every motion and behavior is recorded, done, in the way of the Javanese social structure.

The eating manner and the way of doing it, from the ingredients, the cooking process, until the presentment, and the post presentment is ordered well in Javanese culture. The Ingredients choice order according to the protein's basic need-animal protein and bio protein- and also the food processing' result [4][5]. Even the time and form of the food presentation also manage to arouse the appetite and also the intimacy [6][7].

The eating activity in Javanese culture especially relating to the social order has a rigid order. The rules is also dismantled by the Javanese proverb, e.g. (1) *Yen mangan ojo ngarep lawang* 'you are not allowed to eat in front of the door'. (2) *Mangana sing cukup elinga tangga sebelah* 'eat as your necessity, look at our neighbor'. (3) *Pager mangkok luwih kuwat ketimbang pager tembok* 'sending/keep the relation through food stronger than the fence'. The power and the friendship of the Javanese resemble in the food-themed proverb. This power escorts us to the archtype in choosing the statements of the problem. This statement will lead us to the relationship intimacy of the lexicon with the food texture resembling the Javanese's coastal social power.

This research will be strengthened by scientific references to verify the validity of the research. The scientific works which are used as the basic research are as follow.

Priyatna [8] in her research *Pendidikan karakter berbasis kearifan lokal* revealed that the local wisdom in Javanese daily basis possesses noble values that will be the character identity of the resident. The local wisdom also has to be preserved, so the the cultural heritage will not be dissolved with the global culture. The local wisdom must be crystallized as their identity so it stays firm and sturdy. This research is used to depict that local wisdom has nobleness that is not to allow for being eliminated by the instant west culture known by the fast-served *jargon* and tend to suffer premature demised, so the intimacy of each relationship is abominable low.

Inawati [9] in his research *Peran Perempuan dalam Mempertahankan Kebudayaan Jawa dan Kearifan Lokal* revealed that local wisdom (in any forms) must be elaborated its potentation as a valuable grandiose cultural source. Excavating wisely can be expounded into, seizing, studying, defending, preserving, and also expanding the local wisdom so it will be the identity and also our true color. Preserving our local wisdom is better if we are involving every sector, so the immunity and the strength will be preserved. This article is used as a strategy on how to value the local wisdom in eating activity happening in every sector so it can have supporting reinforcement as the regulator.

Azwar [10] in his research *Sikap Manusia: Teori dan Pengukurannya* stated that human attitude has self orientation but behavior can define human behavior in social interaction. Social interaction can be affected by sets of social pressure. This action inspires us about the existence of law of attraction. On how we define the behavior is based on the social pressure. It results neither the depraved attitude nor the opposite attitude. The previous explanation also works in the way how we eat the food which is affected by the food texture, it is affected in which area they live. As that happening, we can assume all in one chain circle of life.

Rochmawati, Nailah, and Oktariadi [11] in their research *Penelusuran Jejak Makanan Khas Semarang sebagai Aset Inventarisasi dan Promosi Wisata Kuliner* denoted Semarang's original food along with its origin. By embedding that origin, they gave legitimation to *Presto* and *Wingko Babad* as the icon of Semarang's culinary. This research was used to introduce the character of Semarang's culinary.

Murphy [12] in his research 'Lexical Meaning' detailly derived the lexicon meaning and grammatical meaning from the word's generating forms (lexicons and its derivation) and also Geeraerts [13] revealed the lexical semantic or the intricacy of a meaning adhering in a lexicon, both its basic form and its derivation. Either scientific research was used to strengthen and improve the theory used for data analysis.

Supartinah [14] in her research *Peran Pembelajaran Unggah-Ungguh Bahasa Jawa dalam Penanaman Nilai Sopan Santun di Sekolah Dasar*, propounded Javenese Language teaching, especially polite Javanese Language to pupils (Primary school) possessing strategic acces in building the noble character through language. In polite Javanese language

(*krama*), there are self control, good attitude and behavior. The primacy which is possessed by *karma* is that *krama* owned its *undha-usuk* provided by the *krama* dictions used contextually and has great benefit for the user. The settlement on how building the pupils character in using *krama* also can be firstly begun from family interaction, so the role of mother as the agent can be optimized [15]. This article gave us information that *krama* possesses the potentio to strengthen the human attitude and behavior. This affirmation has to be constructed from upstream to downstream.

## 2 Research Method

The research location in Semarang was focused in the village. This research was categorized into qualitative which stress the moment or phenomena of eating activity relating to the fisherman's ingredients food texture.

The data is gathered by using observation method as doing comprehensive interview with the participants, recording the data and also doing documentation. The data form was a linguistic corpus with lexicon processing data resulting data classification.

The data analysis used lexicon based on meaning. Lexicon was analyzed using paraphrasing technique to synchronize the concept towards Javanese philosophy. The mapping technique of the lexicon used to recognize the correlation between forms-concept-referent. Indexing technique was proposed to decide the quality of the lexicon and the eating process towards food's texture.

The analysis presentation was done by describing the finding of linear lexicon order sequentially, as the cohesion and coherence's form from the analysis result of the presentation exposure.

## 3 Results and Discussion

Not only as the Central Java capital city, Semarang also has some primacy as culinary city. A lot of typical food becomes Semarang's icons (apart from the ingredients origin history which does not come from Semarang), those are *bandeng presto*, *wingko babad*, *kerupuk tahu*, *ceriping* (*balung kuwuk*), *blenyik*, *gandos*, and *lumpia*.

Some of particular food comes from Javanese coastal region and becomes the food or traditional snack e.g. *iwak panggang*, *iwak blenyik*, *teri nasi*, *peyek teri*, *iwak balur*, *petek*, *goreng layur*, *asep tongkol*, *pepes*. In addition of fish processed food, there are leavy green food such as: *gudangan*, *kulupan*, *petisan*, *gadon*, *bothok*, *badak*, *bacem*, *oblok-oblok*, *osengan*.

Those Semarang's food treasure hides in its lexicon share, its social intelligence, and its local wisdom affluence. Every name (identity) which is embedded to any living and non living being (human, animal, thing, phenomena) always saves and takes historical tendency [16]. As the fact of the preceeding explanation, something that saves on our identity in the name of Javanese culture has always been saving particular meaning intentionally for any who names the lexicon. The embedded message causes certain tendency. It was slipped to refer certain context, otherwise sometimes could emanate multi interpretations. As the matter of that those phenomena will be expounded as follows.

### 3.1 Cultural Value

Cultural value always attaches in every society. It comes from social respond's result measured from the perspective of propriety, harmony, intelligence, and also obedience. Cultural value in Javanese society has the noblest place resulted from long history, as long as the Javanese society existence itself. Cultural value embedded since the beginning of the Javanese existence from beginning to the end of their life. Cultural value stored in written form (tradition's rule) and also stored orally in the terms of language (conventional etiquette rule).

The Javanese society's cultural value that has been going on (existence) and the preservation (everlasting) have five categories, those are; the belief, the necessity, the patience, harmony and luck. Those five values are always relatable; thus, Javanese society is always life comfortably and peacefully. Those five noble cultures are interchangeably and bond to one another.

The value was signed by using wise statement '*pasrahe karo sing dhuwe urip, kabeh iku wis ana sing ngatur*' just let the God rules, everything based on God wills'. The value of this belief was recognized by its lexicon '*pasrah*', that means that the final results will be given in to the God Almighty. This belief put on us to the modest and peaceful life.

The desire value or the expectation was resembled by an expression *gayuhen lintang ing tawang* 'get the star in the sky'. The cultural value suggests that any Javanese to catch their dream as far as they can which resembles by the lexicon *gayuhen* 'to reach', which means to maximize the effort to get the noble dreams, this statement was usually constructed as advice or spirit booster.

The value is known by an expression *nrimo senajan durung kelakon* 'accepting the fact even we have not given as what we plan for' or *nrimo ing pandhum* 'accepting what has already given'. The patient concept, stored in lexicon *nrimo* 'surrender to what destiny brings'; what have been accepted is what he deserves for. The value of the patient has been reconstructing Javanese society as the part of the nature.

The harmony value is a balance relationship between human with nature, and human being with others. This harmony value consists of two aspects; those are vertical and horizontal aspects. The value of the vertical harmony can be identified in a statement *ora sah diuyak yen wis titi wancine khan teka dewe* 'do not eagerly chased if it is the time, it will come by itself'. The vertically harmony symbol was marked by lexicon *tekan dewe* 'God given'. Whilst the value of horizontal harmony was marked by the statement *tetanggan luwih cedak tinimbang sedulur* 'neighbor is closer than relatives', lexicon which marks the value of horizontal harmony is antonym lexicon *tinimbang* 'than'. The cultural value is the creation of mutual cooperation creation, tolerance, and intimacy's spirit.

The lucky value is Javanese local wisdom resembled to the attitude *bejo* 'lucky'. One of the prizes for person who likes to be grateful is *kabeja* 'lucky'. This lucky value appears in a statement *sak apik-apike uwong kuwi uwong sing tansah kelingan marang Gusti* 'the kindest person is the one who are lucky and the one who always remembers God'. Lexicon which shows the lucky value is *bejo* 'lucky.' The lucky value is the first proposed than the other values, that works as a gift for anyone who does kindness and wise.

### 3.2 The Costal Javanese Society's Eating Habit

The manner of eating in certain society/region will be very different depends on its culture and tradition. One of the proverb stating is '*lain ladang lain belalang, lain lubuk*

*lain ikannya*' as a picture declaring the different tradition that we have.

The manner of eating of the coastal Javanese society in Semarang is different from the other Javanese society. The differences of the eating manner can be recognized by their way in using the lexicon relating with the eating activity. Some of lexicons relating with the manner in its society are: *ciyak, gadon, ndelamut, ngelek*. The naming of eating activity usually adheres into its lexicon identity. The description of the eating activity will be expounded as follow.

### 3.2.1 *Lautan* 'marking break time for labours'

The eating activity *lautan* marking break time for labours. It is time marker followed by lunch. Thus, the lexicon *lautan* used in Semarang society is more intimately known by the society. The lexicon term *lautan* appears in some analogies: (1) *lautan* is an ocean which is very wide. Therefore, *lautan* describe the activity of the labor to have a break in the wide landscape resembling the ocean, the labor takes a break freely far from the business to relinquish the fatigue, (2) *lautan* is the last estuary from the river. Therefore, *lautan* is the last session of the job. Some of the statement relating to the lexicon *lautan* are: *Ayo lautan sik wis bedug* 'lets have a breaktime, it is already midday'; *lautan dhisik iki wis disiapke* 'take arrest first the food has already prepared'.

Lexical meaning from *lautan* possessing meaning 'breaktime' came from the analogical process of the language tendency. Doing the analogical process as the natural phenomena is the human necessity. Ergo, the shifting of the relation between concept and reference happens. However, the undergone shifting is still in one semantic field.

### 3.2.2 *Ciyak* 'to eat'

The word *ciyak* in Semarang language means 'to eat'. *Ciyak* is very popular to Semarang speaker. This word sometimes appears in everyday language prominently when we relate it with the lay people, for example; *wis ciyak hurung iki wis wayahe kahat* 'have you eaten, now it is the time for us' and *aku suwe ora ciyak badak* 'it has been long time I haven't had meals'. The word *ciyak* used in Semarang language was coming from Chinese language; it is usually borrowing word which acculturates with Indonesian language. *Ciyak* is more popular than *mangan* 'to eat', it is caused by the phonetic distribution which refer to the same phonetic feature which make possible to change the origin sound to another sound based on its feature's similarity. It also happens with the other Semarang words such as: *ik, ciamik, blaik*. The similar phonetic features cause *ciyak* is more popular than *mangan*. The word *ciyak* as the eating activity symbolize act of eating involving all the mouth organs, those are eating activity itself. Therefore, *ciyak* has general concept of eating activity as a basic need for every human being. The reference which is always shown by the word '*ciyak*' is linear with the Indonesian meaning. The linearity relation between word- concepts, referent will not emanate the ambiguity and multi interpretation towards the word

## 3.3 The Correlation between eating activity – food Ingredients

Eating activity in Javanese coastal society cannot be separated from the material object of the food. The society in giving the name or identity is based on their self concept. Through that concept, it will emanate to its reference. Basically, every word possesses by

Javanese always has a concept but it sometime biases from the reference, so sometimes references aimed are more than its word or vice versa. This phenomenon enriches Semarang primacy from the form of hyponym until polysemy, for instance: the eating activity in Semarang Javanese dialect is stated in some words like *ciyak*, *kahat*, *lautan*. All those words have a connection with *ciyak* which means to eat. Otherwise, the ingredients which are possessed by the Javanese language in Semarang have particular connection with its naming. In this concept, the identity which is referred first tends to be taken from the previous referent than the word's concept. This happens because the extra-lingual richness in this world is more than its word form. For example, in the word *giyal-geyol* 'the eating', chewing it repeatedly, he does not have tendency to swallow what he eat'. This concept signs that Javanese Language in Semarang indicates that referent is preferable to determine word than vice versa.

#### 4 Conclusions

The relationship adherence of eating activity with food ingredients is defined by its reference. This shows that Semarang's nature richness is higher than the word which is used. Therefore, a referent can be represented by one or more words. The semantic provision law in Javanese language in Semarang undergoes a movement or a shifting, which is a reference can have two or more three words even it possesses the same value. Instead of that, there is correlation existence between food textures towards word possessed by it. This phenomenon shows us that Semarang language has more polysemy than the other figure of speech.

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