

**FUNCTION, MEANING, AND CULTURAL VALUE
IN TERMS OF CENTRAL JAVA TRADITIONAL HOUSES:
AN ANTHROPOLOGICAL STUDY**

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Abstract

Traditional houses often become the identity of an area. One of them is the *Joglo* traditional house. The *Joglo* traditional house is a traditional house originating from Central Java. This traditional house is generally built using teak wood. The *Joglo* house has a very unique design. This traditional house building is famous for being open and very spacious. The design of a traditional Javanese house is believed to contain the meaning of firm principles and responsibility in living life. The naming of the parts in the *Joglo* house is very interesting to study, such as: *teras*, *pendopo*, *paringgitan*, *omah*, *dalem agung*, *senhong*, *gandhok*, *pawon*, *pekiwon*, dan *seketheng*. However, as time goes by, the shape of the *Joglo* traditional house has changed so that many people do not know the meaning contained in each part of the traditional house. The aim of this research is to reveal the meaning and cultural values contained in the terms of Central Javanese traditional houses. The theory used is Duranti's anthropological theory. The method used in this research is literature study, the data obtained is presented informally. The results of this research explain that each terms in the Central Javanese traditional house apart from having lexical meaning and cultural meaning, also has cultural values that are full of meaning. The cultural values contained in it are the relationship between humans and God, humans with humans, and humans with themselves.

Keywords: terms, *Joglo* house, central Java, and cultural values.

INTRODUCTION

Culture is a way of life that develops and is shared and passed down from one generation to the next. According to KBBI (online), culture is a thought, custom or intellect. Grammatically, the meaning of culture is derived from the word culture and tends to point to the way humans think. Indonesian culture is very diverse. There are seven elements of culture according to Koentjaraningrat (2003), namely the system of living equipment, livelihood, social system, language, art, knowledge system, religion.

Language ranks first in the seven elements of culture, this is because through language a person can represent his culture. Everyone has their own way of representing their culture, such as the Javanese community. Javanese society has a Javanese culture that is spread in the community. Javanese culture is a combination of traditions that have existed for a long time with influences from various aspects, including religion, politics, and interactions with other cultures. Javanese people continue to adapt to the times while maintaining their cultural heritage. One of the cultural heritages that has been preserved until now is the traditional house.

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is generally built using Teak wood. *Joglo* houses have a very unique design. This traditional house is known to be open and very spacious. The design of the traditional Javanese house is believed to contain the meaning of firmness of principles and responsibility in living life. The naming of the parts of the *Joglo* house is very interesting to study, such as: *teras*, *pendopo*, *paringgitan*, *omah*, *dalem agung*, *senhong*, *gandhok*, *pawon*, *pekiwon*, and *seketheng*. However, over time, the shape of the *Joglo* traditional house has changed so that many people do not know about the meaning contained in each part of the traditional house.

The purpose of this study is to reveal the functions, meanings, and cultural values contained in the terms naming parts of traditional Central Javanese houses. the theory used is the theory of Anthropolinguistics by Duranti. Anthropolinguistics is a science that studies the role of language in shaping social life both individually and in society (Duranti, 1997). An anthropologist applies three parameters, namely connectedness, valuability, and continuity. Connectedness includes linear relationships related to flow structure and formal relationships directly related to language structure (situation, culture, social, and ideology). Valuability is related to the meaning of function to morals. Sustainability shows the process of inheritance to the next generation (Sibarani, 2015).

LITERATURE REVIEW

2.1 Anthropolinguistics

Anthropolinguistics has its roots in language relativity or linguistic relativity, often known as the Sapir-Whorf hypothesis. Linguistic relativity is closely related to language and thought. Patterns of language use in a cultural context can influence a person's thinking. Linguistic anthropology exists as a study of language as the source of a cultural practice. As an inherently interdisciplinary field, linguistic anthropology relies on methods that exist in other disciplines, particularly linguistics and anthropology. It aims to provide an understanding of the various aspects of language as a cultural practice, as a system of interpsychological communication between individuals and groups and intrapsychological within the same individual of a social order, and helps one to use such representations to perform an act of social constitution (Duranti, 1997).

Anthropolinguistics is a branch of linguistics that studies variations in language use related to the development of time, differences in place, beliefs, language ethics, customs, kinship systems, the influence of ethnic habits, and other cultural patterns of an ethnic group (Sibarani, 2015). Anthropolinguistics can be said to be a science that studies the relationship between language and community culture.

2.2 Semantics

Semantics is the science of meaning. In semantics, linguistic units have form and meaning relationships with other linguistic units (Wijana, 2008). According to Fries in Tarigan (1985) meaning or meaning is divided into two, namely the first linguistic meaning and the second is social meaning. Then linguistic meaning is further divided into two, namely lexical and structural meaning. Lexical meaning is the meaning that appears in accordance with the observation of human sensory organs, lexical meaning in accordance with the referent (Chaer, 2013). Lexical meaning even without any context still has meaning. Lexical meaning can be grouped into two, namely: basic and extended meaning, or often known as denotative and connotative meaning (Kentjono, 1982).

2.3 Cultural Values

Culture with an approach to meaning is called the view of cultural reductionism or cultural reductionism. Culture as a determinant of the meaning of a language is determined by where the language is used (Subroto, 2011). The use of language by speakers is used in an ecological environment.

The ecological environment includes geographical conditions, socio-religious, socio-cultural actuality, socio-economic, demographic growth, socio-political, seasonal aspects, and so on (Andini, 2017).

Cultural meaning is not found in the dictionary, but is created by the people who use it. Cultural meaning exists in the relationship between culture and language owned by the community. Cultural meaning is created from symbols or objects in a particular event. These symbols include what we feel and what we experience (Rahmawati, 2019). Cultural values are grouped into four categories of human relationships in culture, namely (1) the value of human relations with God, (2) the value of human relations with humans, (3) the value of human relations with the surrounding nature, and (4) the value of humans with themselves (Djamaris, 1993).

2.4 Joglo traditional house

The building structure of a Javanese house is a spatial arrangement that reflects one typical building such as *pendhapa*, *pringgitan*, *dalem*, *dapur*, *gandhok*, *dangadri* (Djono et al., 2012). The *Joglo* traditional house is one of Indonesia's traditional architectural forms originating from Java, especially Central Java and East Java. The characteristic of this house lies in its *joglo*-shaped roof, with an overlapping roof structure and often decorated with typical ornaments. The *Joglo* house not only functions as a residence, but also reflects the cultural and social values of Javanese society. The *Joglo* traditional house is not just a place to live, but also serves as a symbol of social status. The structure and size of the house often reflect the owner's wealth and position in society. In addition, *Joglo* houses are often used for social and cultural activities, such as weddings, traditional ceremonies, and family events.

METHOD

This research is categorized as descriptive qualitative research. Qualitative research is based on empirical facts or phenomena, so that what is produced is in accordance with what happens (Sudaryanto, 1988). The purpose of descriptive research method is to make a systematic, factual, and accurate description of data and the nature of the data, as well as the relationship of phenomena on the object of research (Djajasudarma, 2010). The data in this study are the terms used in the traditional house parts of Central Java. The data source in this research is a literature study related to photos and terms contained in the traditional house of Central Java. The data collection technique in this research is note-taking technique. Note technique is a technique of collecting data by recording the results of listening to data cards. Data collected from written sources can be directly recorded with data cards (Kesuma, 2007).

After the data regarding the terms in the parts of Central Javanese traditional houses were collected, data classification was then carried out to facilitate data analysis. The data in this study are divided into three data analysis flows, namely: Presentation of the results of the analysis is done informally, meaning the presentation of the results of data analysis using ordinary words (Kesuma, 2007). The stages in this data analysis consisted of three steps. First, researchers analyzed the lingual and function of the terms of the parts of the Central Javanese traditional house. Second, the researcher analyzed the meaning of the terms of Central Java traditional house parts. Third, the researcher analyzed the cultural value of the terms of Central Java traditional house parts.

RESULTS & DISCUSSION

Central Java traditional houses have several parts, namely *teras*, *pendopo*, *paringgitan*, *omah*, *dalem agung*, *senhong*, *gandhok*, *pawon*, *pekiwon*, and *seketheng*. In this section, we will discuss 1) the terms, functions and food contained in the parts of the Central Javanese traditional house; 2) the reflection of cultural values from the terms of the parts of the Central Javanese traditional house.

Figure 1: *Joglo* traditional house



Source: diswayjateng.id, 2024

Each term in the traditional house parts of Central Java has a lexical meaning and cultural meaning that is full of cultural values. The explanation is as follows.

1. Teras

The word *teras* (n) in KBBI (online) means a flat roof of a house (usually with a fence on the edge). The shape of this terrace is also the same as those in other traditional Central Javanese houses because it has its own function, for example as a place to interact or stay in touch between families or residents of the house and the surrounding community. The meaning contained in the terrace is the relationship between humans and other humans, the terrace is used as a place to interact between families and also guests who are visiting the house.

2. Pendopo

The word *pendopo* in KBBI (online) means pavilion, cottage, arbor or shady place between trees, tent, ward. The *pendopo* room is at the front of the house. However, this room cannot be entered by just anyone who wants to enter the house because there is a separate road. This room is then also used to hold various formal activities such as meetings, art performances, and traditional ceremonies. The cultural value reflected in the pavilion is the relationship between humans and other humans. In the *pendopo*, someone usually holds a formal event by inviting several guests to witness the event. Such as art performances and other traditional ceremonies.

3. Paringgitan

In Poerwadarminta (1939) *paringgitan* means *omah antarane pêndhapa karo omah gêdhe* (the house between the pendapa and the main house). *Paringgitan* is a room located between the *pendopo* and the inner house or *omah njero*. This room then has almost the same function as the *pendapa* room, which is to hold an art performance. However, the difference is that this room can then be used as an entrance to the *joglo* traditional house. The cultural value contained in the *paringgitan* is the relationship between humans and other humans, because the *paringgitan* can be used as a place to hold art performances aimed at entertaining guests or invitations.

4. Omah

Omah in Poerwadarminta (1939) means *griya* in Indonesian and means house. *Omah njero* or *omah mburi*, or *omah ageng* means the inner house. Specifically *omah* in Javanese means domestic things, therefore the function becomes different. The specific function of *omah njero* is as a residence in a *joglo* traditional house. The cultural value contained in the *omah* section is the relationship between humans and themselves, because the house is actually a place for someone to live, besides that in the house people usually have customs or habits to learn to be a better person.

5. Dalem Agung

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Dalem ageng or *omah buri* (back of the house) is part of the *joglo* house which functions as a place to receive close relatives and women's activities. The cultural value contained in the *dalem agung* section is human relations with other humans, because in *dalem agung* it is usually used to receive close relatives and also some activities carried out by female residents of the house.

6. *Senthong*

Senthong in Bausastra Djawa (Poerwadarminta, 1939) means *guthèkan ing sajroning omah (dianggo papan turu)* is also one of the Javanese vocabulary used to refer to the bedroom. The word *senthong* is no longer common in Javanese society, especially Central Java. They are more familiar with the word "room" instead of *senthong*. The cultural value contained in *senthong* is the relationship between humans and themselves. In Indonesian, *senthong* means room, in which the room is used as a place for someone to sleep.

7. *Gandhok*

Gandhok in Bausastra Djawa (Poerwadarminta, 1939) means *gandhèng* (in Indonesian *gandeng* is an additional room located around the side or back of the main building of the *joglo* house. This space can then only be used for additional purposes that cannot be accommodated by the main house. The cultural value contained in the *gandhok* is human relations with other humans, in the *gandhok* it is usually used for additional purposes from the main house, it can be used to store goods and so on.

8. *Pawon*

Pawon in a *Joglo* house is a kitchen room that serves to cook and welcome female guests or relatives. *Pawon* is usually located behind the left *gandhok* or on the east side of the *dalem*. The cultural value contained in the *pawon* is the relationship between humans and other humans, because the *pawon* or kitchen is a place to prepare dishes for guests and relatives.

9. *Pekiwon*

Pekiwan is a bathroom located in the front yard of the traditional *Joglo* house. *Pekiwan* serves as a symbol that humans always clean themselves, both physically and spiritually. Cultural values contained in the *pekiwon* of humans with themselves, and humans with God because in the *pekiwon* aims to purify themselves both physically and spiritually to get ready to worship God.

10. *Seketheng*

Seketheng is a door on the right and left sides of *dalem ageng*, which serves to separate the public and private space areas. *Seketheng* separates the area of the *latar ngarep* to the *pendopo* with the area of *dalem ageng*, *gandok*, *gandri*, *latar kiwo*, *latar tengen*, and *latar mburi*. The cultural value contained in *seketheng* is the relationship between humans and themselves, because *seketheng* is a door to separate public and private areas, meaning that humans must always sort and choose what to do and what not to do by themselves.

CONCLUSION

The *Joglo* traditional house is a traditional house originating from Central Java. This traditional house is generally built using Teak wood. *Joglo* houses have a very unique design. This traditional house is known to be open and very spacious. The design of the traditional house of Central Java is believed to contain the meaning of firmness of principles and responsibility in living life. The naming of the parts of the *Joglo* house is very interesting to study, such as: *teras*, *pendopo*, *paringgitan*, *omah*, *dalem agung*, *senthong*, *gandhok*, *pawon*, *pekiwon*, and *seketheng*. However, over time, the shape of the *Joglo* traditional house has changed so that many people do not know about the meaning contained

in each part of the traditional house. . The results of this study explain that each lexicon in the part of the traditional house of Central Java in addition to having lexical meaning and cultural meaning, also has a cultural value that is full of meaning. The cultural value contained in it is the relationship between man and God, man and man, and man and himself.

There are several suggestions that the author can convey, for the continuation of this research, as for these suggestions include.

- a) Future research is expected to examine more sources related to anthropolinguistic study references on the terms of parts of regional traditional houses that are full of meaning.
- b) Future research is expected to deepen the morphological analysis of traditional house terms in Central Java.

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