

## Conference Paper

# Naming Traditional Javanese Food Based on The Experience of The Sense of Motion

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**ORCID ID**Sunarya: <https://orcid.org/0000-0001-5109-0876>**Abstract.**

Various Javanese foods have the same ingredients and taste, but they vary in name based on the region it is made in. The difference is caused by people's sensual expressions based on the traditional food they have. The senses discussed in this paper are limited to the sense of motion. This paper uses a qualitative method to explain and describe various data points. The analysis techniques used were direct (*agih*) and indirect (*padan*). The direct technique is an analysis of language elements, in this case, related to the formation of words that are used as food names; while the indirect technique is an analytical technique that connects elements of language with elements outside of language, in this case, related to the iconic depiction of the human senses. The results showed that the name of the foods was motivated by the description of the sense of motion, such as *cucur*, *sawut*, *cenil*, *ongol-ongol*, *gablok*, *jadah*, and *oblok-oblok*.

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## 1. Introduction

Most of the names of traditional Javanese foods contain onomatopoeic elements or sound imitations and have a phonostemic aspect. Naming traditional food looks simple and straightforward. The basic ingredients for making it are easy to find and local. The naming of traditional Javanese food, which mostly contains imitation of sound and phonostemic has an icon that can be associated with depicting the human senses. Therefore, to prove this problem, this study will reveal the connection between the icon of the name of traditional Javanese food and the depiction of the human senses, which in turn is associated with the shape and character of the food referred to.

The aims of this research are 1) to get an overview of the various processes of word formation in the names of traditional Javanese foods; 2) to obtain an overview of the onomatopoeic forms which are the root words in the formation of the names of traditional Javanese foods; and 3) to obtain an overview of the relationship between the

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iconic meanings of the names of traditional Javanese foods and aspects of the sensory experience of motion.

However, naming traditional foods contains icons that are relevant to the character of the food itself, and most of the names of these foods contain onomatopoeic and phonostemic elements that can also be associated with aspects of the human senses. Traditional food names include folklore because they are passed down from generation to generation.

This study relies on the names of traditional Javanese foods by paying attention to three things: the problem of onomatopoeic root words (compare with Lestari, Rika; Fitriani, R.; Nurlaili, D.; Ismayah, S.N.; Umam, K.F.; Bimantara, B.) (10); morphological and phonological processes of onomatopoeic words; and the identification of food names to the description of the characters and forms of traditional foods. This is because research on onomatopoeic words in Javanese is still relatively small compared to research in other languages. The lack of research on words that contain imitation of sounds, or onomatopoeia, in Indonesia has resulted in a lack of knowledge about onomatopoeia in Indonesia, especially in the naming of traditional foods. Like Albard's statement, Japanese and Korean are the richest in onomatopoeia (Albard, 2012). Researchers will demonstrate this using a small number of onomatopoeic words, particularly those used to name traditional Javanese foods.

Previous research related to traditional food has been carried out by Maflahah (2012) in his article entitled *Desain Kemasan Makanan Tradisional Madura dalam Rangka Pengembangan IKM* (AGROINTEK Volume 6, No. 2 August 2012) (11). Furthermore, Lasander (2013) conducted research on brand image, product quality, and its influence on traditional food consumers in his article entitled "Brand Image, Product Quality, and Promotion (9)." In addition, research on perceptions of traditional food was carried out by Prikila Adiasih and Ritzky (2015) in their article, "Perceptions of East Java Traditional Food: A Preliminary Study of Private College Students in Surabaya in KINERJA, Volume 19, No.2, Th. 2015: Page: 112-125 (12).

This study focuses on the names of traditional foods, which are then associated with the descriptions of the human senses. Therefore, this research will describe the formation of words that become the names of traditional foods, especially from the derivation of root words into basic words (4). Several studies on these traditional foods can be compared with this study. The morphological process of word formation as the name of a traditional Javanese food will be based on the results of Brandstetter's research (3), Gonda's research (5) and Kats, J. and M. Soeridiraja (6). In this case, onomatopoeic and phonostemic aspects are the materials for the analysis.

## 2. Method

This study begins with the classification of the names of traditional Javanese foods based on the ingredients and form of the food. Next, identify the root words contained in the names of traditional Javanese foods (compare with Vreede) (18), with how to analyze morphological processes in word formation (1). The next stage is to look for onomatopoeic elements and their phonemes, both in the root word and the word formed (*agih* technique). The next step is to identify the onomatopoeic elements and their phonostemic aspects and relate them to aspects of the human senses, especially the sense of motion (*padan* technique) (13).

This study examines the process of derivation from roots to words used in naming foods. This research refers to the type of qualitative research that is related to linguistic phenomena, especially those found in the names of traditional Javanese foods. There are two aspects that are discussed in this study, namely root words related to tracing the process of their descent into words and aspects of words in food names that can still be found today.

## 3. Result and Discussion

The depiction of the sense of motion or motion imagery is visualizing something that can move, or a picture of motion in general. The name of a traditional food that has an icon and can be described with the sense of motion as follows:

### 3.1. Traditional food made from cassava.

Many traditional foods are made from cassava, but only a few are discussed in relation to the depiction of the sense of motion, such as table 01 below.

TABLE 1: List of names for traditional Javanese food made from cassava.

Food name	Word formation process	Sense depiction
<i>Gethuk</i>	<i>ge + thuk</i>	motion
<i>klenyem/cemplon</i>	<i>kle + nyem/ cen + plu + an</i>	motion
<i>Sawut</i>	<i>sa + wut</i>	motion
<i>Cenil</i>	<i>ce + nil</i>	motion
<i>ongol-ongol</i>	<i>o + ngol</i>	motion
<i>Gebleg</i>	<i>ge + bleg</i>	motion

The food name is *gethuk* (gɛtʊk) 'getuk' is formed from the root *tuk* (tʊk) with the addition of the formative *ge* in front of the root (compare with Asplund and Creemers, A., Don, J. & Fenger, P.) (1), (4). *Getuk* is a food made from boiled and pounded cassava to make it soft so it can be molded. The pounding process produces a sound in the category of "collision" (compare with Sunarya, Sumarlam, Sahid T., Marmanto) (15) between the tool for pounding and the place for mashing, so that, based on the visualization of the sense of hearing, it causes a "thuk" sound (see Sunarya) (14).

Besides *gethuk* having the image of the sense of hearing, it can also have the image of the sense of motion. This motion image can be associated with the process of making *gethuk*, namely the process of pounding motion that produces a *thuk* sound (2). Meanwhile, the name *klenyem*, which comes from the root word *nyem/nyem*, is an imitation of the mouth movements that chew with closed lips. This can be equated with the word *nyam-nyem*, meaning "often chewing or eating." However, suppose the word *klenyem* is seen in its entirety. In that case, there is an element of sound /l/ which phonetically gives the icon something that is "slick," "soft," and if it is associated with the root of *nyem* as described above, especially the phoneme /m/, which means if it is closed, it can be interpreted as something that is inside, and if it is closed, it will feel slippery and soft, according to the character of the food referred to.

In the sense of hearing, the name of *sawut* food has been mentioned, namely there is an imitation icon of the sound of *wut*, which is the result of the movement of cassava shavings. The name of *cenil* food (tʃɛnɪl) is food made from cassava flour, by forming an elongated circle, or according to taste, then put in boiling water and after it floats, it is removed. *Cenil* comes from the root word *nil* and adds the formative *ce* in front of it. The icon caused by this food is related to the depiction of the sense of motion, namely the food is chewy and slightly mushy, so that if it is moved in a hanging position, it looks chewy and mushy and small in size. This concept can be equated with the word *onal-anil*, meaning "small objects keep moving."

The food name *ongol-ongol* (ɔŋɔl-ɔŋɔl) comes from the word *ongol* and is formed from the onomatopoeic root *ngol* and the addition of the formative vowel /a/ in front of it. The imitation of the sound of *ngol* is an imitation of the sound of the movement of soft and mushy objects, and the object being referred to is relatively large. This food is made from cassava starch, so the soft and mushy character of this food can be relevant to the name *ongol-ongol*.

*Gbleg* food (gɛblɛg) is a traditional food typical of Kulon Progo Yogyakarta, but this food has spread to other areas, such as in Purworejo. This food has been discussed at the top of the discussion on the sense of hearing; besides hearing, it can also be

included in the description of the sense of motion, because the manufacturing process involves a punch movement that produces a *bleg* sound.

### 3.2. Traditional food made from vegetables.

There are two types of traditional vegetable-based foods taken in this discussion, namely *buntil* and *oblok-oblok*, as shown in table 02 below.

TABLE 2: List of names for traditional Javanese foods made from vegetables.

Food name	Word formation process	Sense depiction
<i>Buntil</i>	<i>buN</i> + <i>til</i>	motion
<i>oblok-oblok</i>	<i>o</i> + <i>blok</i> (R)	motion

*Buntil* food is usually made from papaya leaves. Some are free from the bitter taste, but some are still bitter. The word *buntil* comes from the root *til*, which has a variation of the root word *tel* (tᵊl), so the two roots can be returned to the words *buntil* and *buntel*, or the words *until* and *untel*, both of which mean 'to bind'. Whether in the root or in the word, *til* and *tel* have the same basic meaning, namely 'to bind' or 'bind'. Thus, based on the description, the name of the *buntil* food contains a description of the sense of sight, because the food is in the form of a "tie" of boiled papaya leaves, and in the middle is given grated young coconut that has been seasoned.

As for the name of the food comes from the word *oblok* (after this reduplicated), which comes from the root word *blok* (bᵊkʔ). *Blok* is a root word in the form of an imitation of the sound of a liquid and concentrated object releasing air due to being hit by a heavy object, or due to heat energy. *Oblok-oblok* food is a type of vegetable food that is combined with other vegetables, and other elements such as anchovies are adjusted to taste. The connection with visual perception is that when the food is cooked, it is seen that there is a movement of air that produces a *blok* sound. How to cook it is heated over a fire until it boils, so that the food emits a sound that is imitated by the sound of *blok*, and because the sound often comes out, it is then reduplicated into *blok*.

### 4. Conclusion

Basically, the depiction of the sense of motion caused by traditional Javanese food's name shows the movement when the dish is made or processed. There are movements

that produce sounds, such as *thuk* in the words *gethuk*, *cur*, *wut*, *bleg*, and *blok*; while movements that do not produce sounds such as *nyem*, *nil*, *ngol*, and *til*.

Movement that produces sound can be a tool movement to make certain foods, in this case, an active tool such as a pounding tool, and a passive tool such as a pounding tool. So the sound produced by movement can be a collision or friction of the two, as in the names of *gethuk* and *sawut* foods. Next is the movement that produces sound due to the movement of food ingredients that hit passive tools, as in the names of *cucur* and *gebleg* foods. While the movement that produces sound due to the cooking process, as in the name of the food *oblok-oblok*,

The movements indicated by the type and character of the food, such as *klenyem*, *cenil*, *ongol-ongol*, and *buntil* are imitated by the sound of "feeling," which is indicated by the root of the word in the name of each food.

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