

Local Wisdom of Fisherman in Language and Livelihood Tradition in South Coastal of Kebumen Central Java Indonesia. (Study of Etnolinguistik)¹

Wakit Abdullah

Javanese Literature Study Program
Faculty of Cultural Sciences, Universitas Sebelas Maret, Surakarta, Indonesia
abdullahwakit@yahoo.com

Edi Subroto

Faculty of Cultural Sciences
Universitas Sebelas Maret, Surakarta, Indonesia

Inyo Yos Fernandez

Gadjah Mada University
Yogyakarta, Indonesia

Abstract—The purpose of this study is to describe local wisdom of fishermen in language and livelihoods traditions of south coastal in Kebumen examined by etnolinguistic. This study is descriptive qualitative and exploratory, etnosains based approach. Research data collection techniques are in-depth interviews and participant observation in ethnographic methods. Data were analyzed using model etnosains taxonomic analysis, komponensial analysis, domain analysis and the analysis based on the theme of culture to reconstruct the phenomenon of language and tradition containing local wisdom fishermen. The results are presented in the form of narrative texts in local wisdom of languages and livelihoods tradition in south coastal of Kebumen etnolinguistik studied in an attempt to obtain welfare based instructions (guidelines) ancestors. Local wisdom of fishermen in the language and traditions of coastal livelihoods in southern Kebumen include (1) spiritual wisdom, (2) cultural wisdom, (3) economic wisdom, (4) geographical wisdom, (5) wisdom retention, (6) technical wisdom, and (7) the wisdom of hope. Local wisdom of fishermen in language and livelihood tradition in south coastal of Kebumen may reflect the mindset, outlook on life, and his world view towards the south coastal of Kebumen.

Keywords: Local Wisdom, Language and Fishermen Tradition, Kebumen, Etnolinguistik.

I. INTRODUCTION

This research of local Local wisdom of fishermen in language and livelihood tradition in south coastal of Kebumen examined by etnolinguistic. Empirically, south coastal society of Kebumen has natural environment which provides the opportunity to live with a variety of livelihood. For example, a fertile land to farm, near the sea to become a fisherman, potential land of palm trees and a lot of amount to drink, fresh herbs, and especially “*dideres*” for palm sugar, in addition to the amount of grass and leaves that can be used for food various breeders. According to the language and traditions livelihoods are expressed with *cakar-bumi* 'farming', *penderes* 'tap sap' of *manggar* 'coconut flower' for materials Palm sugar / gula Klapa 'palm sugar', open-open 'breeding' and mlebu 'go out to the sea' as fishermen. Livelihood as fishermen originally only a sideline, but it become a main livelihood some of them, even though their ancestors in Kebumen is a farmers who have a dependency on communal land heritage which full of local wisdom. It was recorded on their language and traditions which show that the choice of living as farmers doesn't replaced entirely with life as a fisherman. Even point of view of agrarian tradition of verbal and nonverbal behaviors affect fishermen, for example, *pranata mangsa* 'calendar calculations season', the farmer ritual ceremony *sedekah bumi* shifted into *sedekah laut* when went to the sea.

The important of this research, because this research has not been discussed in the previous research. Although, If there is any topic about language and culture related to Kebumen *Kajian Geografi Dialek Bahasa Jawa Tengah bagian barat karya Nothofer* (1989)

¹ This article is part of the research for the dissertation doctoral program entitled "Local Wisdom Behind Java Language and Cultural Society of South Coastal Fishermen in Kebumen (A Study Etnolinguistik).

mention the language and culture still contains many evidensi Kebumen (evidence) form Relig (kuna, tinggalan) the Javanese language; *Kajian Dialek Kebumen* (Sudiro, 1986) concluded Kebumen Java language and culture is an area of Banyumas dialect influence in western and dialects Surakarta / Yogyakarta in the eastern part of Java language reflects the transition area, the second research *Kajian Bahasa Jawa Kebumen* (Priyadi, 2005) and *Kajian Sosiodialek kebumen* (Pujiyatno, 2007) mentions Kebumen dialect containing *bandek* Javanese language 'Javanese influence Banyumas dialect or dialects Surakarta / Yogyakarta'; Wakit and Hartini (2009) has conducted research in the village Karangrejo, Tegalsari, Ngampelsari, Munggu, and Karanggadung in District Petanahan Kebumen, the result mentioned the livelihoods of farmers transition into fishermen is reflected in the language and traditions. The results showed that the problem of this research has not been studied before. The general research of the fishermen that have been did as Mubyarto (1984) examines *Nelayan dan Kemiskinan*, the results pertain to various causes fishermen to fish with the results, but its fate is less good, partly because of a lack of impartiality policies fate; Kepas (1987) *Pengelolaan dan Pola Perubahan Kawasan Pantai Utara Jawa: Studi Kasus Kasus Penelitian Agronomi*, said the results are not favorable to sea when the alternative use of the land is to obtain alternative livelihoods; Herawati (1995) examine *Sistem Teknologi Masyarakat Nelayan di Pekalongan*, the result is still a lot of lag mention fishermen equipment, so getting less abundant catches; Sumintarsih, et al. (2005) examined *Nelayan di Madura Jawa Timur*, mention how to catch fish and fish management; Suyami, et al. (2005) examined *Nelayan di Jepara Jawa Tengah*, the result says about the tradition of going to sea, fish catches and management of fish catches; Syarifuddin (2008) examine *Mantra Nelayan Bajo* the results mentioned Bajo life identical with the sea, understanding the ocean as a human populated natural and supernatural, there is a natural upper and lower nature, the mantra as a means of communication; Fernandez (2009) examine *Kategori dan Ekspresi Linguistik dalam Bahasa Jawa sebagai Cermin Kearifan Lokal Penuturnya: Kajian Etnolinguistik pada Masyarakat Petani dan Nelayan*, a description of the aspect of language that contains local wisdom of fishermen in Jember East Java and fishermen in Yogyakarta Gunungkidul. Therefore, based on the research that have been done, the issues of language and tradition in the livelihoods of fishermen in Kebumen has not been studied by previous researchers.

The other research that can be used or utilized the result is Komonthip Kongprasertamorn (2007) on Local Wisdom, Environmental Protection and Community Development: The Clam Farmers in Tambon Bangkhunsai Thailand Phetchaburi Province. The result is inferred mesade application of local wisdom there can be types, namely conservation, recovery, adaptation, innovation.

Scientifically, this research is to address local wisdom issues in the language and traditions of fishermen livelihoods in south coastal Kebumen viewed from the perspective of the etnolinguistik study, because there have not been previous scientific papers that discuss about this topic. The Objective of the research is the fishermen in District Petanahan, Klirong, and Dad in Kebumen, because they fulfil the criteria of the research object. In addition to the assumption that the area belonged to the prototype of farmers (and fishermen) native Java, as stated in previous studies (Nothofer, 1989). In related sociocultural collective views are summarized in verbal expression *Saben nelayan mesthi petani, nanging saben petani during mesthi nelayan*, 'every fisherman would also farmers, but farmers are not necessarily any fisherman'. Equivalent to verbal expression that *Saben penderes mesthi petani, nanging Saben petani during mesti penderes* 'every penderes is farmer, but every farmer is not necessarily penderes. Behind the verbal and nonverbal expressions in the language and traditions of the livelihoods of the cultural meaning that their initially main livelihood is farmers, because the process of transforming and diversifying livelihood as a solution for dealing with anomalies and demographic growth, the choice is fraught with local wisdom as way to achieve prosperity. In addition, research on local wisdom of fishermen in the language and traditions of south coastal livelihoods in Kebumen to identify local wisdom fishermen-related livelihoods in order to uncover a way of life (*way of life*), thought patterns, and the views of his world (*world view*).

Conceptually local wisdom is understood as a "perangkat" knowledge and practices that can be used to solve the problems faced in a way that is good and right (Ahimsa, 2007: 17). In addition, Nantasuwana (2000a, 2000b; too Na Talang, 2001 in Komonthip), said *local wisdom as knowledge based on the experiences of people that is handed down over the generations, sometimes by those who my be seen as village philosophers. This knowledge is used as a guideline for people's daily activities in relations with their families, their neighbors, and other people in the village and with surroundings'* local wisdom is knowledge based on experience of society who passed down from generation to generation, which can also be considered as rural philosophy. This knowledge is used to *guide* in daily activities in relation with family, neighbors, and other communities with the surrounding environment. Etnolinguistik (*Anthropological linguistics*) is a branch of linguistics concerned with the position of the language in a social context and the broader culture to promote and maintain cultural practices and social structures (Foley, 1997:3).

II. RESEARCH METHODOLOGY

This research method is descriptive-qualitative utilizing ethnographic methods to analytical models *ethnosains* (*ethnoscience*) or *The New Ethnography* or *Cognitive Anthropology* (Spradley, 1997: 19). In detail, the new ethnographic method (*ethnosains*) according to Spradley (1997: 57) includes 12 steps stage advanced research workflow stages (*Developmental Research Process*)². In accordance with the purposes of this study the data in the form of language and traditions were analyzed with analysis models *ethnosains* (ie *taxonomic analysis*, *komponensial analysis*, and *domain analysis*) relevant to the analysis based on cultural themes. While specific data utilizing linguistic research methods in order to solve (Subroto, 1992; Sudaryanto, 1993).

Primary data include (1) the oral data in the form of folklore, rituals, mantras, prayer traditions of fishermen, (2) important information from informants selected, (3) Data practical, covering practices before, during and after *mlebu* 'go out to sea'. Secondary data, including (1) a record of the language and traditions of Javanese fishermen when as farmers, fishermen, ranchers and *penderes*. Sources of primary data include (1) folklore, fairy tales, narration kept on their daily life, and so on, (2) resource (*research person*)³, (3) cultural events (fishermen activities, rituals as farmers, fishermen, ranchers, *penderes*). Secondary data sources, including (1) vital records, (2) articles, (3) books (4) magazines (5) newspapers (6) research reports, (7) documents, and (8) other important files. Data collection techniques that preceded the establishment participant observation and interviews with selected informants and taking notes ethnographic, descriptive questions, structural questions, and contrast questions (Spradley, 1997: 87, 99, 157, 201). Descriptive questions, structural, and contrast it with the see technique, proficient engineering, technical notes, and recording techniques (Subroto, 1992; Sudaryanto, 1993), has the identity of informants, when, what, where archived complete and clear for easy data analysis with analytical models *ethnosains* (*taxonomic analysis*, *komponensial*, *domain*). Then to prepare the data local wisdom fishermen conducted in-depth interviews (*in-depht-Interviewing*) was to the elected informant, the recording techniques (digital cameras, tape-recorders); technical note for cultural products such as various types of lingual units; techniques refer to the data verbal and nonverbal behaviors, rituals, and techniques capable to ask things that are not clear about the research data with all its cultural significance. Validity of data with triangulation techniques (*triangulation*), reviewing key informants (*key informants review*) and a member check (Sutopo, 2006: 92), including (a) data triangulation (*data triangulation*), (b) triangulation of researchers (*investigator triangulation*), (c) methodological triangulation (*methodological triangulation*), (d) theoretical triangulation (*theoretical triangulation*). Data analysis methods *etnolinguistik* utilizing ethnographic research methods, especially *ethnosains* analysis model (includes domain analysis, taxonomy, and *komponensial*) (Spradley, 1997: 120, 139, 175, 229) that are relevant to the analysis of cultural themes. In addition, the empirical method of reconstruction of the phenomenon that is reflected in the language and traditions of the livelihoods of fishermen on the south coastal of Kebumen to reconstruct the actuality various local wisdom fishermen comprehensively. Presentation of the results of data analysis with the formal method, namely the formulation of the signs and symbols, and informal methods are methods of presenting the results of data analysis using ordinary words to be easily understood (Sudaryanto, 1993: 145).

III. RESULTS AND DISCUSSION

Geographical Kebumen

Astronomically Kebumen lies between 7 ° - 8 ° south latitude and 109 ° - 110 ° east longitude, administratively divided into 22 regions and 460 Village District / Sub-District. Geographically the west adjacent to Cilacap and Banyumas regency, east to Purworejo, north of the District Banjarnegara and Wonosobo district, and the south by the Indonesian Ocean / Indian Ocean (source Kebumen Regency, 2009).

Local Wisdom (*Local Wisdom, Local Genius*) in Language and Tradition Livelihoods in the South Coastal of Kebumen Fishermen

Local wisdom is reflected in the language of fishermen livelihood and traditions as a way to utilize the natural environment on the south coastal of Kebumen includes the following.

³ namely (1) establish the informant, (2) interviewing informants (by providing questions), (3) ethnographic notes, (4) descriptive questions, (5) analysis of ethnographic interviews, (6) create a domain analysis, (7) structural questions, (8) making taxonomic analysis, (9) questions contrast, (10) makes the meaning of component analysis, (11) found the themes of culture, (12) to write an ethnography.

⁴ Informants selected is the five criteria as a minimum requirement, namely (1) full enculturation, (2) direct involvement, (3) cultural atmosphere that is not known, (4) adequate time, and (5) non-analytical (Spradley, 1997: 61).

- (1) **Kearifan spiritual (*spiritual wisdom*)**, the spiritual way fishermen to master the natural environment so as not to be disturbed or something supernatural. The way by *mbekteni* 'respect', *ngawekani* 'aware of' the tradition of giving offerings to the magic figure is considered to the 'high' in the southern ocean Kebumen of Central Java, '*Ratu Kidul*' Ratu Selatan. In addition, using the means of spiritual mantra, prayer, or *Gaman* 'heritage' to communicate with the supernatural as an antidote. Fishermen believe that there is '*penunggu*'⁴, '*Penunggu*' on that was named *Ratu Kidul* Queen (*in the ocean*) the South', the varied expression varies along the southern coast Kebumen. The media used to neutralize the unseen places fisherman holding ritual *Sedekah-Laut* 'offerings-sea' when *mlebu* 'melut' to give offerings *Ratu Kidul* 'Queen of the South', and held a ritual ceremony *Sedekah Bumi* 'offerings-earth' when undergoing *Cakar-bumi* 'farming' as offerings to *Dewi Sri* to obtain welfare, safety, peace of life according ancestors message. *Sedekah Laut* 'offerings-sea' and *sedekah bumi* 'offerings-earth' with various *ubarampe* 'device offerings' realed with ancestors order and *Ratu Kidul*⁵, for example *Kupat-lepet* '*Kupat lepet*'. *Kupat* understood the meaning of the acronym of *ngaku lepat* cultural 'feel guilty', expressively in ritual ceremony meant when *nelayan-tani* 'fisherman who was serving as the farmers' and *tani-nelayan* 'farmers who are at sea' as a symbol to apologize to a considered ruling sea and on land that *slamet* 'good'. The *lepet* understood with the collocation shape and meaning to *lepat* 'false'. Another wisdom rituals such as *njabel* 'harvest' from the field shaped as rice dolls are treated like *Dewi Sri* 'Goddess of Prosperity', and then stored in a shed with a *godhong tawa* 'leaf-laughter', *Watu* 'watu', and *kacang-dawa* 'long beans'. The offerings are meant to make the rice well-preserved, *dawa* 'long' can be enough until the next harvest.
- (2) **Kearifan kultural (*cultural wisdom*)**, the wisdom to preserve the tradition of fishermen practiced by carrying out ancestral rituals every year, such as *sedekah laut* 'offerings-sea' on *Selasa Kliwon atau Jum'at Kliwon* in *Sura* or *Sapar* or *mangsa kapat* 'fourth season (in Javanese year) 'in honor of *Ratu Kidul* ' Queen (Sea) South (Java) 'in order to gain salvation when *mlebu* 'sailing'. While ritual *Sedekah Bumi* 'offerings-earth' is also held every year on the day *Slasa Kliwon* or *Jum'at Kliwon* in *Sura* or *Sapar* (in Javanese year) to honor *mimang / dhanyang* 'gatekeepers in certain place' which expressed by *Dewi Sri* when as a farmers to get rice-farm work safety. Similarly *nelayan-tani* communities' fishermen being farmed 'or *tani-nelayan* 'farmers being fishermen' when following directions from the ancestor for building a house faced to the south with the intention of not *ngingkuri* 'backs royal Queen of the South', because fear of *kasedhak* 'bad taxable'. In addition, their culture reflected in verbal expression *saben nelayan mesthi petani*, *nanging saben petani durung mesthi nelayan* 'every fisherman would also farmers, but farmers are not necessarily any fisherman', and verbal expression *Saben penderes mesthi petani*, *nanging saben saben petani during mesthi pendheres* 'every penderes is farmer, but every farmer is not necessarily penderes' that reflects the cultural meaning that their main livelihood initially is as farmers.
- (3) **Kearifan ekonomis (*economic wisdom*)**, the way fishermen to exploit the natural environment as an opportunity for livelihood and their livelihoods. For example, is reflected in the transformation of livelihoods *cakar-bumi* 'farmed' to *mlebu* 'sailing', so that the status become *tani-nelayan* were at sea farmers' or otherwise *nelayan-tani* 'fisherman being farmed', in addition to *nderes* 'Menderes' and *open-open* 'breeding'.
- (a) When on land next to the *pari-gaga* planted in the fields, they also take advantage of the barren sandy land that is converted into productive land by *lemon* sprinkled 'fertilizer' from *tlepong* 'cow dung' and *cemendhil* 'goat droppings' with a number of balanced for the plant *gandhul california* 'papaya california' *tiris* 'oil seeds', and other various vegetables.
- (b) They exploit the potential of the land around it, on the mainland to *cakar-bumi* 'farming' as a farmer, *penderes* and ranchers, as well as at sea as fishermen land fishermen or catch fish from the mainland' and at sea *mlebu* 'go to sea for fishermen on the high seas with a boats' as fishermen. Their profile as *tani-nelayan* were at sea farmers' or otherwise *nelayan-tani* 'fisherman being farmed' shows as a society have the opportunity on land and at sea has all the options undertaken as a means of livelihood or subsistence strategies to overcome problems caused by weather anomalies that extreme, demographic growth and the direction of diversifying livelihoods of local government. Reflected in its verbal expression *nyong ndi sing ana boga dioyik tebane asil ulih bena urip* ' I (will) where the existing food ingredients pursued place gets results that (could) live'⁶.
- (4) **Kearifan geografis (*geographic wisdom*)**, the way fishermen to keep and cultivate a balanced natural environment for the benefit of life. For example, sandy soil prone to erosion planted a variety of trees to be strong texture, sandy lava that had *lemon* sprinkled empty untreated 'fertilizer' that contains topsoil and can be planted with various trees, planted vegetables, and are not exposed to abrasion.
- (a) To address the erosion of sea water so it does not erode the south coastal of Kebumen, the ways are the fishermen plant tree as a tree *klaraside*, *nyamplung* trees, *leak* (*cikal*) 'oil seeds', *pandan*, and various grasses; like grass *depleng*, *kemangian*, *Pulutan*, *puyengan*, elephant grass. The principle is reflected in the verbal expression, *lemah mbluju kebak ledhu, udan kanginan gampang growang*, (hit) the rain and the wind easily eroded', it is necessary to *laputan sabarang wit* 'a variety of trees'⁷. protected' by holding reforestation movement.

⁵ Informant Nasimin (54 years old), Darmuji (76 years old), Sarpin Muhtadi (58 years old), Misdam (43 years old), Kebumen, Jawa tengah, Indonesia).

⁶ Rara Kidul be varied in some places there is the personification of women Nyai Rara Kidul, the Queen Mother, the Queen Mbok, Santajaya, Nyi Ronggeng, Sulastri Goddess, Queen Pembayun, Retna Suidha, Sulasih Goddess and personification of men Bandayuda Ki, Ki Singayuda, Ki Bajul white, Ki Bagussetu).

⁶ Informant Nasimin (54 years old, Munggu, Petanahan, Kebumen, Indonesia)

⁷ Informant Mr.Barjo (46 Years old), Mr. Sarpin (58 Years old), Kebumen, Jawa Tengah Indonesia.

(b) When their fields were flooded *rob* 'flooding', the way they sprinkle seeds cope out the *air tawar* fish such *bawal fish, mujaer, nila, catfish, shrimp*. The capital is gathered collectively and sharing the results determined by the shares issued, reflected in verbal expression *unggahmu pira udhunmu pira* 'how your stock, how well you get'. How to take advantage of "calamity" *rob* a "blessing" the new variety of seeds sprinkled fish as fishermen geographic and economic wisdom to deal with the natural environment on the south coastal Kebumen. The principle use of *sawah-gisik* 'affected fields in *rob* flooded' by *kerigan* 'mutual assistance'⁸. They are not to be concerned with how long *rob* 'flood' progress, reflected in my verbal *saya suwe iwak saya gedhe saya larang regane* 'a longer fish and bigger, more expensive'. They know the longest *rob* only about three months, according to age fish can be harvest. Wisdom also includes **kearifan ekonomi (economic wisdom)** fisherman to fulfill the livelihood in the extreme season.

- (5) **Kearifan teknis (technic wisdom)**, the way of fishermen on the south coastal to face Kebumen technical issues such as identifying the waves of the sea, opt for fish nets big and small, and repairing boats, in charge of a boat on the high seas when a huge wave. Because of technical experience is still less did they learn to other fishermen who have more experience like from Cilacap, since they were older and more experience at sea.
- (6) **Kearifan harapan (hope wisdom)**, the way of fishermen to try to earn a living the life expectancy at inner and outer in the south coastal of Kebumen. For example, fishermen noticed all them life in southern coastal of Kebumen for generations, to get a living hope of inner life the way he was born when the land was famine as crop pests or drought, the sea becomes new hope to earn a living. On the contrary, if the sea was tempestuous, the land became the main pedestal to earn a living. If a living from the sea as fishermen and farmers from the land as being unprofitable, because of big waves and pest plants, then other options are *Menderes* 'tap sap manggar (coconut flower)' and *open-open* 'breeding' a viable alternative other expectations, so that income families can still met.

Sociocultural aspects that affect this aspect *tani-nelayan* and *nelayan-tani* in the South Coastal of Kebumen

Sociocultural aspects that affect the fishermen is reflected in the cultural meaning of verbal and nonverbal expression. For example, ritual ceremony *nelayan-tani* to respect the ocean *Dewaning Samudra* 'sea god' is overexpressed *Ratu Kidul*, and the *nelayan-tani* rituals to honor *Dewi Sri*, the Goddess of Prosperity or *mimang / dhanyang* 'gatekeepers particular place'. All were undertaken in order to ascertain to sea remains a lot, and they survived the various plants from pests, planting cycle running normally by *pranata mangsa* 'astronomical calculations season', as well as the management of the harvest can be to meet the demands of tradition and social fit with the social -culture. Socio-cultural actuality as reflected in verbal expression *mantra* when going to sea, for example *Dewaning bumi dewaning samudra, nunut mangan sapalilahe, nyong mung aweh bebana gula-klapa emaoh jiwa-raga, slameta mangkat lan mulihe nyong rina lan wengine, slamet-slamet kersaning Allah* means 'god of the earth and the sea god, passengers looking sincere fortune, I just want to give compensation in the form of *gula-Klapa*, but do not want to lose and soul, may I survived leave and return and every night and afternoon, may survive because Allah'. Cultural meaning in verbal expression *mantra* suggests mindset and views of the world-that the land and the sea was no one waiting, the *Dewaning bumi* (on land) and *Dewaning laut* (at sea), but of all of them at the mercy of Allah, the hope *slamet-slamet kersaning Allah* 'always survived because of Allah'. Philosophically *mantra* reflects the way they try to maintain the balance of nature and the spiritual to keep it out themselves with ritual ceremony compensate *aweheh bebana gula-klapa* 'reimburse the sugar-palm', but do not want *aweheh jiwa raga* 'give and soul'. Mathematically cultural meaning that they are aware of the activity to the ocean to fish it takes "possession" God of the Sea, to strengthen their inner spiritual tried to enlist the support of the Earth Deity still called, so their offerings by giving *gula-klapa* results of operations from the ground instead, with life expectancy-his body falling victim / exchange at sea which means happiness.

Mantra when fishermen catch fish, *nyong jala sira ora lunga, nyong (a)doh sangka darat, mara sapalilah sira, nyong butuhaken sapira sakananira kabeh gak ana sing kari, dadi-dadi kabeh wis ngerti arep dadi siji kersaning Hyang Widi* means 'I will net you (fish) do not go, I'm far from land, move close voluntarily, I do not need how many friends all there is left, so everyone knows will gather into one the permission of God '. Cultural meaning *mantra* reflects the demands of fishermen to the fish in order to keep up his hopes for fishermen and all the fish caught by the consciousness of its own order. In addition to describing the *mantra* that "fish" and "God of the Ocean" treated "respectable", the way he expressed *sira* word 'you' to the fish and the ocean god like in human life. Socio-cultural treatment such as semantic lexicon used to fish *sira* meaning ideosinkresi (*ideosyncresy*)⁹ as if the fish are treated like human beings, because the fishermen are always aware of subsistence dependence on family to get the fish in the sea and the belief and hope of protection god of the ocean to their concerns over the threat of sea dwellers such *Santajaya, Bajulputih, Sharks Trotol* and similar to the safety of fishermen at sea in the southern ocean when Kebumen during the day and night. Verbal and nonverbal expression of *tani-nelayan* or *nelayan-tani* in the process of transforming the livelihoods of local fishermen reflects the wisdom, the natural way chosen for survival in achieving well being, and reflects the way of life (*way of life*), the views of his world (*world view*), their mindset as a form of system knowledge (*cognition system*) Kebumen fishermen on the south coast. The trick, as reflected in the fishermen effort trying to force manners on the sea, and even "*bekti*" 'respect' and is always aware of his dependence

⁸ Informant Mr. Dirun (46 years old); Mr. Barjo (46 years old), Kebumen, Jawa Tengah, Indonesia.

⁹ Ideosinkresi (*ideosyncresy*) is given a special meaning and contains oddities (Echols and Shadily, 1996: 310).

on a living from the sea, on the side of the land as farmers. While the sea with all kinds of fish communities to understand there is a master, there comes the thought of *nyuwun palilah* 'ask permission' safety and chanting prayers and alms-giving ritual sea 'sea offerings' in an ethical manner offerings *menruh off* a boat at sea not thrown from the boat as part of a ritual ceremony. They understand throwing offerings of the boat in the middle of the sea by tradition is considered disrespectful and fear of retaliation *kasedhak* 'bad karmic retribution'.

Verbal and Nonverbal expression that reflects the mindset, Way of Life, and the World view Fishermen on the South Coastal of Kebumen

Through verbal and nonverbal communities expression of *tani-nelayan* and *nelayan-tani* on the southern coast Kebumen reflects the mindset, world view and the view of the world. Nonverbal expressions (ceremonial ritual, the offerings) always followed verbal expressions (terms) and the cultural meanings based on the context of the language and culture. For example *wiwit* ritual 'started planting' and when *jabel* 'start harvesting' reflects the activity in the realm of rice farmers. Verbal expression *wiwit* farmers perform ritual 'started planting' the mantra is *nyong nandur Dewi Sri ana kene, mbabar pari sakethi sak palilahe Hyang Widhi, subur-subur dadi makmur* 'Dewi Sri I planted here, a pinch of rice sowing, the permission of God, fertile prosper'. Mantra ritual *jabel* 'start harvesting' verbal expression *Nyong mboyong Dewi Sri maring kadhatone dadi pari nguripi mbarkahi sabumi* 'Dewi Sri I brought into the palace, into rice to feed the entire world'. Nonverbal expression of activity reflected in ritual *sedekah bumi* 'offerings-earth'. In the realm of fishermen spell as follows. *Dewaning bumi dewaning samudra, nunut mangan sapalilahe, nyong mung aweh bebana gula klapa emoh jiwa raga, slameta mangkat lan mulih nyong rina lan wengine slamet-slamet kersaning Allah* 'god of the earth and god the sea, I am looking for fortune sincere, I just want to give compensation in the form of coconut sugar, but do not want to body and soul, may I survived leave and return and every night and afternoon, may survive because Allah '. While nonverbal expression reflected in ritual alms-sea 'offerings-sea'. Expression of verbal and nonverbal expression *nelayan-tani* and *tani-nelayan* reflects the mindset, outlook on life and views of the world. The device offerings offered as thanksgiving for blessings for the harvest of rice farmers and fishermen at sea for over *Ratu Selatan* (God of Ocean) and Dewi Sri (God of Earth) as intermediaries of God. The device offerings has four objectives, namely nonverbal expressions complete with verbal expression for an offering to God, the ruler of the sea, the ruler of the land, and to each other. With a view to obtaining a balance between nature macro cosmos and micro cosmos, horizontal and vertical, and as a religious society that Java still has trust in the unseen and the seen, solidarity among themselves, share, and work together. In addition, it also reflects the mindset, because the *nelayan-tani* spell sow rice in rice fields and *tani-nelayan* go to sea hoping to reap more because God permits. His philosophy is summed up in the *tani-nelayan* and *nelayan-tani* will be enough support for God's blessing to all his word shall. The view of the world of the *tani-nelayan* and *nelayan-tani* is reflected in efforts to exploit marine and terrestrial environments in the south coastal Kebumen for sustainability life.

IV. CONCLUSION

The results of this study can be concluded that the local wisdom in the language and traditions of fishermen livelihood options to take advantage of the natural environment on the southern coast Kebumen to obtain welfare based instructions (*guidelines*) ancestry, including ways that reflect (1) spiritual wisdom, (2) cultural wisdom, (3) economic wisdom, (4) geographical wisdom, (5) technical wisdom, and (6) wisdom fishermen expectations. Wisdom fishermen reflected in verbal and nonverbal expression may reflect the mindset, outlook on life, and his world view towards the south coastal of Kebumen influenced by the sociocultural context of language and culture on the south coastal of Java where the fishermen hold their life.

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