

CHAPTER I

INTRODUCTION

This chapter consists of five sub-chapters. They are background of the study, research questions, objectives of the study, significance of the study and scope and limitation of the study. The background of the study explains the research topic in general and the reasons from writer's perspective whether this study is appropriate to be analyzed. The research questions provide some questions to be elaborated in finding and discussion. The objectives of the study aim to describe the goals of the study. Significance of the study explains the importance of the study results in a broader context. It focuses on the expected benefits and contributions of the study. Scope and limitation of the study clarifies the limitation that exist in the study.

1.1 Background of the Study

Madura Island is a part of East Java. Madura Island consists of 4 regencies. Those are Bangkalan, Sampang, Pamekasan, and Sumenep. Bangkalan is located in the west part of Madura Island and afterwards followed by Sampang regency, then Pamekasan regency, and the last regency is Sumenep. Even though the Island of Madura is part of the Java Island, this Island has its own ethnic called the Ethnic of Madura. In addition, the Ethnic of Madura also has cultural characteristics which are different from the Ethnic of Java.

Discussing about culture, Madurese people are still preserving the cultural heritage of ancestors to this day. Culture is a concept that includes values, norms, beliefs, traditions, language, and patterns of behavior which belongs to a group or society. Culture reflects a way of life and worldview that is inherited and learned for generations. The understanding of culture is reinforced by Syakhrani et al. (2022), culture is the entire complex order of life that is made, felt, and created by humans. This includes knowledges, beliefs, arts, morals, customary laws, and all the abilities and habitats that humans have as members of society. One of examples of Madurese culture is tradition of earth almsgiving. The tradition of almsgiving is still preserved in Sumenep, exactly in Pinggir Papas. The local people call it as "Nyadhar". "Nyadhar" is the term of tradition culture that exist in Madura. In this tradition, local people give away their crops. The crops that have been collected are then decorated like a mountain. This tradition is meant to be grateful to God for the gift of crops in the form of the salt that is abundant. Traditions that are still practiced by the locals today need to be preserved as a form of the nation's cultural wealth. People's knowledge of life values based on interactions with the natural

and social environment, which are then made into local practices by the local people, become local wisdom.

Culture and local wisdom have an interconnection with each other. Local wisdom that is expressed in the social practices of local people can be considered as culture. Based on Regulation of the Minister of Education and Culture of the Republic of Indonesia (2013), Indonesian Intangible Cultural Heritages consists of (1) traditions and oral expressions, (2) performing arts, (3) community customs, rites, and celebrations, (4) knowledge and behavioral habits regarding nature and the universe; and/or (5) traditional crafts and proficiency. Local wisdom has a broad meaning. Local wisdom is knowledge of cultural principles and habits built by local people based on their interactions with nature and society. Local wisdom is preserved by being passed down from generation to generation. In addition, Njatrijani (2018) stated that local wisdom can be defined as any form of wisdom based on the principles of goodness that are believed and applied. Local wisdom is hereditarily maintained by a group of people in a particular environment or community in a long enough period of time to solve problems and meet their needs. Various aspects of local wisdom represent the knowledges, principles, and practices of the local community. The aspects of local wisdom play an important role in preserving the cultural identity of a community or an environment. Those aspects are knowledge of tradition, customs and traditions, arts, as well as language.

In general, language can be defined as a communication system used by humans to convey thoughts, ideas, feelings, and information. Hence, language allows its users to interact with others, understands and expresses ideas, and builds a better understanding of what is being said. Language is the most important medium in human life, so it can be considered as the core of social phenomena as well as the experiences that people have can be represented through their use of language, and those experiences also form their own language models (Fauzi & Hutahaeon, 2014). Vocabulary, expressions, and dialect are all aspects of language. Language is closely related to culture. Other than being a tool for communication, language also reflects the identity of a particular community. The uniqueness of language owned by a local community is included as a part of the local wisdom. It can be in the form of unique vocabulary, expressions, and speaking styles. As exemplified in the second paragraph above that Madurese people are still using Madurese language through a tradition. It is one of the ways to preserve local wisdom in a particular community. Through language, local communities can strengthen social ties and maintain a strong connection to their traditions and history. In terms of local wisdom, language becomes a tool to convey cultural values, local traditions, as well as local

legends to the next generation. As stated by Yule (2010), for a future use, language is developed. In addition, the phenomenon of language in tradition and local wisdom is related on how to maintain and preserve the identity of a community or environment. Therefore, it is necessary to understand the role of language in maintaining tradition and local wisdom through linguistic approach.

In a context of local cultures and traditions, linguistics is useful in analyzing the structure of language and its use. Linguistics is defined as the study of language in science. There are various aspects of linguistics, including Morphology, Syntax, Phonology, Pragmatics, and Sociolinguistics. In brief, Morphology studies word structure, Syntax studies sentence structure, Phonology studies sounds in a language, Pragmatics studies language in a particular context, and Sociolinguistics studies the relationship between language and society. According to Siminto (2013), linguistics is generally defined as “the science of language” or “the scientific study of language”.

Linguistics is divided into 2 parts, namely Microlinguistics and Macrolinguistics. Macrolinguistics focuses on the internal structure of a specific language or the internal organization of the language as a whole. It consists of phonology, morphology, syntax, semantics, and lexicology. While Macrolinguistics focuses more on the external influences in language than in its internal structure. Macrolinguistics consists of sociolinguistics, psycholinguistics, anthropolinguistics, stylistics, philology, and philosophy of language (Siminto, 2013). Linguistics aims to create an understanding of the use of language in communication, studying language so as to be understood and produced by its users, as well as the changes and development of language along the years. Traditions and local wisdom can be understood more deeply by using linguistic studies. In other words, linguistic studies provide an exploration of how local languages are related to local traditions and local wisdom. It is necessary to have knowledge and understanding of linguistics in order to preserve and maintain the cultural continuity of a particular society.

Several sub-fields of linguistics that able to analyze tradition culture which is in the form of terms are semantics and anthropolinguistics. Both sub-fields are interrelated. Interrelationship among semantics and anthropolinguistics reflects the interplay between meaning of language in cultural context. To focus on the meaning of language as well as words, phrases, and sentences requires semantic involvement. Both semantics and anthropolinguistics could give a valuable understanding on the relation between language, meaning, and culture.

In terms of cultural context, semantic helps in understanding how words mean, especially the terms of mentioning a tradition. Then, anthropolinguistics involvement examines how language becomes a medium for conveying a culture in communication.

There are some previous topics relate to this topic of study such as, Roveneldo (2018), Normasunah (2019), Noortyani et al. (2017), and Tarigan & Lubis (2022). Firstly, Roveneldo (2018) analyzed the study of semantics on *Lampoong Pepaduan* clothes accessories. In addition, there is research from Normasunah (2019) that showed forms and meanings of Siri' culture in Marabatuan which was studied with semantic linguistic. Next is Noortyani et al. (2017) which studied about anthropolinguistics in *Maanyan Mantras* in south Kalimantan. While Tarigan & Lubis (2022), with anthropolinguistic studies, they could analyze the process, purpose, and performance in the ritual of making Karo Oil in Padang Bulan and Pancur Batu in North Sumatera.

Based on the explanation of the background study above, it can be understood that cultural local wisdom and linguistics have a mutually bound relationship. For instance, the naming of traditions in Madura which still calls and names a tradition with the local language of Madura. Identifying the local wisdom of Madurese traditions in the form of terms can be examined with a linguistic studies approach such as Morphology, Semantics, Anthropolinguistics, and others. In this context, some Madurese culture has been known to people. But not all aspects of Madurese culture are widely known. Lots of local cultural wisdom have its own uniqueness if studied more deeply. The study of local culture gives an opportunity to gain insight into local wisdom.

1.2 Research Questions

Based on the background of the study above, it is formulated the following research questions:

1. What are the types of meaning of Madurese tradition cultures terms?
2. What are cultural elements represented in Madurese tradition cultures?

1.3 Objectives of the Study

As mentioned in the research questions above which consists of two questions, therefore the objectives of the study also have 2 aims as follows:

1. To explain the meaning of Madurese tradition culture terms
2. To explain cultural elements that present in Madurese tradition cultures

1.4 Significance of the Study

In this sub-chapter, there are two different kinds of significance of the study. Those are theoretical and practical significance. Theoretical significance refers to the importance of the study for academic purposes, while practical significance refers to the importance of the study for the real-world. In terms of theoretical context, the study contributes to the academic field with the aim of providing deeper knowledge about cultural local wisdom in order to become precious learning resource for the world of education. Furthermore, the application of theories about linguistics towards culture can propose a broader perspective so as to enrich the linguistic study in particular semantics and anthropolinguistics.

In practical context, this study is expected to provide a valuable knowledge about Madurese traditions to elaborate on the cultural manifestations of each tradition discussed so as to support the preservation and defending of local culture. Moreover, this study is expected to introduce the abundance of local culture to domestic and foreign communities and open up space for dialogue among cultural groups so as to help reduce conflict and enrich point of view on a culture.

1.5 Scope and Limitation of the Study

This study has its own scope and limitation to keep the discussion of the problem focused. The scope of this study focuses on two sub-fields of linguistics study. There are Semantics and Anthropolinguistics. In semantics analysis, the writer uses the theory of Leech (1985) to identify the types of meaning in the name of the tradition. In anthropolinguistics, the writer uses theory of Mu'in et al. (2023) to elaborate the cultural elements that present in Madurese tradition culture. Besides, the terms of local tradition used in this study only comes from 2 regencies that are Bangkalan and Sampang regencies.