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Adjectives of Friendly Facial Expression in Banyumas Javanese: Ethnosemantic Study

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Abstract

This article examines the linguistic representation of friendly facial expressions in Banyumas Javanese, focusing on the adjectives used to describe these expressions. The study reveals a rich array of adjectives, including grapyak, sumreseh, sumanak, kumakaruh, sumringah, sumeh, blere, bingar, angkuh, ambek, anggak, mrengut, mbesengut, surem, and sumpek, which convey subtle nuances of meaning that are often challenging to translate into other languages. Employing a descriptive research design, this study systematically analyzes linguistic data to develop a comprehensive lexicon of friendly adjectives in Banyumas Javanese, as indicated by facial expressions. A qualitative approach, incorporating content analysis techniques, is used to draw inferences from the data, taking into account the cultural context. The findings highlight the significance of hospitality in Banyumas Javanese culture, as evidenced by the numerous adjectives used to describe friendly and unfriendly facial expressions, which underscores the importance of human character in this cultural context.

1. Introduction

Language is involved in various aspects of human life. Aspects of human life, including human behavior, are often so complex that they are difficult to understand. Language is one of the keys to understanding many human behaviors. Language has an important role in building and maintaining culture, including the behavior, conventions, customs, and interpretation practices of individuals and their communities. Through language, humans create and share identities, categories, attitudes,

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values, and belief structures with others. Language is not just a system governed by its own internal rules and logic, but a system for regulating social and culture life (Keating, 2005).

Language is also known as a symbol system. As a system of symbols, language represents several symbols, namely constitutive, cognitive, evaluative, and expressive symbols (Mu'in, 2019:67). As a system of symbols, language can be used to provide good-bad judgments to express appropriate and inappropriate behavior, to judge politeness-impoliteness, and the like on human behavior. Therefore, language also symbolizes an evaluation of the behavior or morality of a person and/or society. Language symbolically has meaning associated with certain objects or events in the world. Meaning refers to something that is always present in human life that develops in line with the development of society. Hall (1997:3) explains that meaning is what gives us a sense of own identity, about who we are and with whom we are. Meaning is tied to how culture is used to mark and maintain identity within the group.

Meaning is the heart of language. Having language without meaning is like lungs without air. Only if a series of sounds or letters is judged to be able to express meaning, then it is said that the series of sounds has the requirements as a language. Without the capacity to express meaning, language loses one of its essential aspects (Riemer, 2010:3). Meanwhile, Goddard&Wierzbicka, (1995:61) quoted Geertz (1979:89) as saying that meaning in the concept of culture is a system of inherited conceptions expressed in symbolic forms by which people communicate, perpetuate, and develop their knowledge and attitudes towards life.

Wierzbicka (1997:1) also explains that there is a very close relationship between the life of society and the lexicon of the language it speaks. Language, particularly vocabulary, is the best evidence of power reality in terms of historically transmitted systems of conceptions and (Goddard dan Wierzbicka, 1995). Meanwhile, Sapir (1973) in Wierzbicka (1997:1) says that languages are very difference is that language reflects a completely different kind of culture from one another. Thus difference in vocabulary is not easy for other cultures to understand.

This article discusses the adjectives of friendly which are shown by facial expressions in Banyumas Javanese. The adjective of friendly shown by facial expressions in Banyumas Javanese is very interesting for researchers because there are many adjectives used to show facial expressions whose meanings are close together and are not easily translated into other languages. This is in accordance with the view of Wierzbicka (1997:1) which explains that lexicon with a specific culture meaning reflects and convey not only the way of life that characterizes a particular society, but also the way of thinking about an important event in society that is not easily understood by other people. Wierbicka's view is one of the reasons to analyze the lexicon of hospitality adjectives which are shown by facial expressions in the Banyumas Javanese as a symbol to understand the character of the Javanese Banyumas.

Theoretical Framework

Hall (1997:1) says that language is a representational system. Language is a privileged medium through which we understand things, where meaning are produced and exchanged. Meaning can only be shared through our shared access to language. So language is central to meaning and culture and has always heen regarded as the key repository of cultural values and meanings. In language, we use signs and symbols-whether they are sounds, written words, electronically produced images, musical notes, even objects- to represents our concept, ideas, and feelings to others. Language is one of the media through which thoughts, ideas, and feelings are represented in a culture.

Therefore, representation through language is central to the process by which meaning is produced. Hall (1997:15) also says that representation connects meaning and language with culture. Representation means using language to say something meaningful to someone else. Representation

is an important part of the process by which meaning is produced and exchanged between members of a culture.

In accordance with Hall, Zou (2012) also research the relationship between language, identity, and culture differences. The linkage stars from the key characteristics of the language. Zou (2012) says language is a medium for understanding things in which meaning is produced and exchanged. Language builds a certain identity and gives meaning to being part of culture or maintaining identity in a group of people. Members of the culture must share a set of concepts, images, and ideas that enable them to think and feel about the world and thus interpret the world in much the same way.

Keating (2005) explains that language plays a vital role in establishing and maintaining what we call culture, including conventions, habits and interpretive practices of individuals and communities. Through language we create and share identities, categories, attitudes, values and trust structures with others. Language not only represents pre-existing situations or objects, it makes possible the existence or the appearance of the situation or object, because it a crucial device for the creation of situations and objects. Analysis of language in a particular culture context shows how meanings are produced socially and culturally, for example speakers can have very different ideas of self and interpretation strategies and local.

Culture differ not only in their ideas about who is authorized to "speak and hear", but also in the abilityto control interpretation and responsibility for interpretation, for example the relevance of sincerity and intentionality. Through the use of linguistic and other communicative sources, culturally relevant meanings emerge and are negotiated through messages that are actively responded to. Meaning is the moment by moment achievement that connects the past and the present and forms the context for the future. Through language, culture creates certain realities including various kinds of social relations and social systems.

Shapiro&Harold (2019: 224) say that an entity, be it language or society, can be seen as a tightly structured whole, which can be described in an integrated framework of rules. Behavior, whether linguistic or social, is completely governed by a set of rules. Each language, furthermore, can be considered to have a distinctive worldview, resulting from a certain segmentation of reality, which is achieved through the use of distinctive set of morphological categories and through the use of a set of lexical words. Lexical words embody the unique semantic segmentation of the universe. The semantic segmentation of the universe contained in a particular language is a reflection of the worldview of the speakers of that language. This means that language is meaningful. However, the meaning involved and their classification differ from one society to another.

This is because language is used in relation to the natural and social environment. The relationship between meaning in language and culture is called semantic enthnography or ethnosemantics. Colby, B.N., dkk. (1966) explained that semantic ethnography is the study of aspects of meaning in language that express culture. The purpose of studying semantic ethnography is to understand the evaluations, emotions, and beliefs behind the use of words. Meanwhile, Leavitt (2015:51) explains that the conceptual category that reflects and creates human perception of the world is called ethnosemantics. In ethnosemantics one can construct mental maps that reflect the conceptual organization of culture and worldviews by defining semantic domains and mapping how symbols (linguistics) relate to one another. Ethnosemantics shows that humans build hierarchical organizational structures that influence their perceptions. Leavitt (2015:51) says the difference between semantics and ethnosemantics is that if semantics is a general science of meaning, then ethnosemantics is an exploration of the universe with a certain meaning.

In relation to the theory of facial expressions, Manusov (2015:1) says that faces and expressions can be used to identity other people. We can identity other people, their state of mind and the way they feel about us from their facial expressions. The face is where we see and interact with other people. Many people sometimes trust what facial expressions say more than verbal communication. Ekman (2003:10) says that the face provides more than one type of signal to convey more than one

type of message. The face gives three types of signals are static, slow, and fast. Static signals include many relatively permanent aspects of skin pigmentation, facial shape, bone structure, and location of facial features (eyebrows, eyes, nose, mouth). Slow signals are changes in facial appearance such as the development of wrinkles, changes in muscles that result in changes in facial appearance. Shifts in the location and shape of facial features, such as raising eyebrows that appear on the face for a few seconds. Face is not only multisignal (fast, slow, and static), it is also a multimessage system. Faces transmit messages about emotions, moods, attitudes, character, intelligence, attractiveness, and other things.

2. Research Methods

This research is descriptive which describes and systematically explains linguistic data in the form of friendly adjective lexicon which is indicated by facial expressions in the Banyumas Javanese. The dictionaries used as data sources are Baoesastra Djawa written by Poerwadarminta, The Banyumas Indonesian Javanese Dictionary, and the online Javanese dictionary from the website https://www.sastra.org/. Short stories in Banyumas Javanese from a collection of stories about the Romantika Bocah Sekolah Caroline Kesengsem Ebeg and a collection of Banyumas folklore Manunggaling Katresnan Batur lan Raden. The data analysis method uses qualitative methods with content analysis techniques is making inferences through valid data by taking into account the context. This method is used to find, identity, process, and analyze documents in order to understand their meaning, significance, and relevance.

3. Discussion

Based on the data found, the adjectives of friendly facial expression in Banyumas Javanese are grapyak, sumreseh, sumanak, kumakaruh, sumringah, sumeh, blere, bingar, angkuh, ambek, anggak, mrengut, dan mbesengut, surem, and sumpek. The adjective is analyzed based on the elements of its meaning by means of component analysis, so that it will be seen the meaning relation between the adjectives friendly whose meanings are close together in Banyumas Javanese. The analysis of the components of the meaning of the adjectives of friendly facial expressions in Banyumas Javanese can be seen in the following table. and the fourth presentation and author in the literature review and their theoretical and conceptual background.

Lexicon	Meaning component of facial expressions												
	Facial expressions when dealing with other people						Facial expression when alone	Positive	Negative	Attitudinal			
	Accompanied by verbal communication	Not accompanied by verbal communication	Involves facial area movement	Not involves facial area mov	Friendly	Not friendly				Happy	Sad	Angry	Hate

				eme nt									
Grapyak 'friendly'	+	-	+	-	+	-	-	+	-	+	+	+	+
Sumreseh 'friendly'	±	±	±	-	+	-	-	+	-	+	+	+	+
Sumanak 'ramah'	+	-	+	-	+	-	-	+	-	+	+	+	+
Kumakaruh 'friendly'	+	-	+	-	+	-	-	+	-	+	+	+	+
Sumringah 'shining'	±	±	±	-	+	-	-	+	-	+	+	+	+
Sumeh 'always smile'	±	±	±	-	+	-	-	+	-	+	+	+	+
Blere 'always smile'	±	±	±	-	+	-	-	+	-	+	+	+	+
Bingar 'happy'	±	±	+	-	+	-	+	+	-	+	+	+	+

angkuh, 'arrogant'	-	+	±	±	-	+	+	-	+	+	+	+	+
Ambek 'haughty'	-	+	±	±	-	+	+	-	+	+	+	+	+
anggak, 'haughty'	±	±	±	±	-	+	+	-	+	+	+	+	+
Mrengut 'frown'	±	±	±	±	-	+	+	-	+	+	+	+	+
Mbesengut 'frown'	±	±	±	±	-	+	+	-	+	+	+	+	+
Surem 'sad'	±	±	±	±	±	±	+	-	+	-	+	±	±
Sumpek 'sad'	±	±	±	±	±	±	+	-	+	-	+	±	±

Grapyak, sumreseh, sumanak, and kumakaruh are friendly facial expressions characterized by when someone is dealing with or meeting other people verbally communicating (greetings, asking how are you, excuse me) which also involves movements of the facial area (smiles, eye movements, mouth, eyebrows), whether happy, sad, angry, or hateful. The difference between grapyak, sumanak, sumreseh, and kumakaruh in verbal communication. If grapyak and sumreseh are facial expressions of someone who meets other people, they verbal communication only (greetings, asking how are you, or excuse me), but sumanak and kumakaruh verbal communication is more than just saying greetings, asking how are you, or excuse me. Usually verbal communication continuous with more serious communication, for example asking about family, work, and so on.

Sumringah, sumeh, and blere are friendly facial expressions characterized by when someone faces or meets another person smiling, whether accompanied by verbal communication or not, whether involving facial movements or not. Bingar a are friendly facial expressions characterized by a cheerful face both when dealing with or meeting other people or when alone. When dealing with or meeting other people, bingar facial expressions may or may not be accompanied by verbal communication and may or may not involve facial movements. Grapyak, sumreseh, sumanak, kumakaruh, sumringah, sumeh, blere, and bingar are facial expressions that are all positive. dalah ekspresi wajah yang semuanya positif. The inner attitude shown by the facial expressions of grapyak, sumreseh, sumanak, kumakaruh, sumringah, sumeh, blere, dan bingar does not change even when in a state of joy, sadness, anger, or hatred.

Angkuh and ambek are unfriendly facial expressions characterized by when someone is dealing with or meeting other people or when alone showing an arrogant or haughty. People with angkuh and ambek facial expressions when meeting other people will not greet. Angkuh and ambek facial expressions can be accompanied by facial movements, such as walking with the face looking up or cynical gaze. Anggak is unfriendly facial expression characterized by when someone is dealing with or meeting other people or when alone showing an arrogant or haughty. When meeting with other people, someone with anggak facial expression wants to verbal communication (greeting), but there is someone who doesn't want to verbal communication (don't want to say hello), either by involving facial movements or not. The difference between angkuh, ambek, and anggak is seen when one meets another. Angkuh and ambek facial expressions are indicated by a person's facial expression when meeting other people, they don't want to ask, however, anggak facial expression is indicated by the facial expressions of a person when meeting with other people, there are those who want to say hello and some who don't. It's just that anggak facial expression shown with facial expression that involves movement of the facial area, such as looking up as if looking down on other people in front of him.

Mrengut, mbesengut, surem and sumpek are unfriendly facial expressions characterized by when someone is dealing with or meeting other people or when alone showing frown. Mrengut and mbesengut are caused by various factors, including their wishes not being fulfilled or not as expected. Surem and sumpek facial expressions occur because someone is experiencing various problems. When meeting other people, surem and sumpek facial expressions can be characterized by verbal communication (greeting) or not accompanied by verbal communication (don't want to say hello), either by involving facial movements or not. Angkuh, ambek, anggak, mrengut, mbesengut, surem, and sumpek are facial axpressions that are all negative. The inner attitude shown by facial expressions are angkuh, ambek, anggak, mrengut, mbesengut, surem, dan sumpek does not change even when in a state of joy, sadness, anger, or hatred.

Based on his character, a person whose facial expressions are grapyak, sumreseh, sumanak, kumakaruh, sumringah, sumeh, blere, and bingar are the characters of people who are friendly and have positive values, while facial expressions are angkuh, ambek, anggak, mrengut, and mbesengut are the characters of people who are not friendly and is negative. Meanwhile, the expression of surem and sumpek facial expression of a person who can be friendly or someone who is not friendly, but these facial expressions indicate a person who is sad. Based on the value, people with surem and sumpek facial expressions are said to have negative values because they cannot hide their sadness in front of others.

4. Conclusion

This study's findings suggest that the Banyumas Javanese language possesses a rich repertoire of adjectives that distinguish subtle variations in facial expressions, conveying nuanced meanings related to friendliness and hospitality. The prevalence of these adjectives underscores the significance of hospitality in Banyumas Javanese culture, which is deeply rooted in the cultural values of the community. The facial expressions associated with adjectives such as grapyak, sumreseh, sumanak, kumakaruh, sumringah, sumeh, blere, and bingar are highly valued in Banyumas Javanese culture, as they are believed to facilitate the establishment of positive relationships with others and contribute to a harmonious social environment.

In contrast, facial expressions linked to adjectives such as *angkuh, ambek, anggak, mrengut*, and *mbesengut* are viewed as detrimental to social relationships and are discouraged in Banyumas Javanese culture. Individuals exhibiting these facial expressions are likely to be perceived as unapproachable and may struggle to integrate into society. This highlights the importance of cultural values in shaping social norms and expectations, and underscores the significance of facial expressions as a key aspect of human character in Banyumas Javanese culture.

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