



PROCEEDING CECLACE 2019

Conference on The Environmental Conservation
through Language, Arts, Culture and Education



**"Preserving Environment through Innovation
in Language, Arts, Culture and Education"**

Held By:



PROCEEDING

**Conference on the Environmental Conservation
through Language, Arts, Culture and Education
(CECLACE 2019)**

Held in collaboration:

Universitas Negeri Semarang, Indonesia
Diponegoro University, Indonesia
Chung Yuan Christian University, Taiwan
President Ramon Magsaysay State University, Philippines
Universiti Malaysia Kelantan, Malaysia

Semarang, 19-20 July 2019

**LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT
UNIVERSITAS NEGERI SEMARANG**

PROCEEDING

**Conference on the Environmental Conservation
through Language, Arts, Culture and Education
(CECLACE 2019)**

ISBN 978-623-7263-40-1

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FOREWORD

Ladies and Gentlemen,

Today is a great day that I can speak in front of you in this very important event. This conference is called CECLACE 2019 Conference on the Environmental Conservation through Language, Arts, Culture and Education 2019. And I am glad that this conference is combining the importance of environment and humanity points of view.

I personally believe that leadership matters. Leadership can improve the achievement of the university and also I apply leadership to improvement the implementation of Conservation at UNNES. The application of leadership and conservation must be in line with industrial revolution 4.0. From leadership point of view, higher education must be ready to be disrupted. Technology has taken over. Education process must be efficient. Students must be prepared to work in the future where future itself is not certain. Some jobs will be taken over by artificial intelligent. On conservation point of view, disruption era has paved a way for paperless working environment. People nowadays need less paper then ever using apps on their cellphones. It means that industrial revolution 4.0 is actually leverage for leadership and conservation and not as obstacle.

Before we go further to the next section, I would like to emphasize the importance of leadership. Look at the following video. You can see that even animals like Turkeys do have leadership practice. It means that leadership is needed by all species including human. Leadership is a survival tool. It is so important that it is impossible for human civilization to prosper without leadership.

In order to have effective leadership, a leader should have awareness to lead. A leader must be aware that his/her job is to help other people to achieve their potentials. A leader should also have commitment to lead. Commitment is the willingness to invest and sacrifice one's energy and time to help the organization strive. Awareness and willingness alone are not enough. A leader must have competence to execute his policy. A leader without competence cannot be example for their colleagues.

Growing leadership is like a big tree. A good big tree must grow tall up to the sky. There are some strong characters of a tree. First, a tree is very adaptive to the climate and to the soil where it grows. A leader must be adaptive like a tree. Secondly, trees can respond to change. Trees are not as passive as they look. They can grow to certain direction depending on external factors. Third, trees can communicate with other trees. They can share chemical information and other trees can respond accordingly. A leader should be able to communicate effectively.

Leadership must start from a big vision. Vision must be big and all members of organization must internalize it. There are many examples where organizations cannot strive because the leader does not have a big and clear vision. Leadership itself is an art of transforming vision into reality. A leader shall be able to justify his vision without doubt. When people are in doubt, leaders are the one to make them back to the track. A leader must know what is the ideal time to start. The ideal day to start growing leadership is today. No other day is more ideal than today to do something good.

In leading UNNES, I think our vision is already big and clear. To become a conservation university with international reputation. Some people are in doubt with this vision. But I always remind them that the vision is worth it. I create programs and policy based on this vision.

There are five principles that I use in growing leadership to achieve UNNES vision. We need to growing Leadership Seeds. Always look inside and find leadership quality in ourself. We need to Strengthen the Leadership Tree. Always invest in our competence. We have to improve ourselves continuously. We need to assemble leadership tree network. Leaders must be good communicators reducing conflicts and ambiguity. Fourth, trees must stay strong facing storms. Conflicts are inevitable so leaders should have skills to manage conflicts.

The fifth is to plant New Seeds of Leadership. Leaders must think about legacy.

Using those five principles, I try to apply those principles at UNNES to build a conservation university. At UNNES there are three pillars of conservation: natural resource and physical environment; values and character; as well as arts and culture. We realize that conserving environment alone is not enough. Our traditional arts and cultures also dying. We need to conserve them. Indonesian values and characters are also our concerns.

We try to make our campus environment as green as possible so that we can perform in UI Greenmetric Ranking. We conserve Indonesian traditional dances and songs. We help the community to plan trees so that our students can learn the value of characters. Those are some examples on how I combine growing leadership and conservation.

Thank you very much.

Prof. Dr. Fathur Rokhman, M.Hum.
(Rector, Universitas Negeri Semarang)

PREFACE

We have enjoyed and witnessed that high-tech development and innovations have played a big role in environmental conservation. To make those innovations more effective, human mindset and behavior shall be added to the equation. We believe that improvement on humans behaviors can both solve and prevent environmental problems. Pollution and deforestation are some example of human's ignorance on preserving their environment. Hence, we think that a conference on the human side of environmental preservation is urgently needed.

Conference on the Environmental Conservation through Language, Arts, Culture and Education (CECLACE 2019) is the realization of our concept of improving humans' behavior and attitude towards environment. Through human products such as language, arts and culture, environmental awareness can be disseminated. Through the ongoing process of education, integrated environmental conservation curriculum can be created. All those endeavors are expected to be presented and recorded in this conference. We invite experts, lecturers, researchers to presents their latest ideas, concepts and empirical studies to conserve our environment through Language, Arts, Culture and Education.

Semarang, 19 July 2019

Editors

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Lingual Units of Disclosures of Coastal Community's Views on the North Coast of Central Java toward the Sea

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Abstract— This study describes the form and relationship of lingual units of disclosures of the community's views on the north coast of Central Java toward the sea. Data were collected by participatory observation methods. From the collected data, it was revealed that the lingual units of community on the north coast of Central Java as the disclosures towards the sea can be categorized into word, phrase, sentence, and discourse. All categories have close relations with the sea. The Javanese coastal communities in general still have very strong traditional traits. All aspects of life are always related to the surrounding environment. Coastal communities still maintain tradition in fishing; before, when at sea, and after going to sea. This tradition is conveyed through the expression and behaviour of coastal communities in respecting the sea as a land of income and livelihood.

Keywords— *lingual units, coastal community's views, sea*

I. INTRODUCTION

Language owned by someone in a society is the result of an introduction to the surrounding environment. Therefore, what humans see, feel, hear, taste, and the smell is in one and the same environment. Then the language produced also shows relatively similarities [1].

Such cognitive systems are then known as culture [2]. The cognitive system includes knowledge, beliefs, and values which are in the minds of community members. Meanwhile, a language which is one of the main elements of culture is a system of symbols [3].

The role of language is very dominant in human life because language is not only a part of human culture but also a determinant of the development of culture itself. Language occupies a very central position in human life because the language has multiple aspects, mainly covering biological, psychological, social, and cultural aspects [4].

One proof of language pluralism is the phenomenon of the use of language as a means of revealing the relationship between humans and their natural surroundings. The language in its use by the speaking community is recorded from the oral traditions and literacy traditions around us. The enrichment of insight into phenomena and linguistic problems is expected to be based on ethnolinguistic concepts and theories. Speakers and jokes of any language must know, master, and use the tools of words and discourses related to their environment, both social and natural environments. In the perspective of cognitive anthropology, the set of lexicons used are objects, events, and signs of important activities in their environment [2].

Javanese people have local wisdom in addressing daily life. Local wisdom is a pillar of thought based on the nature of tradition [5]. Because the Javanese do not just develop thoughts in life, the local wisdom has mingled with taste. The Javanese mind and taste were mixed, making the Javanese wiser. Wisdom in carrying out daily life includes protection of the environment. For the Javanese people, the environment is a manifestation of grace from the Creator. Therefore, the environment must be maintained. Javanese society is full of local wisdom in protecting the environment. This local wisdom will be reflected in acting and language. Therefore, in Javanese society, there are known utterances that reflect local wisdom, one of which is how to maintain a harmonious relationship between the community and its environment [4].

In the reality of language, language cannot be separated from the social and cultural factors of the speaking community. Therefore, the realization of a language is strongly influenced by the socio-cultural background of the speakers of the language. This is in line with what [6] stated that the role of language is very dominant in human life because language is not only a part of human culture but also a determinant of the development of culture itself.

The lingual units of the Javanese language are very thick with the expression of Javanese culture as a speech utterance in the language. In this case, language does reflect the culture of the speaking community. The language used is often not released from the daily life of the speaker. Thus, it can be said that language is a reflection of the culture and everyday livelihoods of people. People who live on the mountain and make a living as farmers will express a lot of lingual units that are related to the habit. Conversely, people who live in coastal areas and make a living as fishermen will also reveal lingual units that express the culture and customs of fishing.

This can happen because language is a manifestation of the relationship between humans and culture, including the surrounding environment. An intimate relationship or vice versa will be revealed through the language used in the speech community. In relation to ethno linguistics, this kind of study is focused on the reciprocal relationship between humans and humans, between speech community members who are also multilanguage, as well as the reciprocal relationship between humans and nature around them can also be included into the relation.

From this description, the problems in this study are 1) how are the forms of lingual units of disclosures of community's views on north coast of Central Java toward the sea; and 2) what is the relation of lingual units to the views of the community on the north coast of Central Java towards the sea?

II. METHODOLOGY.

This study used a structural, sociolinguistic, and ethnolinguistic approach. The structural approach is used because lingual units that reveal the views of the people of the north coast of Central Java towards the sea are manifested in lingual units in the form of words, phrases, sentences or discourses. The sociolinguistic approach is used because these lingual units are used by the Javanese speech community so that the social factors of the community are considered. The ethnolinguistic approach is used because the lingual units that will be revealed in this study relate to the cultural factors of the people on the north coast of Central Java as the disclosures of their views on the environment in which they live and their jobs.

The data in this study were collected by using the simak (scrutinizing) method by applying sadap (tapping) technique as the basic technique and continued with advanced techniques in the form of simak libat cakap technique, simak bebas libat cakap technique, recording techniques, and note-taking techniques [7]. Data analysis in this study was carried out through two procedures, namely (1) analysis during the data collection process and (2) analysis after data collection [8]. The first procedure is done by step (a) data reduction, which is the identification of lingual units of Javanese language on the north coast of Central Java; (b) data presentation with a matrix; and (c) tentative conclusion/verification, both through data triangulation and by triangulating data retrieval techniques. The second procedure is done by step (a) phonetic transcription of recorded data, (b) grouping or classification of data from recording and notes of lingual units, (c) interpretation of the forms of lingual units and their functions in environmental preservation, (d) inference or appropriation of the use of lingual Javanese units on the north coast of Central Java.

III. RESULT AND DISCUSSION

A. Form of Lingual Units of Disclosures of Coastal Community's Views Toward The Sea

Based on the data that the researchers obtained from the north coastal communities of Java, especially Rembang and Tegal Regencies, in this case, they were considered to represent Central Java, there were lingual units which had the same majority. The lingual unit includes words, phrases, sentences, and discourses. The results of this study include nonverbal expressions in the form of language used by coastal communities in everyday life. Basically, the people in Rembang and Tegal Regencies have similarities in the distribution of coastal communities, especially fishermen. There are three types of fishermen, namely cultivating, catching, and caging fishermen. The three types of fishermen still hold strong community-friendly traditions. They realized that because the sea was the land

of his livelihood. From the field data, there are lingual units related to the activities of coastal communities. In the discussion of the lingual units, the words, phrases, sentences, and discourses will be presented to express the Javanese view of life regarding environmental preservation.

a. Lingual Units in the Form of Words

The word used by coastal communities regarding environmental preservation is more in words that refer to daily activities or activities related to work as fishermen. Fishing activities can be divided into three activities, namely before going to sea, when going to sea, and after going to sea. The following is the form of the word lingual unit that is often used by coastal communities in northern Java.

Tabel 1. The Forms of Word Lingual Units

Lingual Expression	Meaning	Notes
Ngerintak	fishing	Usually, fishermen use 16-sized fishing rods with 20 string numbers for fishing for Mackerel Tuna, fish float, banyar, sulir, swro
Mbranjang (Rembang), Ngrewet (Tegal)	netting	The fish caught are usually anchovy, barong, and smadar
Niteni	remembering	Used to remember something that is often used every day that is related to natural conditions that have special characteristics
bolep	bulb	Special lamp used for fishing squid, "Enus" cuttlefish
waspodo	alert	Appeal to be careful
Myang, Menyang	going to sea	Going to sea
nempur	buying rice	Buying rice
lawoh	side dish	A side dish of rice companion
barokah	blessings	Get blessings
Selamet, slamet	safe	Safe in working
Dungo, doa	prayer	Praying

In the view of the northern coastal communities of Java when going to sea, they should not take fish with exploitation by using trawl nets because it will damage the marine ecosystem. This is believed by traditional fishermen who choose ngerintak (fishing) and mbranjang (netting) according to the needs and cargo of the boat used. These activities do not damage the ecosystem. Catching squid or cuttlefish also still use bolep (bulb), small lights specifically to catch squid.

In addition, fishing communities on the coast of Rembang and Tegal Regency always remind to be aware of

weather conditions and the surrounding environment. They start fishing and end work by praying.

b. Phrase Lingual Units

The following are the forms of lingual phrases that are often used by coastal communities in north Java.

Table 2. Lingual Units in the Form of Phrase

The lingual unit in the form of phrases used by the north Javanese coastal communities is mostly related to the appeals and markers of nature. Like the existence of constellations and seasons. This shows that the north coastal communities are very understanding of sea situation and conditions before deciding to go to sea or end work.

c. Lingual units in the form of sentences

The lingual unit in the form of a sentence as a marker of the views of coastal communities towards the sea is found

Lingual Expression	Meaning	Notes
Ngo laut, Myang laut	Going to sea	Ngo comes from the word lungo which means to go. Myang comes from the word Menyang which means to go. The coastal communities of Rembang more often use the word Myang to go fishing.
Myang wengi	Go to sea late afternoon/ev ening	Around 5 p.m., going to sea and going home around 7 a.m.
Myang rino	Go to sea in the morning	Depart in the morning around 6 a.m. and return at 5 p.m. in the afternoon
Mangsa pancaroba barat	Western transition season	The season's transition from the east wind changes to the west wind. It is characterized by the amount of rain, current, and waves occurring in the month of 8-12 AD
Mangsa pancaroba timur	East transition season	The transition from west wind to the east wind. It is characterized by low rainfall, small waves and currents, usually occurring in 3-4 AD
Iwak ngisor	Lower Fish	Fish on the seafloor
Iwak ngambang	Upper Fish	Fish that are floating or in the middle of the sea and sea level are not deep
Ilmu titen	Science of remembering	The science of "Java" as a reminder of something that has a special sign
Lintang waluku	Orion constellation	A sign of the growing season
Gubug penceng	Kite constellation	South marker
Panjer rina	Venus planet	The star that appears at dawn as a marker of morning
Joko belek	Mars planet	A call for Mars Planet

in prayer sentences like the following.

Context: Prayer of fishermen before going to sea

"Bismillahirrohmanirrohim, niat ingsun nyambut damel mugi-mugi angsal rejeki kathah lan keselamatan"

"Bismillahirrohmanirrohim, I intend to work, hopefully, I will get a lot of luck and survive"

"Bismillahirrohmanirrohim, niat ingsun nyambut damel nafkahi anak bojo"

"Bismillahirrohmanirrohim, I intend to work to provide for my child and wife"

"Bismillahirrohmanirrohim, niat nyambut damel mugi-mugi angsal rejeki kathah selamat sak baitohe sak rewange"

"Bismillahirrohmanirrohim, I intend to work, hopefully, I can get a lot of money and save the crew and ship"

"Ya Allah paringana rejeki keno ngge nempur, nggo tuku mangan, tuku lawoh"

"Ya Allah give luck for money to buy rice, buy food, and buy side dishes"

Lingual Units in the form of Discourse

The lingual units in the form of discourse as a marker of the views of coastal communities towards the sea are found in many prohibitions or myths at sea. These restrictions may not be violated, for example, they may not go to sea on the day of the death of parents or a Mendak. Besides that, you can't say something if you hear or see something strange in the sea, you can't catch bubble fish and stingrays, and so on. While the myths that are believed by coastal communities such as Sapu duk "ijuk" (palm-fibre broom) as lightning rods, Dayuk which is a fragile coconut tree exposed to ocean currents to the middle of the sea, which is believed to be a sign of disaster, and so on. These myths are often conveyed by fishing communities as a form of discourse.

The form of lingual units in the form of discourse is mostly found in traditional events in Rembang. There is a lomban or sea alms tradition in Tegal. The statement of prayer is often expressed as follows.

"Bismillahirrohmanirrohim, niat nyambut damel mugi-mugi angsal rejeki kathah selamat sak baitohe sak rewange"

"Bismillahirrohmanirrohim, I intend to work, hopefully, I will get a lot of money and survive the crew and ship"

The existence of prayers both before and after going to the sea said by the north coastal community indicates that the community holds strong religious values besides the existing traditions. They have the view that the sea and its contents belong to the Creator, so they always pray to be given the ease of finding livelihood and safety when going to sea.

B. The Relation of Lingual Units of Disclosures of Coastal Community's Views Toward The Sea

The use of lingual units in coastal communities is very closely related to the sea, especially in the preservation of the marine environment by emphasizing the values of local wisdom in the community. The values of local wisdom are preserved by hereditary traditions such as syawalan, kupatan, and sea alms. In addition, the community is often used as advice that can be used as a view of life. Like "urip iku kudu nrima ing pandum, sing penting usaha" (life must be grateful to accept what it is, the important thing is an

effort). Coastal communities have a mindset that is simple and in line with what is done. Language and cultural relations of coastal communities can be described as follows.

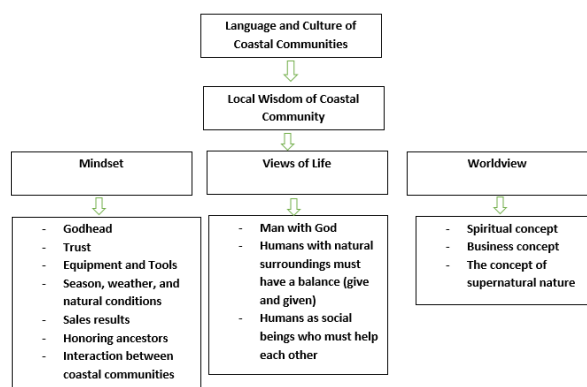


Figure 1. Language and Cultural Relation of Coastal Communities

IV. CONCLUSION

Based on the results of the research and discussion, it can be concluded that the lingual units of the north Javanese coastal community are very thick with the expression of Javanese culture as a speech utterance of the language. In this case, language does reflect the culture of the speaking community. The language used is often not released from the daily life of the speaker. Thus, it can be said that language is a reflection of the culture and livelihoods of everyday people, people living in the coastal areas and livelihoods as fishermen express lingual units that express culture and habits of service in the form of words, phrases, sentences and discourses.

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Certificate

No.8348/UN 37.1.2/TU.00/2019



is awarded to

Hari Bakti Mardikantoro, Muhammad Badrus Siroj

as

Presenter

**Conference on the Environmental Conservation
through Language, Arts, Culture and Education
(CECLACE 2019)**

held on July 19, 2019 at Graha Candi Hotel Semarang

Dean of Faculty of Language and Arts
Universitas Negeri Semarang



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