The Semantic Field of *Ngethok* 'to Cut' and Sociocultural Factors in Javanese Society: Sociosemantic Study

Dwi Atmawati
dwi_bbs@yahoo.co.id
Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, INDONESIA

Abstract

This research is motivated by the decreasing awareness of some people towards the preservation of the Javanese language, especially the younger generation. In their daily communication, some of them do not speak Javanese but speak Indonesian. In fact, in Javanese, there is a complex and complete lexicon that can express livelihoods, such as farming. At this time, these activities are starting to be abandoned due to technological developments and changing mindsets. This study aims to find and explain the semantic components of the lexicon of the verb ngethok [ngəthɔʔ] 'to cut' and its lexemes and socio-cultural factors contained in the meaning of each lexeme. This research used a qualitative descriptive method and sociosemantic approach. The data was taken in the Borobudur area, Magelang Regency, Central Java Province. Data collection was carried out by interviewing, recording, and taking notes. In this study, three informants were used. The results of this study indicate that the lexicon of the verb ngethok 'to cut' has fifteen lexemes, namely mancung, mapras, mbabat, mbacok, mlathok, munthes, ngarit, nugel, nggraji, nggunting, ngiris, nyacah, nyembeleh, nyeset, and nyigar. Each lexeme has different lexical meanings. The socio-cultural factors of the community that are revealed in the ngethok 'to cut' lexicon and its lexemes are people who live in villages and work as farmers, people who work using traditional tools, people have a simple mindset and a strong spirit of mutual cooperation, and people help selflessly.

Keywords: *Javanese; lexeme; ngethok; sociosemantic*

Article information

Introduction

The Javanese language is used by most of the Javanese people in Magelang. The reality shows that some Javanese speakers have switched to Indonesian to communicate daily. Some of the children and the younger generation, both those living in cities and villages, are less able or even unable to speak Javanese. Some parents no longer inherit Javanese as their mother tongue. This has resulted in them being less or even unable to speak Javanese. In previous research, it was stated that the number of Javanese language

supporters was decreasing, along with the number of families in housing who rarely spoke Javanese in their homes (Nurhayati, Endang; Mulyana; Mulyani, 2013). This fact is very concerning, considering that the Javanese language is one of the riches of the Indonesian people. In fact, Javanese has a vocabulary that is quite complex and complete with a speech level. Ironically, some people, especially the younger generation, do not understand Javanese vocabulary. In previous research, it was stated that there had been chaos in the use of the Javanese speech level caused by, among other things, a lack of knowledge or understanding of the Javanese speech level (Romelah, 2016). The vocabulary contains the cultural values of society, for example, the verb *nggawa* 'carry' and the lexeme that is included in it.

The verbs *nggawa* 'carry' has lexeme include *nyangking*, *mbopong*, *manggul*, *nyunggi*, *ngindhit*. *Nyangking* is carrying something with the hands and the position of the hands extended down. *Manggul* is to carry something on the shoulder. *Mbopong* is carrying a child or person with two hands in front of the chest. *Mbopong* can be done alone or more. *Nyunggi* is carrying by placing things on your head. *Nggendhong* is carrying people or things by placing them on their backs and tying them with clothes to their bodies. *Ngindhit* is carrying by placing things or children around the waist. In Indonesian the verb carry has lexem *memanggul*, *membopong*, *memikul*, *menggendong*. The lexeme of a language is closely related to the culture that is owned in that society. Community culture can be revealed by understanding the meaning of a lexeme.

In this regard, the author tries to reveal some of the Javanese cultures through the sociosemantic study of the verb *ngethok* 'to cut'. Verbs were chosen in this study because they represent semantic elements of actions or processes, both oral and written. This *ngethok* 'to cut' verb was chosen to be studied because it has quite a complex lexeme and various meanings. There are various lexemes of the verb *ngethok* 'to cut' that have no equivalent in Indonesian. Therefore, this verb *ngethok* 'to cut' is said to be quite complex in describing the culture of Javanese society. In addition,

research has never been done on the semantic field of the verb *ngethok* 'to cut' in Javanese.

Javanese culture, both in the form of words and expressions, is a very specific linguistic term and is only found in Javanese language and society. The elements of Javanese cultural words represent, among others, rituals, views or values of Javanese culture, social activities, thoughts, behavior. (Nirmala, 2015). Furthermore, the meaning component analysis shows that no words have exactly the same features and the same meaning. It depends on the culture of the community (Arnita et al., 2016). Speech is influenced by the culture of the language speaker (Suswandi *et al.*, 2017). The semantic structure of the meaning of the word consists of archiseme and differential semes. Archiseme reflects a general concept that includes all concepts denoted by words that refer to one conceptual field (Dzyubenko, 2017). There is a lexicon of tools in rice farming activities and some of these Javanese lexemes have been absorbed in the Indonesian lexicon, such as *matun, derep, luku,* and *garu* (Budhiono, 2017). In further research, it was stated that the influence of the philosophical meaning contained in the Javanese language could be in the form of changes in meaning and mention of pronouns (Wahyono & Pratama, 2017).

It is stated that judging from the semantic component, verbs in old Javanese are grouped into three, namely state verbs, process, action. Judging from the morphological typology, old Javanese is a type of agglutination (Erawati & Sulibra, 2017). Furthermore, research is conducted on the relationship between the meaning of language verbs in Javanese which refers to eye activity (Safitri & Ellisafny, 2017). In this study, the problem is discussed using the theory of meaning components analysis.

Research conducted by Krauße (2018) on Javanese vocabulary in Surabaya focuses on the study of language politeness. The research is limited to the study of the sociolinguistic aspect. Research related to the field of semantics is studied on the verb "to see" in Javanese by Ningrat *et al.* (2019). In this study, the functions, meanings, and semantic roles of each variant are explained. In further research, it was stated that in heterogeneous societies,

for example, Sundanese and Javanese have many vocabularies that have the same shape but have different meanings (Hildayani, 2019). In research related to Javanese vocabulary and culture, it is stated that there is a vocabulary in Javanese society that contains important information for understanding its culture, for example, the word *eling*. The word *eling* means self-awareness to avoid bad things so as not to happen to his life (Sukaton, 2019).

Descendants of Javanese transmigrant families in Maros Regency, South Sulawesi Province are less able to speak Javanese (Kasmawati; Irwan Fadli, 2019). This shows that if the Javanese language is not taken care of seriously, one day it may become extinct. Next, language has an important role as an identity in a multilingual country. Language shift tends to occur in young people who live in cities, although in villages there is also a shift in language (Andriyanti, 2019). Research related to the field of meaning that has been carried out is the activity of 'speaking'. In this study, it is stated that there are 62 verbs which represent the activity of 'speaking' in Javanese in the city of Semarang (Prasetyo, 2020). The next research is about the characteristics of possessive construction in Javanese. In the research results, it is stated that the meaning of Javanese possessive construction is at the polymorphemic, phrase, and clause level (Baroroh & Mulyadi, 2020). Furthermore, in the results of research on the Javanese lexical configuration model, it is stated that the Javanese lexical configuration has a hierarchical structure consisting of transitive dominance relationships, asymmetric dominance relationships, and symmetrical dominance relationships (Andriany, 2020).

The differences between this study and previous research are as follows. The research that has been done is still limited to the semantic fields of the verb *ngomong* 'to talk' (Prasetyo, 2020) and *ndelok* 'to see' (Prasetyo, 2020) in Javanese. In the previous research, it was only studied from the semantic aspect, not combined with the study of sociology. In this study, the verb *ngethok* 'cut' is studied from a semantic point of view. Through this semantic study, the socio-cultural life of the Javanese people can be revealed. A study on the relationship between the semantic field of the verb *ngethok* 'cut' in Javanese and the culture of the people has never been done. This research on the verb *ngethok* is focused on sociosemantic studies. The previous research is still limited to semantic studies on the verb "to see".

The problem in this research is the field of meaning of the verb *ngethok* 'to cut' and sociocultural factors in Javanese society. The purpose of this research is to explain the meaning components of the verb *ngethok* 'to cut' and its lexemes from the semantic aspect. This research is important to do so that it can be clearly identified the different meanings of each lexeme of the verb *ngethok* 'to cut' and the Javanese culture contained in these words. With this explanation, the researcher hopes that especially the Javanese people can understand the meaning of each lexeme of the *ngethok* 'to cut' verb and the diversity of Javanese culture. Through this understanding, the researcher hopes to grow the awareness of the Javanese people to preserve the Javanese language.

Methodology

This research uses methodological and theoretical approaches. The methodological approach used is the descriptive qualitative method. The part of the language analyzed is the verb *ngethok* 'to cut' or related to cut terms in Javanese. The qualitative descriptive method is used to analyze variations in the form of the verb *ngethok* 'to cut' in Javanese. The theoretical approach used is semantic theory. This semantic theory is used to analyze the general meaning and the specific meaning contained in the verb *ngethok* 'to cut' in Javanese.

The research data was taken in the area of Borobudur Village, Magelang Regency, Central Java. The location was chosen because there are still many indigenous people who work as farmers and live in that place. However, along with the rapid development of technology and tourism, many immigrants who have various profess sions live in the Borobudur area. This affects the choice of language used in everyday life. Some parents do not pass on Javanese as a mother tongue, but they pass on Indonesian as a mother tongue to their children.

The techniques used to analyze the data were distribution and substitution techniques (Sudaryanto, 2015). The steps taken in this research are collecting data, classifying the data, explaining its meaning, determining the semantic characteristics or the componential meaning of each word *ngethok* in Javanese. The data in this study were the verb *ngethok* 'to cut' and lexeme of the *ngethok* 'to cut' verb used by the people in the village of Borobudur.

Data were collected by interview method. The researcher uses the conversational engagement listening technique and the note-taking technique (Prasetyo, 2020). Researchers conducted interviews and listened to the informants' answers. During the interview with the informant, the researcher noted and recorded things related to the problem under study. The researcher noted the conditions around the informants, for example, the condition of their homes and their daily lives.

There are three informants in this study. The research question is what does the word *ngethok* 'to cut' mean? What are some words that are similar in meaning to the word *ngethok* 'to cut'? What are examples of its use? The three informants answered research questions related to the verb *ngethok* 'to cut'. Furthermore, the data is classified and entered into the table and then analyzed.

The informants are indigenous people, male, farmers, aged sixty years and over, physically and mentally healthy. These criteria are based on the lexicon and the lexemes studied refer to the activities of village people who work as farmers. Data validity is done by checking data on other informants. Informants answered research questions openly, meaning that they were not structured. The research question given is about the verb *ngethok* 'to cut' and the lexemes included in it. If the answers given by all the informants are the same, the data is declared valid. On the other hand, if the informant gives different answers, the data is declared invalid. In addition, the author also checked it in the dictionary.

The stages of data analysis are reading and observing data, classifying, analyzing and interpreting the meaning components of each lexeme from the field of meaning of the verb *ngethok* 'to cut', and juxtaposing them with the Javanese dictionary.

The relationship between the meaning of each variation of the verb *ngethok* 'to cut' was studied using the semantic field theory. The variations of the verb *ngethok* 'to cut' are analyzed by semantic components theory. To discuss the problems in this research, the theory used is the componential analysis of meaning by Nida (1975). Nida said that the meaning component is the arrangement of the reference meaning of a word found through component analysis. The components of meaning can be common, distinctive components, and supplementary or optional components. The common component is the central component contained by all lexemes in the same semantic domain or lexical field. Diagnostic or distinctive component serves to distinguish meaning from others of the same domain. Supplementary or optional components are components whose presence is a supplement and can take the form of connotations. This type of meaning component is not always owned by every word (Nida, 1975). The semantic field theory approach does not stop at recognizing words and the meanings associated with the central word, but also in analyzing the meaning of each associated word.

The work steps in the analysis of the meaning components include naming, paraphrasing, defining, and classifying (Nida, 1975). Some cultures are formed by using language, and language only exists because it is formed in a particular culture (Tannen, 2013). In relation to the semantic field, it is stated that semantic truth is a true condition related to the clarity of the reference by the statement. A statement is said to be true if it refers to clear references. Statements are said to be true when they refer to a specific reference (Baryadi, 2020).

This statement is the basis for studying the meaning of the verb *ngethok* 'to cut' which is the central word so that each variant of the verb *ngethok* 'to cut' can be clearly distinguished.

Results and Discussion

This section presents the results and discussion in the form of tables and discussions. The table contains the verb *ngethok* 'to cut' and 15 words which are the lexeme of the verb *ngethok* 'to cut'; the meaning components are classified as follows: with tools, without tools, and targets (people, animals, trees/wood, grass/weeds, leaf stalks, certain foods, cloth/leaves/paper/plastic).

The plus sign (+) in the table indicates that the lexeme has that component of meaning, while the minus sign (-) indicates that the lexeme does not have that component of meaning. The (+) symbol indicates the presence of semantic features and symbol (-) indicates the absence of semantic features.

The people of Central Java, especially in rural areas, still rely on agriculture to fulfill their daily needs. Most of the population of Java live from farming because of the geographical conditions of Java Island, in particular very profitable rural areas for farming (Prabowo, 2019). This condition gives rise to various lexemes, both in the agricultural sector and in matters related to its activities. For example, activities related to Javanese culture in everyday life are *ngethok* 'to cut'.

This research discusses the *ngethok* 'to cut' verb lexicon using Nida's (1975) meaning component theory to determine the meaning of each word contained in the lexeme of the verb *ngethok* 'to cut'.

The verb *ngethok* 'to cut' has 15 lexemes, that is *mancung [mancUŋ], mapras [mapras], mbabat* [mbabat], *mbacok [mbacɔ?], mlathok [mlathɔ?], munthes [munthəs], ngarit [ŋarIt], nugel [nugəl], nggraji [ŋgraji], nggunting [ŋguntIŋ], ngiris [ŋirIs], nyacah [nyacah], nyembeleh [nyəmbəlɛh], nyeset [nyɛsɛt], nyigar [nyigar].* The following shows the semantic field of the verb *ngethok* 'to cut' based on the findings in this study. The words in brackets indicate how they are pronounced.

Table 1. Componential Analysis of the Verb *Ngethok* 'to Cut'

Verb	With Tools	Without Tools	Target						
			Person	Animal	Tree/ Wood	Grass / Weeds	Petiole	Certain Foods	Cloth / Leaves / Paper / Plastic / Hair
ngethok	+	-	-	-	+	-	-	-	-
mancung	+	-	+	-	-	-	-	-	-
mapras	+	-	-	-	-	+	-	-	-
mbabat	+	-	-	-	-	+	-	-	-
mbacok	+	-	+	+	-	-	-	-	-
mlathok	+	-	-	-	+	-	-	-	-
munthes	-	+	-	-	-	+	+	-	-
ngarit	+	-	-	-	-	+	-	-	-
nugel	-	+	-	-	-	-	-	+	-
nggraji	+	-	-	-	+	-	-	-	-
nggunting	+	-	-	-	-	+	+	-	+
ngiris	+	-	-	-	-	-	+	+	-
nyacah	+	-	-	-	-	-	-	+	-
nyembeleh	+	-	-	+	-	-	-	-	-
nyeseti	+	-	-	-	+	-	-	-	-
nyigar	+	-	-	-	+	-	+	+	-

In the component analysis of the meaning of the verb *ngethok* 'cut' the meaning given is based on (1) means, (2) without tools, (3) targets, and (4) how to do it. Cutting with tools

such as knives, axes, machetes, machetes, swords, saws, sickles, and scissors. The activity of *ngethok* 'to cut' without tools means cutting without using tools or cutting only the fingers. The targets of 'to cut' hitting activities can be people, animals, trees/wood, grass/weeds or the like, leaf stalks, food, cloth/leaves /paper /plastic. Furthermore, how to use the cutting tool can be by moving the tool back and forth or from right to left or from left to right; swinging from top to bottom, swinging from left to right or right to left. Below is an analysis of the meaning of the verb *ngethok* 'to cut' and its lexeme.

Lexical Meaning Analysis of the Verb Ngethok 'to Cut' and Its Lexeme

This lexical meaning analysis is proposed to determine the difference in the meaning of each lexeme. Below is presented the lexical meaning in numerical order to make it easier to understand.

Ngethok 'to cut' means breaking or separating objects with a target into two or more parts, either with tools or without tools.
Example:
Olehmu ngethok wit rambutan sesuk wae.
'You cut the rambutan tree just visit'.

1) Lexeme verb *mancung* means separating the person's head from the body using a sword or machete. The way to do this is by swinging a sword or machete at the neck.
Example:
Ora gampang mancung wong, kudu jelas kesalahanne.
'It's not easy to behead people', it must be clear what the harm is.

2) Lexeme verb *mapras* 'prune' means cutting the plant with a sickle. The trick is to move the sickle from right to left or vice versa, on plants. Plants that are cut are plants of *tetehan*, *beluntas*, or sugar cane. *Tetehan* and *beluntas* plants are commonly used as page dividers. The purpose of *mapras* is to make the plants look shorter and tidier.
Example:
Mudi gek disambat maprasi tetehan.
'Mudi is being asked to cut the *tetehan* plants.'

3) The verb *mbabat* means cutting grass, thatch, or shrubs using a tool in the form of

a sickle. The purpose of *mbabat* activity is to make the place clean. The trick is to move the sickle from right and left or vice versa to the target until the plant is cut.
Example:
Awit mau esuk, bocah kuwi mbabati suket.
'Since this morning, the child is *mbabati* cutting the grass'.

4) Lexeme *mbacok* means to stab a sharp knife or the like into a person or animal, whether it is cut or not.
Example:
Maling sing mlebu omah mau bengi dibacok karo warga.
'The thief who entered the house last night was hacked by the residents.'

5) Lexeme *mlathok* means cutting wood or trees with an ax or machete, by cutting. The piece of wood can be made thick or thin. The wood that is split can be used as building material or firewood.
Example:
Pak Karto sanajan wis tuwa, isih kuwat mlathok kayu.
'Pak Karto even though he is old, is still strong in chopping wood'.

6) Lexeme *munthes* means cutting the petiole by hand. The trick is that the fingers hold the leaf stalk and then rotate it until the stalk is broken or cut.
Example:
Bayeme aja dipunthesi ben gedhe dhisik
'Don't pick the spinach so it's big first'.

7) Lexeme *ngarit* means cutting grass with a tool in the form of sickle to feed livestock, for example goats, cows, buffaloes.
Example:
Sakwise mulih sekolah, bocah kuwi ngarit.
'After coming home from school, the child looks for grass to feed livestock'.
This lexeme *ngarit* has no Indonesian equivalent, which is a paraphrase, namely mowing grass or grazing.

8) Lexeme *nugel* means cutting an object in half with two hands (without tools).
Example:
Sanajan ora padha bagianne, aku wis isa nugel timun. Timun kuwi banjur takwenehake bocah loro.
'Even though it's not the same size I've managed to cut the cucumber. Then I gave the cucumber to two small children'.

9) Lexeme *nggraji* "sawing" means cutting an object (usually a relatively large diameter wood, tree, or iron) with a saw.
Example:
Parto ngewangi suradi nggraji glugu.
'Parto helps Suradi to saw the coconut tree'.

10) Lexeme *cutting* means cutting objects, for example, paper, cloth, plastic, plants with scissors.
Example:
Bocah-bocah wis rampung anggone nggunting bahan sing arep dijait. '
'The children have finished cutting the fabric to be sewn.'

11) Lexeme *ngiris* means cutting objects into thin or small pieces using a knife tool. You do this by moving the knife that is placed on the object and then pulling the knife forward or backward.
Example:
Olehku ngiris brambang nganti ntrocos.
'I sliced a shallot until I cried'.
Lexeme *ntrocos* means tears caused by a stinging eye. The spicy taste in the eyes is caused by substances released in the onion when the onion is peeled or smeared.

12) Lexeme *nyacah* means cutting objects into small pieces with a knife tool. The trick is to swing the knife repeatedly at the object.
Example:
Kowe le nyacah gori sing rada cepet ben cepet mateng.
'You chop the jacks up a bit so they are ready soon'.

13) Lexeme *nyembeleh* means to slit the throat of an animal, for example a chicken, duck, goat, buffalo, cow with a knife or the like.
Example:
Suk yen arep bada, nyembeleh pitik karo bebek.
'Towards the Eid Al-Fitr, people usually slaughter chickens and ducks.'

14) Lexeme *nyeseti* means separating the bark with a knife. The goal is that the wood dries quickly when dried. The wood is used as fuel for cooking.
Example:
Bapak gek nyeseti kayu ana mburi omah.
'Father is *nyeseti* wood behind the house'.

15) Lexeme *nyigar* 'to split' means to split into two or more parts with a knife, sword, *parang*, machete, ax or the like.
Example:

Yen kowe kesel anggonmu nyigar kayu, lerena dhisik.
'If you are tired of chopping wood, take a break first.'

Javanese Socio-Cultural Factors Revealed in the Verbs Ngethok 'to Cut' and Its Lexeme

Javanese people have knowledge of how to plant and various traditional agricultural equipment that has been passed down from generation to generation (Lestari et al., 2019). The verbs *ngethok* 'to cut' and lexeme are popular in Javanese society, especially the middle to lower class people because it is related to their livelihoods as famers. Socio-cultural factors of Javanese society can be seen from the verb *ngethok* 'to cut' and lexemes. The following are socio-cultural factors that are revealed from the lexeme.

In Javanese society, it is known as lexeme *mancung*, but *mancung* activity never occurs. This seems to be due to the character of the Javanese who are gentle and avoid violence. *Pancung* is usually applied as a form of punishment for committing certain offenses. Next, this *mbacok* activity is sometimes carried out by farmers. When the farmer is in the field and then sees the snake, the farmer sometimes slashes the snake to death for fear of being bitten. The *mancung* activities targeted are people, while the targeted *mbacok* activities can be people or animals. *Mbacok* can occur, for example during a robbery. Next, the activity of *mlathok* is usually carried out by Javanese people who live in remote villages with low economic status. They do woodworking activities which can be used as fuel for cooking.

The activities carried out by the lower middle class that describe the use of traditional tools are *mapras, mbabat, ngarit, nyacah, nyeseti, nyigar*. Javanese people usually do *mapras* activities when they see that the grass is tall. *Mapras* activities are performed manually, not using machines. Houses in the village or remote villages are usually planted with plants as a barrier. They rarely use the wall as a barrier. Next, *mbabat* or *mbabati* activities are usually carried out by groups of people with low socio-economic status. People having middle and upper

socioeconomic status will usually order people to do it. *Ngarit* activity is commonly carried out, both by boys who are not yet adults and men. Javanese people who live in the main village, which is still remote, mostly own livestock, for example, chickens, cows, goats, buffalo, ducks. This livestock is usually traded to make ends meet. *Nyacah* activities are usually done by Javanese who lives in the village when cooking. They usually get the ingredients to be cooked from garden products, such as papaya, jackfruit. Javanese people are used to slaughtering animals. Javanese people in the village usually raise livestock. These animals are sometimes traded, but sometimes slaughtered for cooking themselves. They usually slaughter chickens as a side dish before Eid al-Fitr. The side dishes, which were quite a lot, were provided to entertain the visiting brothers. On Eid al-Adha, people who are able usually slaughter a goat or cow for sacrifice as a form of obedience in obeying Islamic religious orders. *Nyeseti* activity is often carried out by people living in remote villages. *Nyigar* activity is usually carried out by Javanese people who live in remote villages. They usually split the wood into smaller, thinner pieces for easy use as fuel for cooking.

People have a simple mindset. The simplicity of the mindset is reflected in the lexeme, for example, *nugel, nggraji.* Javanese people are used to living as is. With their limitations, Javanese people are used to solving problems. This can be revealed from the lexeme *nugel*, *munthes. Nugel* is cutting an object into two or more parts using the fingers and usually, the object that is cut is soft, for example, a banana. Next, *munthes* activity. *Munthes* activity is carried out by the village community when picking leaves for vegetables. The villagers usually cultivate a variety of vegetable crops, both in the yard and in the fields. To make ends meet for vegetables, they just need to pick them. Javanese people who live in remote villages usually carry out sawing activities manually, not using electric saws. The Javanese community has long known the *nggraji* activity because some of them have trees. These trees are sometimes cut down and sawn as needed. The sawing activity can be carried out by one or two people depending on the size of the object to be

sawed. If the object being sawed is large, such as a tree trunk, the work is carried out by two people using a traditional saw, not a machine. These activities can create harmony because in doing them there is cooperation and greetings when meeting other people.

Next is the lexeme of *nggunting* 'cutting' This *nggunting* lexeme is nothing special because it can be found in almost all regions and at all economic levels. The villagers used to cut with a knife manually. This is different from the middle to upper-class people who live in cities. They usually slice onions and the like using an electric device.

Conclusion

Based on the data and discussion in this study, it can be concluded that the lexicon of the verb *ngethok* 'to cut' has 15 lexemes, namely sharp, *mapras, mbabat, mbacok, mlathok, munthes, ngarit, nugel, nggraji, nggunting, slicing, nyacah, nyembeleh, nyeset, and nyigar.* Each lexeme has a meaning component that can distinguish one lexeme from another.

The socio-cultural factors of the community that are revealed in the *ngethok* lexicon and its lexemes are people who live in villages and work as farmers, people work using traditional tools, people have a simple mindset and a strong spirit of cooperation, and people help selflessly so that a sense of belonging is created kinship. At present, the activities of the community as farmers have partially shifted, for example to the industrial, trade, and information technology sectors. The shift is caused by the development of science and technology, the decreasing of agricultural land because the agricultural land has been converted into shops, homestays, hotels, tourist attractions, and restaurants.

I suggest that further research be conducted on the study of the lexicon of the verb *ngethok* 'to cut' from an anthropolinguistic or ethnolinguistic point of view in Javanese. Thus, more complete information will be obtained about the life of the Javanese people in Magelang through the disclosure of the lexicon of the verb *ngethok* 'to cut' from various points of view.

References

Andriany, L. (2020). Javanese Lexical Configuration. *Articulos Utopia Y Praxis Latinoamericana*, *25*(Extra 2), 416–426. https://doi.org/10.5281/zenodo.3815319

Andriyanti, E. (2019). Language Shift among Javanese Youth and Their Perception of local and National Identities. *GEMA Online Journal of Language Studies*, *19*(3), 109–125. https://doi.org/http://dx.doi.org/10.17576/gema-2019-1903-07

Arnita, I. G. A., Puspani, I. A. M., & Malini, N. L. N. (2016). Componential Analysis of the Cultural Terms in the Bilingual Short Story Entitled Mati "Salah Pati" and Its Translation "The Wrong Kind of Death." *Linguistika*, *23*(44), 12–19. https://ojs.unud.ac.id/index.php/linguistika/article/view/22659

Baroroh, K., & Mulyadi. (2020). Possessive Expressions in Javanese. *International Journal of Culture and Art Studies*, *4*(1), 42–53. https://doi.org/10.32734/ijcas.v4i1.3848

Baryadi, I. P. (2020). Logika (Penelitian) Bahasa. In Y. N. Baryad, I. Praptomo dan Sasanti (Ed.), *Mega Cakrawala*. Mega Cakrawala.

Budhiono, R. H. (2017). Leksikon Alat dan Aktivitas Bertanam Padi dalam Bahasa Jawa. *Kandai*, *13*(2), 235–248. https://doi.org/10.26499/jk.v13i2.210

Dzyubenko, Y. S. (2017). Lexical and Semantic Field as Reflection of Interpenetration and Interaction of Different Types of Common Polynational Language. In M. E. Yurievna, S. N. Leonidovich, & V. M. Nikita (Eds.), *Proceedings of the 7th International Scientific and Practical Conference "Current issues of linguistics and didactics: The interdisciplinary approach in humanities" (CILDIAH 2017)* (Vol. 97, pp. 88–93). Atlantis Press. https://doi.org/10.2991/cildiah-17.2017.15

Erawati, N. K. R., & Sulibra, I. K. N. (2017). Speech Act Verb in Old Javanese : Natural Semantics Metalanguage Analysis. *International Journal of Language and Linguistics*, *4*(2), 71–80. https://doi.org/10.30845/ijll

Hildayani, D. (2019). Cross-Cultural Communication: Javanese and Sundanese Vocabularies the Same in Form and Different in Meaning. *Bahtera : Jurnal Pendidikan Bahasa Dan Sastra*, *18*(2), 176–185. https://doi.org/10.21009/bahtera.182.07

Kasmawati; Irwan Fadli. (2019). Analisis Kondisi Bahasa Daerah pada Keluarga Transmigran Asal Jawa : Pendekatan Sosiolinguistik. *Idiomatik*, *2*(2), 83–90. http://ejournals.umma.ac.id/index.php/idiomatik/article/view/400

Krauße, D. (2018). Polite Vocabulary in the Javanese Language of Surabaya. *Wacana*, *19*(1), 58–99. https://doi.org/10.17510/wacana.v19i1.615

Lestari, P. M., Irawati, R. P., & Mujimin, M. (2019). Transformasi Alat Pertanian Tradisional ke Alat Pertanian Modern Berdasarkan Kearifan Lokal Masyarakat Jawa Tengah. *Widyaparwa*, *47*(1), 1–10. https://doi.org/10.26499/wdprw.v47i1.312

Nida, E. A. (1975). *Componential Analysis of Meaning: An introduction to semantic structures*. Mouton. https://play.google.com/books/reader?id=eAz0CQAAQBAJ&pg=GBS.PA10&hl=id&printsec=frontcover&source=gbs_atb_hover

Ningrat, A. A. . N. A. W., Kardana, I. N., & Umiyati, M. (2019). Semantic Roles of the Verb "To See" in Javenese of Kertosono. *Retorika: Jurnal Ilmu Bahasa*, *5*(2), 122–129. https://doi.org/10.22225/jr.5.2.1139.122-129

Nirmala, D. (2015). Javanese Cultural Words in Local Newspapers in Central Java as a Language Maintenance Model. *Humaniora*, *27*(3), 293–304. https://doi.org/10.22146/jh.10589

Nurhayati, Endang; Mulyana; Mulyani, H. S. (2013). Strategi Pemertahanan Bahasa Jawa di Provinsi Daerah Istimewa Yogyakarta. *Litera*, *12*(1), 159–166. https://doi.org/https://doi.org/10.21831/ltr.v12i01.1338

Dwi Atmawati

Prabowo, D. P. (2019). Kebudayaan (Tani) Jawa Sebagai Sumber Nilai Ekologi. *Jantra*, *14*(1), 55–64. http://repositori.kemdikbud.go.id/18779/1/JANTRA-2019-Juni-2019.pdf

Prasetyo, Y. (2020). *Medan Makna Verba Berunsur Makna 'Berbicara' dalam Bahasa Jawa di Kota Semarang*. http://lib.unnes.ac.id/39410/1/2611414019.pdf

Romelah. (2016). Kekacauan Tingkat Tutur Bahasa Jawa di Lingkungan Kabupaten Kebumen Jawa Tengah. *Lingua*, *13*(2), 265–276. https://doi.org/https://doi.org/10.30957/lingua.v13i2.181

Safitri, N., & Ellisafny, C. A. (2017). *Meaning Relation of Javanese Verbs Referring to Eye Activities*. http://eprints.undip.ac.id/52442/1/project_utuh_nyari.pdf

Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistis*. Sanata Dharma University Press.

Sukaton, O. Z. (2019). Cultural Keyword 'Eling' in Javanese and Its Implication in Javanese Society. *Klausa: Kajian Linguistik, Pembelajaran Bahasa, Dan Sastra*, *3*(01), 17–24. https://doi.org/10.33479/klausa.v3i01.140

Suswandi, I., Widhyasmaramurti, & Tharik, A. W. S. (2017). Sad Emotion in Javanese Language: an Analysis of Meaning Component and Relation. *People: International Journal of Social Sciences*, *3*(2), 2318–2336. https://doi.org/10.20319/pijss.2017.32.23182336

Tannen, D. (2013). *An Introduction to Language and Linguistics* (R. and Fasold & J. Connor-Linton (eds.); 6th ed., Vol. 27, Issue 18). Cambridge University Press. https://repository.bbg.ac.id/bitstream/531/1/An_Introduction_to_Language_and_Linguistics.pdf

Wahyono, T., & Pratama, T. (2017). The Effect of Javanese Language Philosophical Aspect on the Society's Communication Pattern in Indonesian Language. *2nd International Conference on Innovative Research Across Disciplines (ICIRAD 2017)*, 121–125. https://doi.org/https://doi.org/10.2991/icirad-17.2017.23