

The Representation of the Term "PEH" in Javanese Language in the Tulungagung Region

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Abstract: A variety of meanings can be found among the different languages in Indonesia, with approximately 700 languages spoken by the country's population today. One of these languages is Javanese. The Javanese language holds multiple roles, such as a source of pride, a means of interaction and communication, and a symbol of identity. Preservation efforts are ongoing, there are still numerous Javanese vocabulary words whose meanings remain unfamiliar to some individuals. Besides regional disparities, cultural and traditional influences contribute to these differences, leading to a lack of comprehension about certain vocabulary words, like the term "PEH" in Javanese from the Tulungagung region. A profound comprehension of the conveyed meaning or intention makes it easier and assists in interpreting the intended word. This helps resolve issues and imparts lessons for both the speaker and the listener during communication. Additionally, it streamlines the process of acquiring correct and precise information. In every region where Javanese is spoken as a native language, differences exist not only in terms of vocabulary, but also in speaking mannerisms. Misunderstandings and numerous inquiries provide the foundation for addressing curiosity and messages. There are numerous conjectures concerning expressions in Javanese, like "PEH" in the Tulungagung region. This methodology employs a qualitative approach using interview techniques. This approach is employed to understand the representation of the term "PEH" in Javanese language in the Tulungagung region. The representation of the term "PEH" in Javanese language in the Tulungagung region holds various meanings contingent upon the context and temporal application. The utilization of "PEH" carries individualized representations, while preserving commonalities across several interpretations.

Keywords: Representation, Javanese, language, Tulungagung

INTRODUCTION

Language is a communication tool that humans use in their everyday lives. This tool is employed to express ideas, opinions, intentions, and as a way to convey messages to others. Language is extremely important to ensure that the conversation partner comprehends and grasps the intended message of the speaker. The communication process requires mutual understanding between two individuals who are communicating, not only to understand the content of the conversation but also to analyze and resolve issues (Mailani et al., 2022). Language has a significant role in conveying ideas to offer benefits or solutions during discussions. Moreover, language serves as a tool to enlighten an individual in many aspects, like on campus during the learning process (Höppner & Tichy, 2023). Each field of knowledge has its own distinct language and specific characteristics. Additionally, every individual has their own way of using language. Language variations stem from the differences between various ethnic groups. For example, the *Tehid* language from different villages has different dialects. Regions with marshes have a softer dialect, while people living in areas with yam and pumpkin cultivation tend to have a more pronounced dialect (Yasmemi, 2021). Social life and the social legal system have an impact on linguistic signs and meanings. Additionally, factors like religion, manners, writing, and traditions play significant roles in language. Among all these influences, an

individual cannot be detached from the meaning in every aspect of social life. Certainly, the meaning behind a gesture or statement carries its own specific intent from the speaker's point of view (Sitompul et al., 2021).

A variety of meanings can be found among the different languages in Indonesia, with approximately 700 languages spoken by the country's population today. One of these languages is Javanese. The Javanese language holds multiple roles, such as a source of pride, a means of interaction and communication, and a symbol of identity. This regional language carries cultural and ethical values of great significance. It doesn't merely teach the language itself, but also emphasizes proper conduct and manners in its learning process. However, Javanese language exhibits differences across various regions, encompassing vocabulary, pronunciation, and even the intonation in conversations. These differences are influenced by distinct economic, social, and cultural factors in each region (Bhakti, 2020). The introduction to Javanese language begins early, as a way to conserve Javanese culture. All members of society have a role to play in safeguarding the Javanese language, both its linguistic aspects and the moral values it encompasses. Although preservation efforts are ongoing, there are still numerous Javanese vocabulary words whose meanings remain unfamiliar to some individuals. Besides regional disparities, cultural and traditional influences contribute to these differences, leading to a lack of comprehension about certain vocabulary words, like the term "PEH" in Javanese from the Tulungagung region (Nadhiroh, 2021).

This study fills a gap by exploring how the representation of the word "PEH" is employed in daily life. There is often confusion when someone utters this word. In this research, the writer concentrates on the single term "PEH" to ascertain its underlying meaning or intent. Clear communication is vital to comprehend the true meaning and avoid misunderstandings between the speaker and the listener. For instance, men tend to use coarse language more often, while women often soften harsh words. These differences could arise due to factors such as age, education, and purpose (Anggraeni, 2019). A profound comprehension of the conveyed meaning or intention makes it easier and assists in interpreting the intended word. This helps resolve issues and imparts lessons for both the speaker and the listener during communication. Additionally, it streamlines the process of acquiring correct and precise information. This holds significance because many people residing in Indonesia, particularly those of Javanese ethnicity, are spread across provinces outside East Java. The Javanese language, frequently employed in East Java, the Special Region of Yogyakarta, and Central Java, might not be used universally by all (Abilowo et al., 2020). This study is based on the premise that Javanese language contains various unique vocabulary words across different regions. Moreover, in every region where Javanese is spoken as a native language, differences exist not only in terms of vocabulary, but also in speaking mannerisms. Misunderstandings and numerous inquiries provide the foundation for addressing curiosity. There are numerous conjectures concerning expressions in Javanese, like "PEH" in the Tulungagung region.

METHOD

This methodology employs a qualitative approach using interview techniques. This approach is employed to understand the representation of the term "PEH" in Javanese language in the Tulungagung region. The interview technique was chosen to allow interviewees the freedom to respond to predetermined questions. This allows the researcher to obtain extensive and in-depth insights into the representation of the term "PEH".

Data collection is carried out through interviews between the researcher and the participants. The initial step involves explaining the intent and goals of the interview, and confirming the participants' preparedness. During the question-and-answer process, there could be supplementary questions aimed at acquiring more detailed information about aspects predetermined in the planning phase. The data obtained from the interviews will be analyzed using a qualitative approach. The analysis of the data will involve uncovering meaning from the responses provided by the interviewees.

FINDINGS AND DISCUSSION

A wide array of colloquial expressions exists in Javanese language. From the Malang region in East Java, known for its unique word manipulation, to Tulungagung, famous for the baffling utterance "PEH" that often surprises people. Colloquial expressions frequently prompt quick reactions from the populace. Moving from one location to another with varying cultures reveals the distinct linguistic features each place brings. This generates a strong sense of curiosity, as people feel intrigued to understand the characteristics and uniqueness of the language carried by each region (Efrida & Diniati, 2020). The distinct characteristics present in each region, like the Javanese language, bring about a sense of tolerance that is valuable in terms of educational mobility, knowledge exchange, and social interactions. This discussion will be segmented into various subcategories that are considered to be the primary focal points of the discourse.

Amazed

From the results of the conducted interviews, it can be stated that the representation of the term "PEH" signifies the understanding and meaning of the word "amazed." The feeling of amazement is expressed by using the term "PEH" as a concise representation. While this term can represent amazement, speakers also consider the situation and context in which it's used. They believe that the sense of being amazed can be effectively conveyed using the word "PEH" alone.

"Peh i iso melambangkan berbagai macam ekspresi, tergantung situasi ne koyo opo. Iso dingge takjub"

[“PEH” indicates various expressions, depends on its situation. It can be used for expressing amazed]

BT (21) reiterates that the term "PEH" can be understood as a representation of the feeling of amazement. This sense of amazement involves admiration or being captivated when seeing something impressive. "PEH" can be used when one is amazed by something, such as when achieving something they've hoped for. Sometimes, this amazement also represents admiration for the excellence of a person or an idol they admire.

"Pehh, ndak umum"

[“PEH”, it's uncommon]

This sentence reflects admiration for something unexpected. The term "PEH" for expressing amazement is commonly used in the daily lives of the people in Tulungagung. On the other hand, the use of "PEH" to convey amazement might not be universal; however, in specific contexts and within an era of changing language, it is still frequently used.

BT's (21) statement about using "PEH" to convey amazement captures the sentiment in a more concise manner. Aligned with the contemporary trend of language abbreviation, "PEH" is well-suited to succinctly represent the feeling of amazement – it's brief, condensed, and clear. Thus, the use of "PEH" not only becomes a distinctive characteristic of the region, including Tulungagung, but also facilitates the rapid conveyance of meaning within the local community.

One interesting conclusion from the conducted interviews is the fact that "PEH" is frequently used to convey awe or appreciation. Participants, including BT (21), underlined that "PEH" is a versatile phrase that may be used in a variety of scenarios. When coming across something amazing, it can evoke emotions of fascination or awe. From appreciation for someone's excellence to own accomplishments, this might vary.

The Tulungagung language's cultural quirks are reflected in the use of "PEH" as a linguistic tool to indicate amazement. It offers a succinct yet potent method of expressing gratitude for the remarkable or unexpected. It is clear from the participant's response, "Pehh, ndak umum, [“PEH”, it's

uncommon"] that "PEH" is used when coming upon anything unusual or unusually unusual. This phrase adds to the depth of the regional language by containing a surprise and appreciation component.

In addition, "PEH" stands out as a distinctive aspect of Tulungagung's linguistic environment due to its conciseness and clarity. "PEH" conforms to modern tendencies in a society where linguistic shortening and concise communication are becoming common. Its effectiveness in expressing a complex feeling like amazement adds to its widespread usage and acceptance in society. In this approach, "PEH" serves as both an expression of wonder and a linguistic innovation that adapts to the shifting language environment.

Angry

Broadly speaking, the interviewees stated that the term "PEH" is also used when they feel angry or irritated. Although not everyone uses it when angry, this term often conveys feelings of anger.

"Iso dingge kesel, pegel."

[it can be used to express annoyed, irritated]

From BT's (21) statement above, it's evident that the tone used to express "PEH" when angry differs from its pronunciation when expressing amazement or awe. However, this doesn't imply that "PEH" always carries a negative meaning in various situations. The term "PEH" is used when feeling frustrated and having exhausted one's words, unable to further articulate the extent of their irritation and anger.

"Rasa ingin marah tetapi hanya bisa bilang "PEH" biar tidak jadi ngamuk"

[feeling to get angry while the only way is saying "PEH" so that we are not getting angry]

Echoing BT's statement, MF (22) also explains that "PEH" represents the peak of anger. When tired and unwilling to talk further, resorting to saying "PEH" becomes a preferred method. This term also serves as a soothing word when experiencing anger. Uttering this single word diminishes anger, preventing an uncontrollable outburst due to unmanaged emotions.

"Anyel, nesu."

[annoyed, displeased]

IM (22) further clarifies that "PEH" is uttered when angry and unable to express more. Accompanied by feelings of irritation and fatigue, this single word adequately encapsulates their emotions, often coupled with a sigh to provide a calming effect. The term that surfaces during feelings of anger is typically spoken unconsciously. However, due to habituation and the influence of culturally ingrained practices, such as frequently hearing the term "PEH," individuals, especially in Tulungagung, have become accustomed to saying it.

"PEH" is used to show wonder as well as to control various emotions, especially anger and dissatisfaction. The interviews found that people in Tulungagung use "PEH" as a vent for their anger when they are unable to verbally express their annoyance. This is consistent with the idea put forth by academics like John Searle (1969) that language is a tool for controlling emotions.

When people use "PEH" in angry situations, like BT (21) does, it denotes a high level of annoyance. It turns into a means to stop anger from boiling over into violent outbursts. As a language "safety valve," "PEH" enables people to express suppressed feelings without reverting to violent or confrontational behavior. This activity fits with the more general idea of emotional regulation and is essential for preserving harmony in interpersonal interactions.

Additionally, "PEH" is a calming phrase to use while feeling angry. Saying "PEH" has a calming impact when someone is worn out and unable to continue a debate or quarrel, as MF (22) describes. It aids people in regaining control and preventing excessive emotional upheaval. In this way, "PEH" personifies the notion that language is an effective means of self-control and conflict resolution.

Disappointed

The feeling of disappointment, often coupled with regret, is an emotion commonly experienced by several individuals. Many factors influence why someone might feel disappointed, whether it's due to facing failure, separation from a loved one, or encountering misfortune.

"Peh, menurutku ada rasa penyesalan atau kecewa. Biasanya digabung dengan kata lain seperti peh jatukno, peh wayahe, peh kudune"

[["PEH," in my opinion, conveys a sense of regret or disappointment. It is often combined with other words like "peh jatukno," "peh wayahe," "peh kudune."]

IA (22) shares her perspective on the representation of the term "PEH." She uses this term when feeling regret and disappointment. The sentiment of regret is often followed by the word "PEH," which subsequently conveys hope. It can be understood that this term is also used as an expression of complaint. After uttering the word "PEH," it's often accompanied by the articulation of hopes and desires.

The interviews provided insight into how "PEH" is used to communicate regret and disappointment, among other things. IA (22), among the participants, explained how "PEH" is used while feeling regret or disappointment. The fact that "PEH" is frequently followed by other words or phrases in these situations suggests that it both expresses a feeling of disappointment and provides space for the expression of hopes and desires.

This application of "PEH" demonstrates how adaptable it is as a vehicle for emotional expression. It can express complicated disappointment-related feelings including a sense of lost chances or unmet expectations. Individuals in Tulungagung offer insights into how this term works as a linguistic link between emotional experiences and verbal communication by adding "PEH" into their expressions of regret.

Confused

The reasons or motivations behind the use of the term "PEH" vary for each individual. One of these reasons is to express the feeling or state of being confused. The usage in such situations happens reflexively due to the uncertain nature of emotions.

"peh, bingung"
[["PEH" (indicates) confused"]]

In the above quote, MF (22) explains that when feeling confused, one becomes accustomed to using the term "PEH" as an interjection at the beginning of a sentence. This serves not only as an expression of confusion but also indicates a mental state of feeling overwhelmed by thoughts about something, not in the context of physical illness. Utterances like these are familiar due to frequent exposure from childhood and have culturally blended into everyday habits.

Additionally, "PEH" is used when people are confused, according to the interviews. People frequently employ the interjection "PEH" at the start of a statement when they are perplexed or overtaken by thoughts, as MF (22) explained. It is important to note that this use of "PEH" is separate from its use in expressing other emotions. It denotes a mental state of bewilderment.

"PEH" takes on the meaning of ambiguity and cognitive dissonance when there is confusion. Instead of reflecting emotional emotions like awe or rage, it displays the complexity of mental processes. This indicates how "PEH" adapts to diverse cognitive and emotional circumstances, making it a flexible statement in the Javanese language.

The existence of "PEH" and the variety of ways it is used in Tulungagung illustrate how important language is in creating and reflecting cultural identity. "PEH" is more than just a language quirk; it also reflects the community's cultural quirks and communication demands. Its usage is strongly ingrained in the community's culture, and the acceptance of it shows that there is linguistic tolerance there.

The notion of linguistic tolerance as it is demonstrated in Tulungagung has greater implications for social relationships, knowledge sharing, and educational mobility. Understanding and valuing distinctive terms like "PEH" can improve communication and facilitate the development of stronger bonds between speakers of different languages. It fosters acceptance of linguistic diversity and raises cultural awareness. Moreover, this study reveals that the usage of the word "PEH" reflects unique linguistic characteristics in the Javanese language in Tulungagung. It underscores the importance of language in shaping and reflecting local culture. Language is a mirror of culture, and each word or phrase can carry specific meanings and values associated with its community. As Whorf (1956) famously asserted that "Language is the best showplace for observing the ways in which social distinctions are drawn and cultural patterns are expressed" (in Derakhshan et al.) In Tulungagung, the word "PEH" is used in a specific way that represents the community's distinctive cultural values and linguistic peculiarities.

One of the key implications of this study is that the word "PEH" is used to express various emotions such as admiration, anger, disappointment, and confusion. The study highlights the various ways in which language is used to convey human emotions. The illocutionary actions of language, which involve expressing emotions like anger, admiration, and disappointment, were studied by Searle (1969). The versatility of "PEH" as a statement of different emotions serves as an example of the depth of language pragmatics. The use of the word "PEH" can be an efficient way to communicate complex feelings in a short amount of time. Furthermore, the study reveals that the word "PEH" is used to alleviate negative emotions such as anger. This suggests the importance of language as a tool for managing emotions. By uttering "PEH," one can diffuse anger and avoid confrontations that might occur if emotions are not properly regulated. The use of the word "PEH" to control anger is consistent with these tactics and emphasizes the interaction between language and emotional control (Gross, 2013).

Additionally, the study shows that the usage of the word "PEH" has become a part of the cultural speech pattern in Tulungagung. People in this region are accustomed to using this word, and it has become a natural part of their daily communication. The use of "PEH" in everyday speech demonstrates the cultural identity of the people of Tulungagung where groups preserve their cultural identity by using their distinctive linguistic traits (Fishman, 1966). This illustrates how language can shape and influence how people interact and communicate in a specific community. Moreover, it indicates that each region has unique linguistic and cultural characteristics. This has positive implications for cross-cultural interactions. When people from various backgrounds interact, an understanding of unique expressions like "PEH" can help build better and deeper relationships. This study also suggests the presence of local linguistic richness that is often overlooked in the era of globalization. By documenting and understanding the use of words like "PEH," we can preserve and respect the unique heritage of local language. This can also help maintain the cultural identity of local communities.

The results of this study can have an impact on education and linguistic research. In the context of education, the teaching of Javanese language in Tulungagung could consider the use of the word "PEH" as part of the curriculum to understand the richness of the local language. It is crucial to teach languages in context and to take into account regional linguistic characteristics. The curriculum's use of "PEH" can help children learn more about their own language and culture (Richards and Rodgers, 2001). On the other hand, linguistic research can continue to explore this phenomenon and use it as a case study in linguistic analysis, such as how the word "PEH" is used in various communication

contexts, including online conversations, especially on social media. Therefore, it can be further explored how local language and unique expressions can spread through digital platforms. The influence of social media in preserving and disseminating local language can also be an intriguing area of research. This study also provides a deeper understanding of the relationship between language and culture and how language can be used to express human emotions and experiences. Furthermore, it underscores the importance of preserving local language and cultural values that need to be appreciated in an increasingly globalized society.

CONCLUSION

Evidently, the representation of the term "PEH" in Javanese language in the Tulungagung region holds various meanings contingent upon the context and temporal application. The utilization of "PEH" carries individualized representations, while preserving commonalities across several interpretations. Spanning from emotions of amazement, anger, disappointment, to confusion, each is employed based on distinct circumstances. Although "PEH" predominantly conveys negative emotions, this singular word possesses the capacity to encapsulate them. The experienced conditions, cultural background, and early-life auditory habits collectively contribute to the instantaneous influence on the enunciation of "PEH."

Hence, this study presents a viewpoint that unveils the manifold connotations of "PEH," albeit predominantly leaning towards negative emotions. The diverse array of meanings concurrently influences the vocal intonation employed during enunciation. For instance, when "PEH" is utilized within the context of amazement or positivity, the tonal inflection ascends; conversely, in adverse contexts, the tonal expression descends, mirroring sentiments akin to regret. This composition underscores a perspective that "PEH" embodies a comprehensive range of meanings, albeit inclining towards unfavorable emotions.

This article harbors limitations in its data source, relying exclusively on individuals approximately in their twenties; thus, it may not furnish a robust and comprehensive bedrock for comprehending meaning. To internalize meaning as a lesson learned necessitates extensive surveys and profound interviews encompassing a diverse cohort, thereby establishing the cornerstone for meaning comprehension. Advanced studies that incorporate a broader and more eclectic spectrum of participants could serve as a wellspring of knowledge for a profound comprehension of the meaning of "PEH" in Javanese language within the Tulungagung region.

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