

NAMING JAJANAN PASAR IN YOGYAKARTA: A STUDY OF MATERIAL CULTURE IN LINGUISTICS

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Abstract. This study aims to examine the naming of Jajanan pasar in Yogyakarta through the perspective of material culture in linguistics. Yogyakarta, as one of the cultural cities in Indonesia, has a variety of Jajanan pasar that are rich in cultural and social meanings. The naming of Jajanan not only serves as a label to identify a type of culinary, but also reflects cultural values, history, and social practices inherent in the lives of local people. Through a qualitative approach, this study identifies and analyzes the structure and patterns of naming Jajanan pasar in Yogyakarta by utilizing material culture theory that sees language as a reflection of broader cultural objects and practices. Data was collected through interviews with local communities, as well as observations of the production and consumption process of Jajanan pasar and also sought additional information through literature studies. The results show that the naming of pasar Jajanan in Yogyakarta is not only influenced by linguistic factors, but also by cultural values, local beliefs, and social relations within the community. The naming of Jajanan often contains symbolic elements related to nature, rituals, and local history. This research contributes to the understanding of the relationship between language, material culture, and local identity in the context of jajanan pasar in Yogyakarta.

Keywords: Jajanan pasar, Yogyakarta, and cultural symbolism

INTRODUCTION

Language is closely related to communication. However, language also has a close relationship with culture in each region. Culture has several components associated with it, including customs, traditional clothing, houses and even food and drink. All of these components are closely related to the culture in their respective regions, for example, Javanese culture has traditional clothes that are different from Sundanese culture. These components must have meanings that are not arbitrarily taken, but are influenced by surrounding cultural factors. The naming of traditional food is no exception, which is also closely related to the surrounding culture.

Yogyakarta, as one of the cultural centers in Indonesia, is rich in tradition and culinary diversity that reflects the identity of its people. Traditional food is not just a meal, but also an integral part of history, ritual and social interaction. Each dish contains stories and meanings related to the customs and values of the local community. One of the interesting aspects of Yogyakarta's cuisine is the naming system of traditional foods, which reflects not only the ingredients and processing, but also a deep cultural identity and history. For example, names like "Gudeg," "Sate Klathak," and "Nasi Kucing" carry distinctive cultural nuances and reflect the unique characteristics of each dish. These names serve not only as signifiers, but also as a medium to convey knowledge, experiences, and traditions that have been passed down from generation to generation.

Through this journal, we want to explore how the people of Yogyakarta name their traditional foods, as well as the meanings contained in each naming. By studying the cultural and linguistic context behind these food names, we hope to reveal the close relationship between culinary, language and cultural identity of the people of Yogyakarta. This research also seeks to identify the challenges faced in preserving traditional food naming in the midst of modernization and social change.

Research on the big theme of content has already existed in the several studies related to naming in various media such as research conducted by Sugiyono et al (2023) entitled “Naming Business Places in South Tangerang: A Semantic Study”, with the research focusing on semantic studies regarding the meaning of naming business places in the South Tangerang area. Furthermore, there is research by Sofyaningrum and Faujiyah (2024) entitled “Exploration of City Naming in Central Java: A Semantic Perspective”, with a research focus on the meaning of naming city names in the Central Java region. Research related to naming is not only limited to research on regional names, but there is also research on food or culinary names such as research conducted by Setiowati et al. (2022) entitled “Naming on Unique Food Names in Samarinda City: A Semantic Study” with a research focus related to the meaning of naming heavy foods that seem unusual or unique in the city of Samarinda. Research related to culinary naming was also found in the Yogyakarta area, such as research conducted by Nurjanah (2023) entitled “Semantic Study of Naming Typical Foods in Yogyakarta”. This research focuses on assessing the meaning of naming typical food in Yogyakarta, with typical food types in the form of heavy food or food that is often used as souvenirs to tourists when visiting Jogja.

The gap between this research and other studies is that apart from the different objects of study, previous studies did not discuss the influence of culture in naming, so the researcher feels that it can be analyzed to see the extent to which culture can influence the naming of traditional snacks in the Yogyakarta area.

1.1. Theoretical Framework

Language is able to describe the culture contained in traditional food naming, and with language also the intent and purpose of naming food can be conveyed to the next generation as a material cultural heritage. Linguistically, the discussion of meaning is a study in the realm of semantics. Semantics is a linguistic science that discusses meaning or meaning (Verhaar, 2016). Meanwhile, meaning is a concept or understanding that is owned or contained in a linguistic sign (Chaer, 2012). So in general, semantics is a branch of linguistics that studies the meaning of something. According to Amilia & Anggreani (2017) semantics is referred to as the field of linguistics that studies the relationship between linguistic signs with the things it signs. In other words, semantics is a field of study in linguistics that studies the meanings contained in language units. Based on the opinions of some of these experts, it can be concluded that semantics is a science that makes meaning the subject of its study.

The meaning of language refers to what we want to mean or what we mean. This is in line with the so-called naming. Every object must have a name and the name must have a meaning. An object must have a name and have the meaning or meaning of each name. Like the name of a chair which means a piece of furniture used for sitting. Almost every object has a name and traditional snacks are no exception. According to Erikha et al. (2018) the study that discusses naming is called onomastics. The science of naming is also divided into two branches, namely antroponomastics and toponomastics. This opinion is clarified by Chaer (2009) who reveals that there are several factors that influence naming, namely (1) mention of parts, (2) mention of distinctive properties, (3) place of origin, (4) mention of likeness, (5) shortening, and (6) new naming. In addition, several factors in naming an object were also revealed by Amilia & Anggreani (2017) who stated that there are eight naming factors, namely (1) imitation of sounds, (2) mention of distinctive properties, (3) mention of parts, (4) inventor, maker of the first object, (5) place of origin (6) material, (7) similarity, (8) shortening. Name itself can be interpreted as a nickname or designation for something and can be used as a differentiator. All things have meanings that have certain concepts, and traditional food is no exception. Many types of traditional food names are interesting to study and analyze. Traditional food itself is anything that can be eaten and digested that comes from a particular region. Food is part of a physiological, psycho-sensorial, social and symbolic environment. this food symbolism appears in various guises food as a symbol, food as sign of communion, food as class marker, and food as an emblem (Bassiere, n.d., 1998) Yogyakarta's cuisine has unique characteristics that distinguish it from other regions. The use of local ingredients, traditional cooking techniques, and distinctive flavors create a strong identity for the community. Food names taken from the Javanese language also add depth of meaning, creating an emotional bond between the

culture within the community and their food. In this sense, food naming is not only a signifier, but also a representation of a cultural heritage that must be preserved. So often the naming of food has elements of prayer and hope for the Javanese community in particular. The ingredients used to make traditional food can be one of the naming factors of the snacks. The process of naming food can arise from several aspects, including cultural aspects, aspects of the ingredients, the final form of the food, and many other things. For example, a typical Bantul snack is *tolpit*, which stands for *kontrol kejepit* (pinched male vital organ). This naming is possible because the shape of the food resembles a pinched male organ. Other naming processes can also arise from the way it is cooked or the basic ingredients.

This naming not only serves as a sign to recognize the food but is also used to attract attention from the public because of its uniqueness. Traditional food in the Yogyakarta area is also very varied so that it makes the naming also varied.

RESEARCH METHOD

This research uses a qualitative descriptive method by analyzing and describing the results of research using words or sentences. The qualitative research method itself according to Sugiyono (2020) is a naturalistic research method because the research is carried out in natural conditions (natural setting) and the data obtained is more qualitative analysis. The technique that the author used was to collect the names of food in the Yogyakarta area and then select traditional snacks, after which it was analyzed regarding the meaning contained in the naming. The analysis process also involves several local residents by conducting interviews, so that the data found is in accordance with the knowledge of the surrounding community and also information about naming is also added from the internet.

RESULT AND ANALYSIS

This study investigates the names of **jajanan pasar** (traditional market snacks) in Yogyakarta, examining how these names reflect the cultural and linguistic elements of the region. The analysis draws on material culture theory to explore the relationship between language and the physical aspects of these food items, as well as the social meanings embedded in their names. We conducted the analysis in two stages. The first stage involved identifying the meanings behind the names of the **jajanan pasar** (traditional market snacks) and examining their implications for cultural values. The second stage involved classifying the names based on naming theory.

3.1. The Meaning of Naming and its Cultural Implications

Each food has a different meaning. Every ingredient in that food surely contains cultural elements that reflect the surrounding culture. The emergence of a name is not without reason; it carries many meanings within it. Below are the traditional meanings and their cultural implications that we have found.

Table 1. The Meaning of Jajan Pasar Names and Their Cultural Implications

Nu.	Names of Jajan Pasar	Meaning	Picture
1	Jadah tempe	Jadah Tempe is a combination of two types of food, namely jadah and tempe. Jadah is made from steamed sticky rice and then mashed. Glutinous rice is sticky so it means to strengthen the bond of brotherhood. This food is always present in family and community events in Java.	 Source : https://keluyuran.com/jajanan-khas-jogja/
2	Bakpia	Bakpia originally comes from the Chinese word “baobing” which means wrapped bread. Bakpia was originally a traditional Chinese pastry that later developed in Yogyakarta. Bakpia reflects the influence of Chinese culture and symbolizes the meeting of two cultures, China and Java.	 Source: https://keluyuran.com/jajanan-khas-jogja/
3	Lemper	Lemper is a sticky rice dish containing meat or shredded meat wrapped in banana leaves. This food is served on special occasions with family, such as weddings. Lemper is made from sticky glutinous rice and is expected to bring the family closer together. In addition, lempur also symbolizes the hope of sustenance. Lemper is also used to ward off bad luck or avoid bad luck at the rebo pungkasan event in the Yogyakarta tradition.	 Source: https://keluyuran.com/jajanan-khas-jogja/

4	Semar Mendem	The name Semar itself is inspired by the wayang character Semar who symbolizes wisdom and humor in Javanese culture. Semar mendem uses sticky rice as the main ingredient and is filled with shredded or grated coconut then wrapped in an omelet.	 Source : https://keluyuran.com/jajanan-khas-jogja/
5	Gudhangan	Gudhangan comes from the word “gudhi” which means comfortable or like and “food” which means food. So gudhangan is a food that is liked. Gudhangan can also mean “disheveled” where the ingredients used are served mixed between vegetables and fillings without paying attention to the appearance which signifies a relaxed and casual impression. Gudhangan's relaxed feel can refer to the hope of creating an intimate and warm atmosphere.	 Source: https://travelingyuk.com/sego-gudangan-yogyakarta/62979/
6	Kue Kipo	Kipo originates from Kota Gede Yogyakarta, the name kipo is believed to be an acronym for “iki opo” which means this is what. Kipo comes from sticky rice filled with brown sugar and then burned in a large furnace.	 Source:: https://resepmulia.blogspot.com/2021/01/resep-kue-khas-daerah-jogja.html
7	Lupis	Lupis is a food made from steamed glutinous rice, combined with grated coconut and brown sugar. The name “lupis” itself comes from the Javanese language which means “wrapped” or “bandaged”.	 Source : https://www.istockphoto.com/id/foto/lupis-atau-lopis-

		makanan-tradisional-indonesia-yang-terbuat-dari-ketan-dan-dibungkus-gm1319563382-406389124
8	Tolpit	Tolpit is the name of a typical snack from Bantul. The name Tolpit comes from the acronym kontrol kejeput which means pinched male vital organ. This naming is oriented towards the shape of this snack which resembles a man's vital organ. This snack is always present in every activity related to customs.  Source: https://seputarlampung.pikiran-rakyat.com/gaya-hidup/pr-971561868/3-fakta-kue-tolpit-jajanan-khas-bantul-yang-bikin-nagih-begini-cara-membuatnya
9	Nagasari	Nagasari is a snack made from glutinous rice flour filled with bananas then wrapped in banana leaves and steamed. Nagasari is a traditional snack that is present in happy Javanese events, such as weddings, circumcisions and also recitations as a dish. The name nagasari comes from the compound words 'dragon' and 'sari'. Dragon itself is a symbol of honor in Chinese society, while sari is the main or core content represented by bananas. So nagasari itself is a snack to honor guests with special fillings.  Source: https://resepkoki.id/resep/resep-nagasari/
10	Geblek	Geblek is a Kulon Progo specialty made from cassava essence. Geblek is served in the shape of a figure eight. It is said that the figure eight, which looks like a stacked zero, is like the wheel of life. Zero at the bottom represents hard work, zero at the top represents success.  Source : https://bisnisusahaonline.com/cara-membuat-geblek-dari-singkong/

		It can be interpreted that the spirit of hard work will reap success. The name geblek comes from the process of forming it in geblek, in the Javanese language itself geblek is the activity of hitting something.	
11	Tiwul	Tiwul is a typical food of Gunung Kidul Jogja, basically tiwul is produced from cassava which is processed into small granules and served with grated coconut and brown sugar..	 Source: https://keluyuran.com/makanan-khas-jogja/
12	klepon	Klepon itself is a typical Jogja snack made from glutinous rice flour formed into a round shape with brown sugar filling which is then given a grated coconut dressing. The name klepon itself has several naming versions, but most people know that klepon is from the Javanese language kelepasan klop. Kelepasan itself means submerged and klop is coconut, so it literally means food submerged in coconut.	 Source: https://keepo.me/lifestyle/cara-membuat-klepon/
13	Geplak	Geplak is a traditional snack from Bantul made from sugar and coconut. Geplak itself has been around since the Dutch colonial era, and at that time Bantul was famous for producing the most cane sugar on the island of Java.	 Source : https://dolanyok.com/wp-content/uploads/2019/12/Geplak-by-jogjascrummy_.jpg

14	Wajik	Wajik is a food/cake made from a mixture of glutinous rice, Javanese sugar/sand mixed with grated coconut/coconut milk then cut into rectangular/box-like pieces. The origin of the word / name wajik itself is usually associated with wajik cards, because the shape is like a wajik (box) (Farhamni, 2019).	 Source : https://cookpad.com/id/resep/13461293-wajik
15	Yangko	Yangko is a famous Jogja specialty. The shape is square like a small brick. The texture is chewy so that yangko at first glance looks like jelly candy. Usually, yangko is made with a variety of colors. ama yangko comes from the word kiyangko. When pronounced by the Javanese tongue quickly, the word kiyangko will sound as yangko (Reza, 2023).	 Source : https://homecare24.id/oleh-oleh-jogja-makanan/
16	Peyek Tumpuk	Peyek tumpuk is a traditional food from Bantul. Basically peyek tumpuk is the same as peyek in general, but in peyek tumpuk the manufacturing process is repeated so that the peyek is piled up to be thick but still crispy. Based on the cooking process, it is called peyek tumpuk.	 Source: https://jogja.idntimes.com/food/dining-guide/idn-times-hyperlocal/peyek-tumpuk-oleh-oleh-khas-bantul-yang-mantul
17	Apem	Apem comes from the Arabic word Afwan which means apologizing. However, due to the limited pronunciation of the Javanese people, they call it Apem.	 Source: https://food.detik.com/kue/d-5675230/resep-apem-

18	Cethil	Cethil cake is sticky and difficult to separate, this illustrates the character of Javanese people who have a very close brotherhood and it is difficult to break their brotherhood. There are also those who interpret that the naming of cethil in this meal is because of its small shape (Ermilasari, 2018).	jawa-khas-bulan-suro-yang-empuk-dan-harum  Source : https://cookpad.com/id/resep/3834803-cenil-aka-cethil-pr_jajanandaerah
19	Mie Pentil	Mie Pentil is a traditional snack from Jogja that is usually sold in traditional markets. The name pentil is taken from its shape which resembles the pentil on a bicycle tire. So this noodle is more often called pentil noodle because of its similarity to a bicycle's pentil.	 Source: https://keluyuran.com/makanan-khas-jogja/
20	Ndog gludug	This snack is shaped like a round egg. Endog in Javanese means egg, while gludug means rumble. When combined, it becomes a rumbling egg.	 Source: https://resepmulia.blogspot.com/2021/01/resep-kue-khas-daerah-jogja.html

3.2. Classification of Naming Based on Naming Theory

Based on table 1.1 above, the naming of traditional snacks in Yogyakarta is further classified based on the factors that form the names of traditional snacks in Yogyakarta.

- (1) Partial Mentioning
 - Jadah tempe
 - Bakpia
 - Apem
- (2) Mention of Special Characteristics
 - Lemper
 - Semar mendem
 - Gudhangan
 - Geblek
 - Tiwul

- Klepon
 - Geplak
 - Peyek Tumpuk
 - Cethil
- (3) Mention of Similarity
- Wajik
 - Mie Penthil
 - Ndog Gludug
- (4) Shortening
- Yangko
 - Tolpit
 - Kue Kipo
- (5) New naming
- Nagasari

CONCLUSION

Based on the research discussion above, it can be concluded that the naming of traditional snacks in the Yogyakarta area is formed due to various background factors, and is inseparably related to the culture behind the naming. as for the factors forming the names of traditional snacks in Yogyakarta, namely the mention of parts as much as 3 data, the mention of distinctive properties as much as 9 data, the mention of similarity as much as 3 data, shortening there is only 3 data, and new naming as much as 1 data. In all of these data classifications, it was found that naming based on the mention of distinctive characteristics had the largest amount of data, namely 9 data. So, it can be said that the people of Yogyakarta named many traditional snacks in the Yogyakarta area based on the distinctive characteristics of both the ingredients or even the distinctive nature of the sound or sound during the manufacturing process.

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