

AN ETHNOLINGUISTIC STUDY IN THE NAMES OF SALT FARMING TOOLS IN REMBANG DISTRICT

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ABSTRACT

The aim this research was to describe the names of the tools used in salt farming in Rembang district, which was viewed from an ethnolinguistic perspective. This research was a qualitative research using the Spradley ethnographic method. Data collection used participatory observation and interview techniques. The collected data were analyzed using the ethnosains analysis model. The results show that salt farmers in Rembang regency know at least 13 names of tools in salt farming, namely: ebor, sirat, kincir, desel, garuk, kusut, slender, ekrak, tolok, mbatan, angkong, dium, and ukuran banyu. The thirteen tools can be classified according to their functions, such as (1) to move seawater; (2) to flatten the pond bottom; (3) to compact the pond bottom; (4) to move the salt into a sack or conveyance; (5) to transport the salt in storage area; (6) for coating the bottom of the pond; (7) to determine the density of seawater in the pond.

Keywords: ethnolinguistic, salt farming, tool names

INTRODUCTION

Javanese language and culture are rich in various variations. The emergence of variations is influenced by the geographical conditions of different islands. Javanese who lives in areas with geographical conditions in the form of mountains will have different languages and cultures than Javanese who live in coastal areas. For example, in terms of language differences will appear in vocabulary, structure, and sentence form and various other verbal expressions, which affect other aspects of life, such as in context; mindset, habits, social system, and perhaps their habits, even though both groups of people are still in one area of Javanese language and culture.

According to Uhlenbeck in Rais (2017), Javanese language and culture are divided into four major groups, namely Javanese Surakarta, Banyumas, East Java, and Coastal languages. This research focuses on the language and culture of the Javanese coastal groups, precisely in the northern coastal region of Java. The area is chosen because the number of micro and macro-linguistic studies is still not done by many researchers. Most of them chose to focus on researching the southern coast of Java, which is full of language and cultural phenomena. Therefore researchers assume that researchers are still very likely to explore and

discover linguistic phenomena that exist in the northern coastal region of Java.

The Java coast has a different geographical typology. The south coast of Java has a coastline that tends to be straight, relatively steep, with large waves. While on the north coast of Java, it tends to have a relatively sloping coastline, with relatively calm waves. Differences in geographical typology by means will affect the shape of language and cultural variation in two groups of people.

Rembang is an example of a regency located in the northern coastal region of Java. The coastal topography on the north coast of the island of Java causes the residents to have several alternative jobs, such as fishermen, fish farmers, and salt farmers. Livelihood as a salt farmer is one of the livelihoods that it can be found in Rembang regency. Not many researchers have studied the lives of salt farmers from a language and cultural perspective. Regarding the life context of coastal communities, most researchers only research the language and culture of the lives of fishermen. On the other hand, alternative work in coastal areas is quite diverse, and each has something interesting to research.

Some researchers have conducted research from an Ethnolinguistic perspective. Fernandez (2008) has succeeded in describing several things related to the lives of farmers in Malang, Jember, and Pekalongan; and fishermen

in Jember and Gunungkidul. The results show that farmers still believe in the myth of agriculture, which is manifested in the ceremony of *wiwitan padi* as a form of gratitude to Dewi Sri. A similar phenomenon is also found in the lives of fishermen in the research locations that are manifested in the ceremony of *labuhan kapat* and *slametan petik laut*. This ceremony is intended for Nyi Rara Kidul as the ruler of the South Sea (Fernandez, 2008).

In addition to the research conducted by Fernandez, other researchers have also conducted similar studies, such as Aji (2010) and Wahyuni (2017). The difference in research conducted by them with Fernandez lies in the scope of the community groups studied. In Aji's (2010) research, it only focuses on observing language and cultural phenomena in the lives of fish farmers in the Tarakan area. The results show that the Bugis language has many lexicons in the fields of water, soil, plantations, and shrimp ponds. On the other hand, Wahyuni (2017) has focused more on the context of the life of rice farmers. Wahyuni's (2017) research objective is to describe the terms of rice farming in the cultural meaning of Boja Village, Kendal. As a result, rice farmers in the Boja region recognize 64 terms in rice farming that have cultural meaning. It is an example that must be possessed by every human being who is a leader for himself/herself and his/her community. Some commendable traits and motivations of life are reflected in various symbols in these terms (Wahyuni, 2017).

In addition, some researchers have conducted research from the same perspective on linguistic expressions summarized in various lexicons. Fuad, Wijaya, and Wirawan (2018); and Setiani, Sudaryat, and Kuswari (2018) have tried to uncover various lexicons related to the names of tools made of bamboo. Both examine the same object and from the same scientific angle, but with different research locations. The research conducted by Fuad, Wijaya, and Wirawan (2018), has described that the lexicon categorization of bamboo-based containers in Java is adjusted to the shape, domain of use, and aspects of meta-language reflected in each lexicon. This results in three domains of use and the overall lexicon noun. Meanwhile, Setiani, Sudaryat, and Kuswari (2018) have succeeded in finding 19 bamboo lexicons in the Pacet district of Bandung regency. The lexicon of woven bamboo is classified according to its function, namely; (1) kitchenware, (2) household appliances, (3) agricultural equipment, (4) fishing equipment, and (5) house building tools.

Ethnolinguistic research that discusses the lives of salt farmers has been carried out by Sulistyorini (2006); and Utama, Rais, and Sumarlam (2019). Sulistyorini (2006) has successfully described the purpose, function, and value of philosophy contained in the *Nadar* ceremony. The ceremony is related to the context of salt farming in the Sumenep region, Madura. Although discussing the lives of salt farmers, the research does not mention the language phenomenon in the life of salt farmers there. Analysis of the phenomena of the language and culture of farmers is discussed in the research of Utama, Rais, and Sumarlam (2019). The research has revealed oral expressions of Arabic and Javanese prayer sentences that are commonly used by salt farmers in Gedangan village, Rembang regency before they do their work. The prayer sentence is addressed to Allah and the figure of Mbok Randha Gedangan who is believed to be the ancestor of the village. Verbal expression is also accompanied by nonverbal behavior. Both of these behaviors are believed to have an influence on the success of their work.

Ethnolinguistics is used as a point of view in this research that refers to two interconnected points, namely language and society. In line with these two things, this research aims to describe various verbal expressions in Javanese, which are summarized in the names of salt farming tools in Rembang regency. The linguistic phenomenon of the northern coastal communities of Java, who work as salt farmers is a source of problem formulation that the researchers are trying to describe the answer.

At least, the researchers have found two important problems in the language phenomenon related to the lives of salt farmers in Rembang regency. First, these salt farmers have linguistic assets in the form of verbal expressions in Javanese. These verbal expressions are summarized in the names of the salt farming tools they use, but these verbal expressions have only been known to a very limited extent. These verbal expressions have not been properly identified at all through a research report. Secondly, salt farming tools they use are mostly still traditional. Knowledge related to the names and referents of these tools is a legacy of their ancestors, which is very possible, not much is known by Javanese people in general.

The results of the research are expected to be able to contribute to two important problems that the researchers have revealed. Through this research, it is expected that linguistic assets in the form of verbal expression in the Javanese language summarized in the names of salt farming tools in Rembang regency, can be more easily identified by various parties, both by the local government, other researchers, and the community at large. In addition, the results of this research are also expected to be able to maintain the existence of language richness among Rembang regency salt farmers, specifically related to the names of traditional salt farming tools so that the verbal expressions are no longer exclusive and become Javanese language assets in general.

METHODS

This research is included in the type of a qualitative research. In providing data, the research uses purposive sampling with participatory observation and interview methods. Before carrying out this method, researchers first make a list of questions and select five Rembang indigenous informants who work as salt farmers. One of the five informants makes the key informant, while the other four informants are the chosen informants. Furthermore, the method of participatory observation is carried out by participating and restoring informant activities in the pond.

When conducting participatory observation, the researchers also ask informants the questions about the traditional salt-making process, including asking various things related to the equipment they are using. Therefore, it can be said that the interview method of the researchers does simultaneously with the method of participatory observation. The interview method of the researchers does by using note-taking techniques and recording techniques. The results of the records are then summarized, while the results of the recording are first transcribed and sorted according to the needs of researchers.

The data obtained is then validated using the triangulation method and review of key informants. The method is done by clarifying the data that researchers have summarized from the results of participatory observation and interviews. The method is carried out to check the validity

of the data related to the mention of names, references, data acceptability, and others. Validated data are then analyzed using the Spradley Ethnographic research method with a model of Ethnoscience analysis. The Spradley ethnographic method is chosen because it is more focused on finding out how various societies regulate their culture in their minds and then use that culture in life. The Spradley Ethnographic method in this research is supported by an Ethnoscience analysis model that aims to find the category of indigenous people thinking, in this case, is the salt farmer community at the research site. It is related to the use of various traditional salt farming technology tools which are verbally expressed in various forms of lingual units.

The data that have been analyzed is then presented with formal and informal methods. Formal methods present the results of the analysis with the formulation of using signs or symbols, while the presentation of data analysis using informal methods is done using words, including the use of technical terminology.

RESULTS AND DISCUSSIONS

Farming salt is a job that cannot be done anywhere. Working as a salt farmer can only be done in coastal areas that are close to the natural resources of the sea, considering that the basic ingredients for making salt are seawater. The process of making salt is fairly lengthy, but until now, coastal communities are still working on all these processes traditionally. Various equipment used also is fairly simple equipment. The number of modern tools is still very little and can be counted on the fingers. Traditionally, one of the processes for making salt can be found in Central Java province, precisely in the Rembang regency. The number of people who work as salt farmers is quite a lot. Salt ponds in the area of Rembang regency stretch along the road starting from the Kaliore district and continuing to extend to the east. It can be seen the various equipment that they use to help process seawater to salt.

Based on observations, at least salt farmers in Rembang regency have already known 13 names of tools related to salt farming. Some tools are traditional tools made of wood and bamboo, and some are more modern tools made in factories. The modern equipment in the form of machines and other tools are made from materials; glass, plastic, iron, or steel. Overall, the 13 names of tools known by salt farmers in Rembang regency are; *ebor*, *sirat*, *kincir*, *desel*, *garuk*, *kusut*, *slender*, *ekrak*, *tolok*, *mbatan*, *angkong*, *dium*, and *ukuran banyu*. These tools can be classified into seven different functions, such as (1) to move seawater; (2) to flatten the pond bottom; (3) to compact the pond bottom; (4) to harvest the salt; (5) to transport the salt in storage area; (6) for coating the bottom of the pond; and (7) to determine the density of seawater in the pond.

The names of the tools used by salt farmers in Rembang regency are mostly influenced by the Javanese vocabulary. This is the impact of the cultural background of salt farmers from the Javanese tribe. Various names of salt farming tools emerge as a form of collective knowledge that is understood and owned by community members who work as salt farmers. They gain this knowledge from the process of learning and understanding the various ins and outs of salt farming from their ancestors. Following this, the researchers will describe the names of tools in salt farming in Rembang regency, which are grouped based on their functions and viewed from an ethnolinguistic perspective.

The first kind of tools based on its functions is water transfer tools; they are *ebor*, *sirat*, *kincir*, and *desel*. First is *ebor* [ɛbɔr]. Salt farmers in Rembang regency know lingual units in the form of the word *ebor*. In lexical, *ebor* is interpreted as *cidhuk nganggo garan dawa* (Poerwadarminto, 1939); it means a dipper with a long handle. Based on its lexical meaning, it can be seen that the function of *ebor* is a dipper but has a long handle. The lingual unit is a basic morpheme that has not undergone a morphological process at all. For salt farmers in Rembang regency, *ebor* refers to a referent that is not just a dipper with a long handle. *Ebor* for them is a lever-shaped device with one axis in the middle. They poke the shaft in the middle of *galengan* (footpath between the two pools), which made *ebor* unable to move.

There, salt farmers make *ebor* from bamboo and *jeriken*. They cut the *jeriken* horizontally then put it in one end of the handle made of bamboo. The pieces of *jeriken* function as a dipper to hold water. The use of *jeriken* in one end of the *ebor* is intended to facilitate water intake. Thin *jeriken* makes it easier to reach the bottom of the pond where the water level is not too deep. The other end of the handle serves as a control to increase or decrease *ebor* into the pond. *Ebor* in the context of the life of salt farmers is used to move water in the process of making salt. The water that they moved is called *banyu tuwa* (*air yang tua*), which is moved from *genthongan* (a small pond in the middle of the pond) to the *mejanan* (drying pool). In addition, *ebor* can also be used to move *banyu nol* (seawater that has not undergone a drying process) from *caren* (seawater storage channel) to *sawahana* (private-owned seawater pool). *Ebor* can be seen in Figure 1.



Figure 1 One of the *Ebor* in a Salt Pond

The second water transfer tool is *sirat* [sirat]. *Sirat* in the context of the life of the Rembang regency salt farmer is a basic morpheme that refers to a set of tools consisting of dipper and bucket. The dipper is used as a dipper in general, but for buckets as a reservoir for water, salt farmers usually use *jeriken* that has been cut horizontally and given ropes for their handling. The word *sirat* is lexically meaning *pancurung highlight* or 'highlighted beam' (Poerwadarminto, 1939). Based on the lexical meaning, it can be known that the lexical meaning leads to a form of activity.

The lingual unit in the form of the word *sirat* for salt farmers refers to the referent in the form of a tool they use to *nyirati* (watering) their ponds that require additional *banyu tuwa* (old water). During the drying process, some ponds that may require additional water so that the pond does not dry before its time. *Sirat* is a solution for salt farmers to overcome this possibility so that the ponds are always in a flooded state that they can continue to be used as much

as possible. The function of *sirat*, in general, is almost the same as *ebor*, which is both a tool to move *banyu tuwa* from one pond to another. The difference between the two is in the referent, which is the reference of each lingual unit. The use of *sirat* as a transfer tool for *banyu tuwa* (old water) has a high degree of flexibility because this tool can be carried anywhere, in contrast to the water transfer device in the form of *ebor*, which is only reserved for ponds that are nearby. *Sirat* can be seen in Figure 2.



Figure 2 A Set of *Sirat*

The third of water transfer tool is *Kincir* [kɪncɪr]. The process of removing water in a salt farm besides using *ebor* and *sirat*, it can also be done using a tool called a *kincir*. The lingual unit of the *kincir* has the same lexical meaning as *jinantra* from the Javanese vocabulary which is interpreted as *rodha gedhe diubengake sarana banyu* (a big wheel driven by water) (Poerwadarminto, 1939). This lingual unit is a basic morpheme that has not experienced any morphological processes at all. The lexical meaning of the lingual unit refers to an object.

Kincir for Rembang salt farmers refers to referrals in the form of propellers made of wooden and bamboo boards. The board functions as a tool for catching wind gusts, while wood and bamboo are assembled in such a way to make the shaft and fingers of *kincir* to install the board. The salt farmer will install the *kincir* in the middle of *galengan* (trail path between two pools) because this tool is indeed used to pump water from one drying pond to another.

Kincir in the context of salt farming has a different reference to lexical reference. *Kincir* lexically refers to a water-driven propeller, but in the context of salt farming in Rembang, *Kincir* is not driven by hydropower but by wind power. When the wind blows strongly, the propeller will spin. The faster the wind blows the propeller, the faster the propeller rotation will be. It is the rotation of the propeller that becomes the energy to pump water from one drying pool or water channel to another pool so that farmers do not have to bother to spend much energy. As a result of the driving force that comes from gusts of wind, the use of this tool is very dependent on weather conditions. *Kincir* can be seen in Figure 3.

The fourth of water transfer tool is *desel* [dɛsəl] that can be seen in Figure 4. The tool is then expressed in units of lingual *desel*. This tool serves to move *banyu nol* (seawater that has not undergone the drying process) into *sawahana* (initial reservoirs). It includes a modern tool used by salt farmers in Rembang, but salt farmers have their own verbal expressions to refer to this tool in their work.

Lexically the researchers do not find the meaning of the lingual *desel* unit. When viewed from the form of the lingual unit, *desel* is included in the basic morpheme which

in the context of salt farmers refers to the referent in the form of a gasoline or diesel fuel water pumping machine. The volume of water that can be moved by this *desel* is much more and faster than the three devices described earlier. Therefore, some salt farmers usually use this tool to fill their fields because the volume of water they need to fill the fields is quite large so that it will be more efficient in terms of energy and time when using *desel*. The consequence of using this tool is that salt farmers have to spend operational costs to buy fuel that is a source of energy from the village.



Figure 3 *Kincir*



Figure 4 *Desel*

The second kind of tools based on its functions is pond leveling tool. It consists of only one tool; *kusut* [kusət]. The process of making salt also requires the help of a tool called *kusut*. The lingual unit *kusut* is the basic morpheme which has a lexical meaning in the form of *surem* and *ruwed* (gloomy and irregular) (Poerwadarminto, 1939). The lexical meaning gives the idea that *kusut* lexically refers to an irregular condition. It turns out that the lexical meaning has a correlation with the condition of the salt ponds that have been harvested. After the harvest process, the bottom of the salt ponds, which are originally smooth and flat will turn to rough and irregular.

Regarding referents in the form of a reference tool, *kusut* (Figure 5) refers to a tool that salt farmers use to flatten the base of *mejanan* (drying pond) after harvest. This tool is only made of bamboo which is assembled perpendicularly to the shape of the letter T. The part that is mounted horizontally is made of pieces of the bamboo blade which are cut vertically. This part is the core part of *kusut*, which is in direct contact with the bottom of the pond. As a means of controlling the tip, salt farmers also install handles that are also made of bamboo. The length of the handle can reach three meters and is installed perpendicular to the

center of the bamboo blades that come in direct contact with the bottom of the pond. The purpose of the long handle is that salt farmers can use this tool without having to step on the base of the table that is being flattened. Through the long handles, the salt farmers simply flatten the bottom of the pond from the top of the *galengan* (the path between the ponds).



Figure 5 Salt Farmer Using *Kusut*

The third kind of tools based on its functions is the pond base compacting tool that consists of *slender* [slendər]. The knowledge of salt farmers in Rembang on salt farming equipment is also expressed in the name of a tool called slender. The lingual unit is a basic morpheme that has a lexical meaning *giligan wesi gedhe dianggo nggiles dalan* (a large iron tube used to grind the road) (Poerwadarminto, 1939).

Culturally, Rembang salt farmers recognize *slender* as a tool used to smooth and solidify the base of *mejanan* (drying pond) that is *garingake* (dried). Slightly different from the lexical meaning, the *slender* used by salt farmers at the research site is made of wood blocks that have been cut into tubular shapes. The tubular wooden beams are then given a handle made of bamboo. The length of the handle attached to the *slender* varies considerably, between 1,5 to 3 meters. When salt farmers decide to use a short handle, they will descend directly to the bottom of the pond that has been flattened to smooth and compact the pond using *slender*. It is different with a long handle, which allows salt farmers to use slender from *galengan* (paths between two ponds). Based on these facts, it can be seen that the lingual slender unit in the context of salt farming tools in Rembang generally refers to a referent in the form of a beam tube as a refiner and pond bottom compactor with a variety of handles adapted to the wishes of each salt farmer. The *slender* can be seen in Figure 6.

The fourth kind of tools based on its functions is harvesters that consist of *garuk* [garəʔ] and *ekrak* [ekraʔ]. Salt farmers in Rembang regency know a tool that is expressed in lingual units; *garuk* (Figure 7). The lexical meaning of *garuk* is similar to the form of its lingual unit (Poerwadarminto, 1939). *Garuk* lexically tends to refer to activity. *Garuk* is made using materials such as wood and bamboo boards which are easily found around the neighborhood where salt farmers live. The materials are then arranged in a perpendicular manner to become a tool shaped like a letter T. At a glance, *garuk* has a similar shape with the *kusut* that used to flatten the bottom of the pond. The difference between the two is located at the end, which is in direct contact with the bottom of the pool.

The wood board in the horizontal position functions as the tip of *garuk*. The edge of the wooden board that comes in direct contact with the bottom of the pond is intentionally slightly tapered so that the process of collecting salt deposits when harvesting can run easily because of the minimal friction between the wooden board and the pond bottom. Furthermore, the bamboo that the salt farmer used as a handle is nailed perpendicular to the board. The length of the bamboo handle used as a handle is only about 1,5 to 2 meters. Through these handles, salt farmers will attract *garuk* from the front to the back. The use of this tool at a glance is similar to scratching activity, which is often done when a person feels itchy.



Picture 6 - *Slender*



Figure 7 Salt Farmer Using *Garuk*

When entering the harvest period, salt farmers will also need a tool they know as *ekrak* (Figure 8). The lingual unit is in the form of a word that has a lexical meaning in the form of *kranjang dianggo mbuwang uwuh* (basket that is used to remove leaf trash) (Poerwadarminto, 1939). After knowing the lexical meaning, it can be understood that *ekrak* refers to an object. In lexical terms, *ekrak* has a function to *mbuwang uwuh* (throwing leaves away), but culturally, *ekrak* in salt farming in Rembang is known as a tool used to move salt that has been *digaruk* (harvested). Salt farmers will use this tool to put salt in a storage bag or into the conveyance they call *tolok* and *angkong*. *Ekrak* is classified as a traditional tool used by salt farmers because it is made of bamboo woven in such a way that it is shaped like a spoon. Some salt farmers have other alternatives to make *ekrak*, namely using *jeriken*, which is cut diagonally.

The fifth kind of tools based on its functions is salt carriers that consist of *tolok* [tɔlɔʔ], *mbatan* [mʲbatan], and *angkong* [aŋkɔŋ]. The process of transferring salt from the

mejanan (drying pool) to *gudhang uyah* (salt barn) requires the help of a tool. Salt farmers can use one of the tools called *tolok* to move their harvested salt. *Tolok* (Figure 9) is a basic word that has a lexical meaning *kranjang cilik digantung dianggo wadah bumbu* (a small basket that is hung used for a spice place) (Poerwadarminto, 1939). Based on the lexical meaning of the word, it can be known that something that is the reference of the lingual unit is an object. Salt farmers know *tolok* as a basket that they use to transfer their harvested salt to a storage warehouse. The basket is made of woven bamboo, and usually, every salt farmer will carry two *tolok* at the same time when transporting salt, so that they can move easily and balanced through *galengan* (the path in the middle of the pond).



Figure 8 Ektrak from Woven Bamboo



Figure 9 Salt Inside a *Tolok*

Regarding the process of transferring harvested salt using *tolok* as previously explained, salt farmers need the support of other tools that they call the name *mbatan*. The researchers have not found the lexical meaning in the lingual unit in the form of the word *mbatan*, so for the time being, it is decided to interpret the lingual unit according to the reference that the researchers observed during the research process.

Culturally in the Rembang salt farmer, *mbatan* refers to bamboo that is used as a bearer of *tolok*. The bamboo that is used as *mbatan* is about two meters long. *Tolok* will be hung on both ends of *mbatan*, and the middle of it will be placed on one side of the salt farmer's shoulder. This position allows the farmer to move in balance and easily cross the *galengan* (the path in the middle of the pond) until it reaches the salt storage warehouse. Salt farmers choose bamboo as a material for making *mbatan* because of its flexible nature, making the shoulders of the farmers comfortable when carrying *tolok* containing harvested salt. It can be seen in Figure 10.



Figure 10 Carrying *Tolok* with *Mbatan*

Salt farmers in the process of removing salt from their crops also have alternative means of transportation in the form of *angkong*. A lingual unit is a form of a loan word from Indonesian. Lexically, *angkong* is interpreted as a two-wheeled carriage driven by two people.

In the cultural context of salt farming in Rembang, *angkong* refers to a modern salt conveyance. This tool is made of iron with one wheel in front of the middle and two supporting legs on the back. The empirical facts regarding lexical and cultural reference that contained in lingual units *angkong* indicate the different characteristics. *Angkong* in the context of Rembang salt farming is only operated by one person, and the shape is in the form of a stroller, slightly different from *angkong* according to its lexical meaning.

The way to operate *angkong* as a means of transport is fairly easy. Salt farmers can simply push it across the *galengan* (the path in the middle of the pond) to *gudhang uyah* (salt storage). Some salt farmers in Rembang choose *angkong* to transport their crops because it is considered more durable and efficient in terms of energy. This is quite reasonable considering the *angkong* material made from iron. In addition, a wheel that installed under the *angkong* also makes it easier to move across the path that is between ponds. It can be seen in Figure 11.



Figure 11 *Angkong* used by salt farmers

The sixth kind of tools based on its functions is the pond base coating tool. The example of this tool is *dium* [diUm]. The basis of salt ponds in Rembang regency is not all at the top of the soil directly. Some salt farmers have coated the bottom of their salt ponds using a coating tool called *dium*. There are many variations on the mention of this coating tool; there are salt farmers who call it plastic; some call it a tarpaulin. The three lingual units (*dium*,

plastic, and tarpaulin) both refer to one referent in the coating tool that used for the basis of the salt pond. The emergence of these variations is a result of differences in salt farmers in mentioning this tool verbally. The researchers have not found the lexical meaning of the lingual unit, so the researchers interpret the *dium* according to the referent referred to.

Scientifically, coating tool for the basis of the salt ponds in the regency of Rembang, which is called by salt farmers with *dium*, plastic or tarpaulin is LDPE (Low-Density Polyethylene) plastic (Afi, 2019). The color of LDPE plastic used in salt farming in Rembang is black with a thickness of about 0,2 mm. Salt farmers who use *dium* or LDPE plastic do not have to bother to leveling and smoothing their ponds, it just simply dry the bottom and clean it so that it is ready to be used to make salt again.

Dium can be considered as a form of technological advancement in the context of salt farming. However, it turns out that not all salt farmers are comfortable using *dium* for the base of their salt ponds. The condition of the ponds that windy enough makes the installation of *dium* will be a little difficult if done alone by the salt farmer. At least three to four people are needed to install the *dium* in a patch of the salt pond. The size of the *dium* that is wide enough and thin makes it easy to fly due to the wind blowing. That is why the *dium* is less attractive to salt farmers in Rembang as a base for their salt ponds. Figure 12 shows the salt farmers are rolling the *dium*.



Figure 12 *Dium*

The seventh kind of tools based on its functions is density water tool. The example of its tool is *ukuran banyu* [ukuran banyu]. The salt-making process carried out by salt farmers in Rembang regency also uses a tool called *ukuran banyu*. Language units are in the form of noun phrases with *ukuran* (gauge) as the core phrase and *banyu* (water) as attributes. Seeing the construction of its constituent words, it can be seen that lexically the *ukuran banyu* phrase refers to the referent in the form of a water measuring device.

The cultural meaning from *ukuran banyu* in salt farming in Rembang refers to measuring devices for water density. A set of *ukuran banyu* consists of a glass pipette with scale and a bamboo segment. Glass pipettes serve as a pointing tool used by salt farmers to determine *nom lan tuwane* (young and old) the water they measure. One bamboo-section that is also used serves as a place to accommodate the measured seawater. The process of measuring salt farmers will enter water samples into the bamboo-section. Water entering the bamboo-section will make the glass pipette float and point to a certain scale. The scale in line with the mouth of the bamboo-segment is a benchmark for *nom lan tuwane* (young and old) in the water sample. Salt farmers call the scale indicated by the size with

terms trip (strip), for example, *banyu pitulas trip* (seventeen water strip).



Figure 13 *Ukuran Banyu*

CONCLUSIONS

Finally, language research in the context of salt farming in Rembang regency results in several conclusions regarding the names of the equipment used by salt farmers. First, salt farming tools can be grouped according to their functions, such as (1) to move seawater, (2) to flatten the pond bottom, (3) to compact the pond bottom, (4) to move the salt into a sack or conveyance, (5) to transport the salt in storage area, (6) for coating the bottom of the pond, and (7) to determine the density of seawater in the pond. Regarding the classification of salt farming tools based on their functions, overall salt farmers in Rembang regency know at least 13 names of traditional and modern tools. The thirteen tools are *ebor*, *sirat*, *kincir*, *desel*, *garuk*, *kusut*, *slender*, *ekrak*, *tolok*, *mbatan*, *angkong*, *dium*, and *ukuran banyu*. Second, each tool name in salt farming mostly uses Javanese language vocabulary and has a different cultural meaning from its lexical meaning.

This research has at least succeeded in contributing to the inventory and conservation of linguistic aspects in the context of traditional salt farming in Rembang regency, specifically related to the names and functions of the tools used. The researchers realize that the results of the research presented in this research are still very limited. Research on languages and cultures related to salt farming in addition to the equipment used is still very potential to be used as material for further research.

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