

pesanteren

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**CLASSIFICATION OF *PESANTREN* LEXICON AS MANIFESTATION OF
JAVANESE SOCIOCULTURAL INDIGENOUS KNOWLEDGE**

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Santri daily activities always relate to the usage of terms, vocabularies or lexicons in their daily communication. The use of lexicon in linguistics is studied in anthropolinguistics or ethnolinguistics. Lexicon in Pesantren also used as one of Javanese sociocultural indigenous knowledges on implementing character education to Santri by language use in daily communication. This research is done to describe and explain the lexicons used in Pesantren as manifestation of Javanese sociocultural indigenous knowledge. The method used in this research is descriptive qualitative. After doing investigation, it is found two lingual units of lexical form in Pesantren lexicon, word and phrase. Pesantren lexicon then classified into eleven categories; they are daily things, worship facilities, learning facilities, addressing, places, activities, good characters, bad characters, diseases, human body, and animals.

Keywords: Lexicon, pesantren, anthropolinguistics, indigenous knowledge

a. Introduction

East Java is one of the provinces with thousands of pesantren in Java. Some regencies have hundreds of pesantren, both modern and traditional, which are spread from villages to cities. Jombang Regency, has been widely known as a city of 'santri'. In fact, Jombang has the logo 'Jombang Beriman'. Of course, it is inseparable from the people culture which incidentally is santri community. Many residents come and go, both from within and from outside the city, even outside of Java island who study religious knowledge in Islamic boarding schools in Jombang.

Their daily activities certainly cannot be separated from the use of terms, vocabulary or lexicon in communication. The use of lexicon in linguistics is studied in anthropolinguistics or ethnolinguistics. The use of several pesantren lexicons is also one of the Javanese sociocultural indigenous knowledge as one of Pesantren's character education application to students through the use of language and politeness in language. In this case, character education is implemented in the santri environment through Javanese sociocultural indigenous knowledge. It is inserted in santri's cognitive language skills that are applied in everyday conversation. By the use of Javanese language unconsciously, it is expected that the students have depth of character that becomes characteristic of pesantren, namely religious, polite, wise, and unyielding, not easily influenced, fair, loyal friends, independent and prioritize common interests rather than personal interest.

Ethnolinguistics is a type of linguistics that pays attention to broader dimensions of language (vocabulary, phrases, clauses, discourse, lingual units) in social and cultural dimensions (such as ritual ceremonies, cultural events, folklore, etc.) to advance and maintain practice cultural practices and social structure of society (Abdullah, 2013: 10). Ethnolinguistics is a field of linguistics that analyzes the relationship between culture and language. Ethnolinguistics examines the function and use of language in a cultural context. Ethnography (Ethnolinguistics) is the study of the life and culture of a society or ethnicity, for example about customs, customs, law, art, religion, language (Sumarsono, 2002: 309).

Clifton in Koentjaraningrat (2005: 2) states that there are ten main locations and ethnographic points that can be described, namely:

1. Unity of the community bounded by one village or more than one village.

2. Unity of the community consisting of residents who speak one language or one dialect.
3. Unity of society bounded by administrative political boundaries.
4. Community unity whose limits are determined by a sense of the identity of its own population.
5. Unity of the community determined by a geographical area which is a unitary physical area.
6. Community unity determined by ecological unity.
7. Community unity with residents who have the same historical experience.
8. Community unity with high frequency of interaction.
9. Unity of society with a uniform social structure.
10. Unity based on ethnic culture.

The researcher took the location of pesantren based on ethnographic points proposed by Clifton above, especially in accordance with points 4, 5, 7, 8 and 9. Pesantren is in accordance with principal number 4 because pesantren is a community unit or group of people whose sense of identity is determined by the students as residents. The identity of being santri of pesantren has certainly bound the sense of kinship and solidarity of santri because they have the same almamater. The identity will even carry over until they leave his pesantren. In other words, the identity will stick even though they have become alumni of pesantren.

Referring to point 5, students are people who live in a geographical area in a single physical area, it is the location of pesantren. Sometimes pesantren are bounded by walls and gates that separate pesantren's environment from the surrounding villagers. However, some pesantren do not have such physical borders. Santri usually know the physical borders between the location of pesantren with the village or village residents.

Point 7 is also in line with pesantren ethnography. Santri who still live and who have left pesantren (alumni) naturally have the same historical experience. History in recognizing the vision and mission of pesantren, history of the pesantren's establishment, the family line of pesantren or Kyai caregivers, and the history of *sanad* and scientific councils that have been visited or studied by pesantren caregivers (Kyai). Usually these are the reasons for santri or their parents why they decide to go to pesantren and live there.

In line with point 8, pesantren can also be referred to community unit with a high frequency of interaction. Considering that they live in pesantren area for 24 hours and years by years, it is certain that their interaction patterns are quite high. The interaction of the students is manifested in various activities both formal (schools, obligatory praying, reading classical books, and other mandatory activities) and informal (queuing for food, bathing, buying snacks, picket, and so on).

Next, point 9 which is said 'the unity of society with a uniform social structure'. This is also in line with pesantren because santri are socially representations of diverse society in one religious framework. This is reflected in various activities carried out in Islamic boarding schools, such as religious rituals on *jamaah maktubah*, *muhadhoroh*, *haflah akhirussanah*, *bahtsul masa'il* and *ro'an*. The activity represented a small portion of social diversity of the students. The students who came from different social backgrounds mingled to carry out various religious activities and rituals together and uniformly led by Kyai.

Based on the above considerations, pesantren was chosen as the location of this study, because the main ethnography of which is also very interesting and relevant for further study and description. This is in accordance with the challenges of the Indonesian people against the deterioration of the younger generation's character and the radicalism virus which is increasingly undermining the unity and integrity of Indonesia under the slogan of *Bhineka Tunggal Ika* or Unity in Diversity. Islamic boarding schools are expected to be a solution to the nation's problems concerning character education and radicalism.

b. Literature Review

Anthrop linguistics is a branch of linguistics that studies variation and the use of language in relation to the development of time, differences in places of communication, kinship systems, the influence of ethnic customs, beliefs, language ethics, customs, and other cultural patterns of an ethnic group (Sibarani, 2004:50). Anthrop linguistics is often referred to as ethnolinguistics, anthropological linguistics, or cultural linguistics.

Cultural linguistics is a study examine the intrinsic relationship between language and culture, language is seen as cultural phenomena whose studies take the form of language in culture or language and cultural. Ethnolinguistics is a part of science that has a close origin

concerned with anthropology. The object of the research study is a list words, depictions of features, and depictions of local grammar and languages (Koentjaraningrat, 1981:2).

Cultural linguistics or ethnolinguistics is a branch of linguistics which can be used to investigate the relationship between language and culture rural communities or communities that do not have writing. However this definition extends along with the times, less the number of rural communities that do not yet have writings (Kridalaksana, 2001:52).

Koentjaraningrat (1983:182) says that culture is on generally passed on more carefully through language; means language is the main vehicle for inheritance, as well as cultural development. Whereas Duranti (1997:27) said that describing a culture as well as describing language. Wierzbicka (1991) also examines the relationship between language and culture in the context of cultural discourse is a new approach in the study of cross-cultural communication. Supposition what was stated by Wierzbicka is a real picture of empirical and theoretical relationships between language and culture that are based on three key words, they are: (1) community/friendly, both spoken and spoken friendly culture; (2) how to interact; and (3) cultural values.

Cultural linguistics is actually an interdisciplinary field of study that examines the covariative relationship between language structures and the culture of a society (Mbeti, 2004: 18-25). The explanation is related to the meaning of a speech, especially related to ritual speech in connection with the views of speakers of the world (Palmer, 1996:113). The concept of cultural linguistics is also used by Palmer (1996) as cultural linguistics. Palmer (1996:36) suggests that cultural linguistics is a name that tends to contain a broad understanding in relation to language and culture.

Culture is the identity of a nation that can distinguish one nation from another nation. Every part of culture must have indigenous knowledge values in it. As said by Sibarani (2014: 114) Indigenous knowledge is the wisdom or original knowledge of a society derived from the noble value of cultural traditions to regulate the order of people's lives. Indigenous knowledge is a local cultural value that can be used to regulate the order of people's lives wisely or wisely. Sibarani (2014:121) also states that indigenous knowledge is often considered the equivalent of the word Indigenous Knowledge, namely habits, knowledge, perceptions, norms, and culture that are shared with a community (local) and hereditary life. Indigenous knowledge is a human

property that originates from its own cultural values by using all of its mind, mind, heart, and knowledge to act and behave towards the natural environment and social environment.

The types of indigenous knowledge according to Sibarani are welfare, hard work, discipline, education, health, mutual cooperation, gender management, preservation and cultural creativity, caring for the environment, peace, politeness, honesty, social solidarity, harmony and conflict resolution, commitment, thoughts, thoughts positive, and gratitude (Sibarani 2014: 135). Politeness and some positive characteristics of students are the result of the education process and also a product of the culture of the pesantren so that it can also be said to be part of the culture in a society. Therefore, in some Islamic boarding school lexicons contained indigenous knowledge derived from the cultural values of the Islamic boarding school (santri) community. In some pesantren lexicons some indigenous knowledge will be found because in carrying out some parts of this pesantren community culture, the lexicon used daily in santri communication plays an important role in shaping the character of the santri.

Sibarani (2004: 59) says that cultural values that can be conveyed by language as a cultural successor pathway are divided into three interrelated parts of culture, namely expression culture, traditional culture and physical culture. Cultural expression includes feelings, intuition beliefs, ideas, and collective imagination, traditional culture includes religious values, customs, and habits, physical culture includes the results of original works that are utilized by society in everyday life.

Boas in Palmer (1999:11) says that language is the most important manifestation of the speaker's mental life. Furthermore, the results of Boaz's observation show that language underlies the classification of experience so that various languages classify experiences differently and such classifications are not always realized by their speakers.

c. Research Method

The ethnolinguistic approach is used to explain the culture that exists in modern and traditional pesantren, while the structural approach is used to analyze the language used by the local environment to express local culture. This research is qualitative. According to Bogdan and Taylor in Moleong (1991:3), qualitative research is a research procedure that produces descriptive data in the form of written data and oral data from people or communities and their behavior can be observed from the natural environment.

Data analysis method is the classification or sorting of data into categories and units of large descriptions. Data analysis functions to categorize the data. The data has been collected in the form of written data or taking notes and documentation. This research is a qualitative research in the form of a description of linguistic aspects as a cultural expression. Interpretation of the data collected has been compiled to describe the culture that exists in the community of the study area. In interpreting the data, researchers use content analysis techniques or content studies.

d. Results and Discussion

Based on research that has been done, there are two types of lexicon used in the scope of pesantren, namely words and phrases. The lingual form in the form of words can be explained in accordance with the classification or grouping of the lexicon. There are 11 groups of lexicon based on the classification that has been done, namely the lexicon of daily object, worship, learning, greeting, place, activity, good character, bad character, disease, body parts and animals.

There are 34 lexicons of objects used in Islamic boarding schools. The lexicon of objects includes noun and noun phrases. Examples of noun phrases are *alat lelahan*, and *banyu kolohan*. The noun category is divided into basic nouns, derivative nouns and pseudo reduplication. Examples of basic noun lexicon categories namely *gerabah*, *terompah* and *uthis*. The example of the lexicon which is categorized derivative noun categories are *cangkriman* and *kepailan*. While the examples of pseudo reduplication are *aji-aji*, *ular-ular* and *untan-untan*.

There are 29 religious lexicons used in pesantren. The worship lexicon includes noun and noun phrases. Examples of noun phrases are *rukuk terusan*, and *rukuk pedhotan*. The noun category is divided into basic nouns and derivative nouns. Examples of basic noun category lexicon are *kasah*, *mimbar*, and *tasbih*. An example of a lexicon is the derivative noun category is *pasatan*.

Based on the research findings, it can be seen that there are 17 learning lexicon used in pesantren. The lexicon of objects includes noun and noun phrases. Examples of noun phrases are *pen tutul*, and *kitab kuning*. The noun category is divided into basic nouns and derivative nouns. Example of a basic noun category lexicon are *dampar*, *mangsi* and *muzah*. The example of the lexicon is the derivative noun category is *kurasan*.

Based on research findings, it can be seen that there are 11 greeting lexicons used in pesantren. The greeting lexicon includes basic nouns and derivative nouns. Example of a basic noun category lexicon are *kyai*, *gus* dan *ning*. An example of a lexicon is the derivative noun category are *murobbiyah* and *khodimah*.

Based on the research findings, it can be seen that there are 18 lexicon places used in pesantren. The place lexicon includes noun and noun phrases. Examples of noun phrases is *ndalem kasepuhan*. The noun category is divided into basic nouns and derivative nouns. Example of a basic noun category lexicon are *jeding*, *jerambah* and *jumbleng*. An example of a lexicon is the derivative noun category are *padusan*, *padasan* and *sarean*.

Based on the research findings, it can be seen that there are 91 activity lexicons used in Islamic boarding schools. The activity lexicon includes noun phrases, adjective phrases, nouns and verbs. Examples of noun phrases are *jamaah maktubah*, and *poso ndaud*. Example of an adjective phrases are *bilghoib* and *bi nadhor*. The noun category is divided into basic nouns and derivative nouns. Example of a basic noun category lexicon are *istinja'*, *koilulah* and *ta'zir*. Examples of lexicon which is categorized as derivative noun categories are *tahlilan*, *kilatan* and *ijazahan*. While the examples of verb lexicon categories are *nderes*, *ngesahi*, *ngridu*, *ngrowot* dan *nulayani*.

Based on the research findings, it can be seen that there are 42 good character / lexicon used in Islamic boarding schools. Good character / lexicon includes adjective phrases, adjectives, verbs, pseudo reduplication and compound words. Example of an adjective phrases are *ajere praupan*, and *andhap asor*. Examples of the adjective category lexicon are *gemi*, *lobo* and *wira'i*. Example of verb category lexicons are *merkungkung* and *misaeni*. The example of the lexicon is the pseudo reduplication categories are *nurut-nurut* and *unggah-ungguh*. While examples of compound words are *ngesorake lambung*.

Based on research findings, it can be seen that there are 67 bad lexicon / bad characters used in Islamic boarding schools. Bad character / character lexicon includes adjective, adjective, verb, noun, pseudo reduplication and compound words. An example of an adjective phrase is *poro cohesive*. Examples of the adjective category lexicons are, *dopok*, *pepeko* and *wangkot*. Example of the verb category lexicons are *mungkir* and *mukah*. The example of the lexicon is the pseudo reduplication categories are *agreg-agregan*, *moho-moho* and *mider-mider*. While examples of compound words are *ngeroso pegot* and *nyandu poyo*.

Based on research findings, it can be seen that there are 21 disease lexicons used in Islamic boarding schools. The disease lexicon includes compound words, nouns and verbs. Examples of compound word is *masuk angin*. The example verbs used are *canthuk*, *nyudhet* dan *senggruk*. While the noun category is divided into basic nouns and derivative nouns. Example of basic noun category lexicons are *beser*, *borok* and *kutil*. An example of a lexicon is the derivative noun categories are *ayanen*, *canthenegen* and *udunen*.

Based on research findings, it can be seen that there are 49 lexicon of limbs used in Islamic boarding schools. The limb lexicon includes noun and noun phrases. Examples of noun phrases are *igo wekas*, *gulu menjing* and *suluhane mripat*. Whereas the noun category is divided into basic nouns, derivative nouns and pseudo reduplication. Example of a basic noun category lexicons are *centhung*, *gedhoh* and *polok*. An example of a lexicon is the derivative noun categories are *pilingan*, *pasuryan* dan *tlanakan*. While the examples of pseudo reduplication are *athi-athi*, *bon-bonan* dan *enthong-enthong*.

Based on research findings, it can be seen that there are 6 animal lexicons used in Islamic boarding schools. The animal lexicon is just a basic noun category. They are *jagar*, *kor*, *lingso*, *set*, *tinggi* and *tumo*. For usage that gets an affix –en, for examples *tingginen*, *tumonen* and *seten* can be interpreted that the object is filled or contained or surrounded by those animals (*tinggi*, *tumo* or *set*).

The use of the language lexicon used by students and the community in the pesantren environment is a socio-cultural representation that forms a positive character. Language itself is one of the cognitive or abstract cultural products starting from the whole multilevel cognitive system, starting from the value system, progressing to the level of the system of relations or sociocultural construction in the form of civilization, and finally represented or realized at the third level as a human communication system in custom forms or cultural identity in Islamic boarding schools.

e. Conclusion and Suggestion

After doing investigation, it is found two lingual units of lexical form in Pesantren lexicon, word and phrase. Pesantren lexicon then classified into eleven categories; they are daily things, worship facilities, learning facilities, addressing, places, activities, good characters, bad characters, diseases, human body, and animals. Lexicon in Pesantren also used as one of

Javanese sociocultural indigenous knowledges on implementing character education to Santri by language use in daily communication.

The use of several pesantren lexicons is also one of the Javanese sociocultural indigenous knowledge as one of Pesantren's character education application to students through the use of language and politeness in language. In this case, character education is implemented in the santri environment through Javanese sociocultural indigenous knowledge. It is inserted in santri's cognitive language skills that are applied in everyday conversation. By the use of Javanese language unconsciously, it is expected that the students have depth of character that becomes characteristic of pesantren, namely religious, polite, wise, and unyielding, not easily influenced, fair, loyal friends, independent and prioritize common interests rather than personal interest.

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