

CATCHING FISH FOR PATI DISTRICT COMMUNITIES: ETHNOLINGUISTIC STUDY

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Abstract: Communities in Pati Regency use a special lexicon in the process of catching fish in brackish water, especially in naming catching gear and catching fish activities. As a cultural study, of course there is an in-depth discussion of lingual units and the world views of their speakers. The purpose of this study is to describe how the community views catching fish culture as reflected in the lexicon used. The data collection method used is the interview method. The data analysis method used is descriptive qualitative method. This study uses the Sapir-Whorf theory which states that different languages will make people think and see reality in different ways. This means that people have different views on each language used. The researcher used an ethnolinguistic approach as the basis for his research. The results of this study state that the community views the process of catching fish as a job, identity, cultural preservation, and culture which can be categorized based on natural factors. The natural factors referred to relate to catching grounds, catcher tools, catching time, types of fish caught, and number of catchers.

Keywords: catching fish, culture, ethnolinguistic

INTRODUCTION

Linguistic research is usually limited to discussing linguistic elements in general, namely the form and meaning of a linguistic phenomenon. In other words, linguistic studies do not only examine aspects of phonology, morphology, semantics, or syntax. Pribady (2018) states that an object can be analyzed and analyzed from various aspects, thus enriching the view or perspective of the object. Basically, linguistic research can also see the function of an existing linguistic phenomenon. The function in question is the factors that surround and encompass linguistic phenomena. Because this linguistic phenomenon appears in human life, the factor that appears the most is social factor. This research was conducted based on research conducted by Wijayanti and Suhandano (2022) which stated that Pati Regency has various types of naming tools and activities because each tool is an activity carried out in finding fish in brackish water. The results of this study stated that there were 40 lexicons used by community groups in the catching process. This raises a question for a linguist, namely how the catching fish process is viewed by the public by looking at the many lexicons used in carrying out a cultural activity.

This research is relevant to Wibowo's research (2020). In addition to analyze the agricultural lexicon used by the people in Yogyakarta, the researcher also expressed the community's views on plants and the environment based on the lexicon that had been found. Like the current research, this research discusses aspects outside of language, namely the speaker's world view, while the difference lies in the research object. Similar research has also been conducted by Suhandano (2015) who examined the use of a typical lexicon in the Samin community. His research shows that the lexicon used is not coincidental but related to their perspective on the things labeled by the lexicon; and how they view things that are labelled by

the lexicon are influenced by the ideology of society. The similarities between this research and this research are the basics of the study, while the difference lies in the research object.

The most familiar theory to underlie research like this is the Sapir-Whorf Theory. Language is built up of several elements and the lexicon is an element of language that stands out to show the different perspectives of the speakers. The same thing can be referred to by various lexicons in different languages. For example, in general we know the word harvest. Harvest can be used for all fields, usually we often hear about *panen pari* (harvesting rice) and *panen iwak* (harvesting fish). In fact, people in Pati Regency may use the word harvest, but they have their own name based on the tools used, namely “*ngetrol*” and “*ngentas*”. Meanwhile, the public may only know about “harvesting fish”. This phenomenon is in line with Wierzbicka’s statement (1997) that through an in-depth analysis of the lexicon, differences in the views of speakers of languages can be revealed. The lexicon used by the community reflects and tells the characteristics of the way of life and way of thinking of the speakers so that it can provide valuable clues in efforts to understand the culture of the speakers.

This research is important to do to reveal how people view a culture that they do. In this manuscript, researchers will discuss the people of Pati Regency in viewing the catching process. For example, people use different lexicons to designate the same activities, but they are carried out at different times. The lexicon */nganco/* is carried out from morning to evening, while the lexicon */nyoroti/* is used for the same activities which are carried out in the evening until dawn. This means that the community perceives that the catching fish process is influenced by the time factor. This study aims to complement the linguistic studies that have been carried out by previous researchers. The results of this study are expected to become more complex and can become a reference for further research, especially those related to ethnolinguistic studies. This goal is supported by the statement of Saputra, et al. (2020) that language is not only a means of communication, but also a means of expressing the perceptions, attitudes, and worldviews of the owner of that language.

METHOD

The type of this research is qualitative descriptive linguistic research. In collecting data, researchers used a semi-structured interview method. In addition, researchers also conducted participatory observation. Researchers went directly to see how the environmental conditions of the area were to obtain supporting data. To analyze the data, researchers use an anthropological linguistic approach. As is known, in language research there are two main approaches in viewing language phenomena. The first approach sees language phenomena as something that is autonomous, separate from other things outside of language. The second approach sees the phenomenon of language in relation to other things outside of language. Anthropological linguistics looks at language phenomena in the socio-cultural context of its speakers with the aim of uncovering the hidden meanings behind language. Foley (2001) states that anthropological linguistics interprets language phenomena to gain an understanding of the culture of its speakers. The anthropological linguistic approach was chosen based on considerations of the unit of linguistic analysis and the questions to be answered through this research. The unit of linguistic analysis in this study is the lexicon in the catching fish process of the people of Pati Regency and the question to be answered is how they view the lexicon outside the linguistic context. Researchers use the Sapir-Whorf theory, namely how language shapes human perception of the reality of the world. As a reinforcing statement, Mujib (2009) states that a language has certain words to provide objects (objects) while speakers of other languages do not have them in the same way, so speakers of the first language will find it easier to talk about objects (the object). This is evident when we pay attention to technical terms in

trade, work, or profession. In this study, the object is a job, the name of catching fish, and the profession is fish catcher.

The initial data used by researchers is the result of research from previous studies (already mentioned in the introduction), namely the lexicon of tools and activities in the process of catching brackish water fish in Pati Regency. Other data used by the researchers were points from transcripts of interview results which stated that this was the basis for the views of the people of Pati Regency on catching fish activities. The source of the data used by the researcher is the transcript of the results of the researcher's interview with the informant. Researchers do not just choose informants. The selected informants were male informants aged between 40 and 55 years. Informants are required to work or have worked as fish farmers in Pati Regency.

FINDINGS AND DISCUSSION

Communities in Pati Regency have several views about the catching fish process. This view is that the culture of catching fish is a job, identity, cultural preservation, and culture that can be categorized based on natural factors. In this case, an activity carried out by the community is not merely an activity in general, but also has cultural value which can be seen from the way the community produces lexicons of catching tools and activities, uses the lexicon, and views it as a cultural factor. Based on the worldview of the speakers, there is a close relationship between language and the culture that is currently used. The language used influences culture. Conversely, the culture that is practiced also influences the language used today.

It has been mentioned before that the people in Pati Regency use various tool lexicons as well as activity lexicons in the process of catching brackish water fish. The question that will be answered in this section is how the community perceives the catching fish process. This is of course based on the lexicons that have been found in previous studies.

Catching Fish as A Job

The main discussion that will be discussed in this study is regarding catching fish which is seen as a job by the community. It is undeniable that humans meet their needs by working. For the people in Pati Regency, especially fish catcher, they have caught fish from time to time (it is not known when this started). However, catching fish has been around for a long time, namely when people began to realize their needs, realized the potential of the environment around them, and took the initiative to form ponds or artificial fishponds on the beach. Naturally, the surrounding community began to work or work as fish farmers. As a job, it means that people do catching to get results from their catching fish activities.



Figure 1. Harvest fish /ngetrol/



Figure 2. Catching fish /njala/

Activities carried out by the community in catching fish are not only one or two ways, but there are various ways to do it. It was found that there was more data found from previous

research, in the interview corrected there are 22 ways of catching fish were carried out by the community. Most of the activity lexicon arises because of the tool lexicon used. When they go to work with a tool called a */pancing/*, the work they do is */mancing/*, whereas if they go with a */dudul/* tool, the work they do is */ndudul/*. Thus, by using different tools, the activities carried out or the work carried out are also different. Figure 1 and Figure 2 show the work done by the community. They catch fish with different tools, different types of fish caught, and a different number of catchers. Further explanation will be alluded to in the next section about natural factors that affect catching fish. There is a cultural element that is also shown in Figure 1, namely cooperation between one fish farmer and another. During harvest time, fish farmers need the help of workers to help them. However, fish farmers who own land around the harvested land will also come to help. This is a culture that continues to this day.

Catching Fish as An Identity

Jenkins (2008:5) states that human identity is rooted in language. This statement supports language research to reveal an identity. The identity in question can be either group or individual identity. Therefore, this research is very closely related to the social identity of the community or cannot be separated from community identity because language is the identity of the community group studied. Community identity is a culture that exists within the community itself which is diverse and has uniqueness or distinctiveness. This uniqueness means that the lexicons used by people in Pati Regency are different from the lexicons used in other regions. This is due to the different conditions of brackish waters, so the tools needed and how to catch fish are also different. For example, research conducted by Sukamto and Sumarno (2011) stated that milkfish catching in the Cirata reservoir, West Java used */jaring insang/* or gill nets, */pancing/* or fishing rods, and */jala lempar/* or throwing nets. Even though they both caught milkfish, in Pati Regency they used different tools, namely tools called */troll/* and */lawa/*. Many parties have stated that culture is the identity of society. In this case it can also be said that the identity of a society is influenced by the culture that has developed in that society. Cole and Evans (2021) state that overall, identity changes because of social change outweigh linguistic changes, and linguistic labels are not interpreted uniformly across communities.



Figure 3. Bandeng Monument



Figure 4. Bandeng Tayu Gate

Out of the discussion of fishing gear and activities, Pati Regency is famous for its brackish water fishery products, especially milkfish. Milkfish is the most important brackish water fishery product. Therefore, currently milkfish has become the identity of the people in Pati Regency. For example, in the name of a food product that has been sold and circulated in Indonesia, namely the name "Bandeng Juwana". Juwana is one of the sub-districts in Pati Regency (including the largest milkfish-producing sub-district). Because milkfish is very synonymous with the people of Pati Regency, there are several things related to milkfish to become icons in several spots. Based on observations, there are several spots featuring milkfish as their icon,

namely the Bandeng Monument as shown in Figure 3, the Three Bandeng Puri Monument, the Dua Bandeng Juwana Monument, the Bandeng Tayu Gate as shown in Figure 4, and the Cindewuluh Church Gate. Another thing outside the discussion of catching gear and activities that also becomes the identity of the community is the word "tambak" or pond.

The term "tambak" has been mentioned before. "Tambak" is man-made ponds on the edge of the sea which are given bunds to raise fish (especially milkfish and shrimp). Based on the results of observations and interviews, there are several village and street names that include "tambak". For example, in Dukuhseti District there are street called "TPI Tambak Puncel Street", "Tegalombo Tambak Street", and "Tambak Jati Street". In Juwana District there is an area named "Tambak Juwana" and in Margoyoso District there is a street named "Tambak Buntu Street". There is also a district called "Tambakromo". With these findings, it can be said that in some cases catching fish has become the identity of the community groups there.

Catching Fish Because Of The Influence of Natural Factors

Seeing the many linguistic elements or rather the lexicon used, makes people realize that these lexicons arise due to certain factors that influence them. One of the factors that influence the diversity of the lexicon is the natural factor. Natural factors in this case are described in several points, namely the location of fishing, the equipment used, the time of fishing, the type of fish caught, and the number of members who catch fish. Although both are in brackish water, the fishing locations are divided into two, namely ponds and rivers. With different catching fish ground, it is very possible for people to use different tools. The activity of catching fish in ponds is usually a method of catching fish simultaneously because there are many fish targets, and they are limited by bunds. In contrast, fishing activities in rivers usually use fishing gear that can only catch one fish. Therefore, there are tools that can only be used in ponds and some tools that can only be used in rivers. Because of these different tools, the activities carried out are also different.

The time factor can be seen that people use a different lexicon to catch fish in the morning or evening than at night. For example, there is a lexicon */nganco/* for catching fish in ponds. The lexicon is used by the community if it is done in the morning or evening. However, if the activity is carried out at night, the community will use a different lexicon, namely the */nyoroti/* lexicon. Apart from the time factor, there are also slight differences in the tools used. Basically, the tools used are the same, but at night they use a lighting aid called */teng/* or we are familiar with a lantern, some even use a flashlight on their heads. From these examples, it can be said that people are very detailed in using language. In the interviews it was also known that there were activities that could only be carried out at certain times. For example, the activity */ngimpes/*, which is fishing for shrimp, can only be done at night until dawn. The reason, shrimp move only when it's dark. Thus, the culture of fishing is strongly influenced by the time factor. Another factor mentioned earlier is the number of fishing members. In the first part of the discussion, it was stated that there are several ways to catch fish that must be done together with many members. However, there are also fishing activities that can be done individually. This is seen from how many or big fish that will be caught. All fishing activities can be carried out by the community individually, except during the harvest season. Because the fish are caught in large quantities and the tools used are also on a large scale, they cannot be done alone.

CONCLUSIONS

Based on the three important points above, the culture of catching fish by the people in Pati Regency has its own meaning for the people. Language and culture which are related to each other, naturally consider that society also plays a role in it. This social factor exists because language and culture exist within the scope of society. Society views a culture not only as a

routine that is always done. The people of Pati Regency view the process of catching fish not only as the main occupation of the community, but also as an identity, cultural preservation, and culture which can be categorized based on natural factors. The natural factors referred to relate to the main catching locations, catcher tools, catching time, types of fish caught, and the number of members who catch fish. The researcher hopes that this paper can complement previous research. The results of this study are also expected to be able to complement the study literature in the field of ethnolinguistics and ethnology, especially regarding culture in society. Future researchers can develop this kind of research by observing objects in other areas.

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