

## Icons Featuring the Senses of Hearing, Motion, and Sight in Naming Traditional Javanese Cassava Made Dishes

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### Abstract

*Cassava made dishes are really acquainted to locals, particularly in Java. This food is very varied, both in terms of its form and how it is processed. Consequently, cassava-made foods have a variety of names. Such as gethuk [gəʔUʔ], thiwul [tiwUl], gablog [gabləg], gathot [gaʔət], lanthing [lanʔIn], lemet [ləmɛt], lentuk [ləntUʔ], cemplon [ʔəmplɔn], sawut [sawUt], as well as numerous others. Furthermore, cassava made dishes of the same type and shape but with different names were discovered in several areas. Because this paper only discusses the background of naming foods from cassava based on features of human senses, thus naming variations are not the case. This is a field study designed with a qualitative research method that provides data descriptions as well as analysis results descriptions. Field data were collected from respondents who were considered capable of providing (purposive) information about traditional cassava made dishes. As additional data, the data were obtained from the internet. Referring to Sudaryanto's concept, distributional (agih) and identity (padan) methodological approaches. The analysis begins with identifying words and root words in traditional food names, then words and root words are associated with phonetic and onomatopoeic aspects, and finally analyzed their relationship which featuring the human senses. The results revealed that naming cassava made dishes with descriptions of the senses of hearing, sight, and motion. This study seeks to uncover something previously unknown about traditional Javanese food, specifically the background of naming food from the perception of depicting the human senses. Therefore, the study informed readers who are unfamiliar with the origins of naming traditional foods that are associated with the illustration of the human senses.*

### Keywords

Javanese traditional dishes;  
 cassava; human senses



### I. Introduction

Traditional Indonesian dishes, particularly on Java, are very diverse, comprising sweet potatoes, beans, rice flour, wheat flour, fruits, vegetables, and a variety of other ingredients. They all have their own names, and when viewed from the perspective of roots, each traditional dish name is distinguishable. The uniqueness can be observed in the process of word formation, as the name of the food is derived from one root word (Lestari et al., 2019), where the food's name refers to the imitation of sound or onomatopoeic aspects. Even the imitation of sound can be associated to aspects of the representations of the human senses,

such as the senses of sight, touch, motion, and taste, among many others (Sunarya, Sumarlam & Marmanto, 2017).

Traditional cassava food is one of the many and varied traditional foods that still exist today. Cassava is the source of many food names, including gethuk, thiwul, gathot, lemet, lenthuk, sawut, gablog, gemblong, manggleng, lanthing/slondhok, cemplon/jemblem, combro, and many more. When it comes to naming, each of the traditional cassava food names is unique. If the imitation of sound or onomatopoeia in the formation of words in some traditional food names, and if it is associated with the shape and nature of the food, it appears to have a relationship with the representation of the human senses (Klink, 2000).

The human senses are physiological systems in the human body that allow us to recognize, feel, and respond to a variety of physical stimuli (Keeley, 2002). The human senses are obviously an important instrument for capturing or responding to everything in human life and the natural environment. In other words, the naming of traditional foods is inextricably linked to the human senses. To discover the link between the human senses and the name of a traditional Javanese food, it is necessary to first determine the origin of the word used as the food's name (Nur Aini, 2015; Sunarya, Sumarlam & Marmanto, 2017). Root word is a significant factor in determining the relationship between traditional food names and human sense representation.

The formation of the root word in a traditional food name is closely related to the description of the basic word that constructs it (Carstairs-McCarthy, 2017; Creemers et al., 2018). This reinforces Brandstatter's hypothesis (Vreede, 1908) on the theory of root word of word formation Brandstatter (1957) has several theories about word formation, including the following: 1) the root of the word can be used as a word; 2) the word is formed by repetition of the root word (doubled); 3) the word is formed by combining two different root words; 4) the word is formed by adding a vowel in front of the root; and 5) the word is formed by adding the formative in front of the root (Brandstetter, 1957; Nur Aini, 2015; Sunarya & Sutono, 2020).

Several Brandstatter's word formation theories served as the foundation for this research into the origins of words in the form of onomatopoeia (Najichah, 2018; Supangat et al., 2015), and then linked to aspects of the representations of human senses. According to Keraf (Gorys Keraf, 2009), the experience of the senses of sight, hearing, touch, taste, and smell is used to determine the right words in terms that imply sensory experience. These terms describe specific sensory experiences, making them simple to explain. This sensory depiction can be reconciled with the concept of image acquisition.

Sutejo (2010) describes his viewpoint on imaging, citing Pradopo and Nurgiantoro. Pradopo grouped imaging into three types: (1) visual imagery, (2) auditory imagery, (3) olfactory imagery, (4) tasting image, (5) motion imagery, and (6) urban image and modern life are all examples of imagery. Nurgiantoro characterized imaging based on the five senses: (1) visual images (visual), (2) auditory images (auditory), (3) motion images (kinesthetic), (4) thermal tactile images, and (5) smelling images (olfactory).

## **II. Research Methods**

This study is based on field data collected in the form of names of cassava-based foods in Central Java and surrounding areas. The data of cassava food names were described qualitatively based on the origin of the word, in order to find root words related to sound imitation and associated with icons featuring the human senses. To realize the description, the data must be analyzed using two techniques: the distributional (agih) technique and the matching technique. The distributional technique is an analytical technique that examines

language elements directly, whereas the equivalent technique analyzes language elements and then associates them with referents beyond the language. Language is defined as a purely human and non-instinctive method of communicating ideas, emotions, and desires through a system of voluntarily produced symbols, according to (Syahrin, 2018) First and foremost, language is an auditory representational system of symbols. Language maintenance is compulsory responsibility of the users of the language (Ramlan, 2018). Language affects the thought and behaviour of human beings. The attitude of a person speaking more than one language is not the same as others who speak just one language (Akinwamide, 2018). Language is an arrangement of arbitrary symbols possessing an agreed upon significance within a community; furthermore, these symbols can be used and understood independent of immediate contexts, and they are connected in regular ways (Ramlan, 2018).

In this study, examples of the distributional (agih) technique can be given, such as the formation of words from root words, for example, the root of the word *cur* is repeated to become *curcur*, because the rule in Javanese is that when a root is repeated, the consonant at the end of the first root is omitted (Uhlenbeck, 1982), so that the word *cucur* is formed (food made from rice flour that is fried and has a sweet taste). As an example, the word *cucur* has an icon featuring how to fry by pouring the food ingredients into the frying pan in such a way that it makes a *cur* sound. Furthermore, this *cur* sound can be associated with the depiction of the human senses, specifically the senses of hearing and motion. The sense of hearing is associated with the imitation of the sound of *cur*, while the sense of motion is associated with the flow of liquid food, which produces the sound of *cur*.

### III. Discussion

The results of this analysis included several senses or imaging, including the senses of hearing, sight, motion, taste, and touch. The table below contains names for traditional Javanese foods made from cassava that relate to the representations of the human senses:

**Table 1.** Cassava-Based Food Names with Sensory Depiction Icons

Food Names	Word formation process	Sense portrayals
<i>gethuk</i>	<i>ge + thuk</i>	motion, hearing
<i>gathot</i>	<i>ga + thot</i>	motion
<i>thiwul</i>	<i>thi + wul</i>	motion, sight,
<i>manggleng</i>	<i>man + gleng</i>	hearing
<i>klenyem/cemplon</i>	<i>kle + nyem/ cen + plu + an</i>	motion
<i>lenthuk</i>	<i>le + thuk</i>	sight
<i>lemet</i>	<i>le + met</i>	motion
<i>gemblong</i>	<i>gen + blong</i>	motion
<i>lanthing</i>	<i>lan + thing</i>	sight, hearing
<i>sawut</i>	<i>sa + wut</i>	motion, hearing
<i>cenil</i>	<i>ce + nil</i>	motion, sight
<i>ongol-ongol</i>	<i>o + ngol</i>	motion, sight
<i>cimplung</i>	<i>cin + plung</i>	motion, sight, hearing
<i>slondhok</i>	<i>slon + dhok</i>	sight, hearing
<i>gebleg</i>	<i>ge + bleg</i>	hearing, motion

#### 3.1 Hearing Sense

Hearing sense is a description or image of the hearing experience that manifests itself in language expressions. Table 2 contains a list of traditional foods whose names can be used to describe the sense of hearing.

**Table 2.** Lists the Names of Traditional Foods Associated with the Sense Of Hearing

Food Names	Word formation process	Sense portrayals
<i>gethuk</i>	<i>ge + thuk</i>	hearing
<i>manggleng</i>	<i>man + gleng</i>	hearing
<i>lanthing</i>	<i>lan + thing</i>	hearing
<i>sawut</i>	<i>sa + wut</i>	hearing
<i>cimplung</i>	<i>cin + plung</i>	hearing
<i>gebleg</i>	<i>ge + bleg</i>	hearing

The table above shows that several traditional Javanese food names are associated with representations of the sense of hearing. This is because the name of the food describes an icon that still refers to sound imitation as the root word in the name of the food being referred to.

Food name *gethuk* [gəʔUʔ] ‘getuk’ derived from a root word *tuk* [tUʔ] with the formative *ge* added in front of the root (Asplund, 2020). *Getuk* is a soft, moldable food made from boiled and pounded cassava. The pounding process produces a sound in the category of "collision" between the mashing tool and the mashing location, resulting in a *thuk* sound based on the description of the sense of hearing.

*Lanthing* [lantɪŋ] is a food made from boiled and mashed cassava that has been formed into a circle with a hollow center like a ring. It is prepared by frying. *Lanthing* is derived from the root word *thing* [tɪŋ] which mimics the sound of "dropping" a hard object. Thus, the sound of this *thing* is a representation of the sense of hearing, and then associated with the nature of the food, namely hard and crunchy. *Sawut* is a type of cassava-based food. In terms of cooking, raw cassava is grated on a special tool after peeling the skin. Because the shaver has many holes and is small, the shavings make a *wut* [wut] sound repeatedly. This representation of the sense of hearing serves as the background image for the food's naming. Following that, the food *cimplung* [ʃimplUŋ] is a cassava-based food, and to prepare it, cut cassava into pieces and boil it before adding brown sugar, salt, and fragrant pandan leaves. *Cimplung* is derived from the root *plung* with the formative *ci* added ahead of it. The sound of a *plung* is the sound of an object falling into water when viewed from the root of the word, which is an imitation of the "falling" sound category. When cooking *cimplung* food in boiling water, the sound of *plung* can be heard again. The naming of *cimplung* food can be associated with the word *cemplung*, as in the word *nyemplung*, which means 'to enter the water.' Both words have the same basic meaning: 'to put into water'.

*Gebleg* [gəblɛg] is the name of a popular Yogyakarta dish from the Kulon Progo district. This food is made from cassava starch, and to prepare it, moisten the cassava starch and knead or mix it until the starch is completely wet. After that, it is steamed and lifted to another place where it is beaten with a tool or by hand, then cut to size and formed into an elongated circle, usually shaped like a figure eight. The word *gebleg* is derived from the root word *bleg* and is prefixed with the formative *ge*. If it is returned to the cooking process, the imitation of the sound refers to the sound of hitting the food, which is being beaten or to be *gebleg* 'hitting with the palm of the hand'. Therefore the naming of *gebleg* food is derived from the process of hitting the food before having to print, which produces a *bleg* sound.

### 3.2 Sense of Motion

Depiction of the sense of motion or image movement is a representation of something that can move or a picture of motion in general. The name of a traditional cassava dish with an icon and a sense of motion, as shown in table 3 below.

**Table 3.** A list of Traditional Food Names Classified Based on the Sense of Motion

Food Names	Word formation process	Sense portrayals
<i>gethuk</i>	<i>ge + thuk</i>	Motion
<i>klenyem</i>	<i>kle + nyem</i>	Motion
<i>sawut</i>	<i>sa + wut</i>	Motion
<i>cenil</i>	<i>ce + nil</i>	Motion
<i>ongol-ongol</i>	<i>o + ngol</i>	Motion
<i>gebleg</i>	<i>ge + bleg</i>	Motion

As discussed in the section on describing the sense of hearing, *gethuk* has the image of the sense of hearing and can also have the image of the sense of motion. This motion image is related to the process of making *gethuk*, which is the mashing motion that produces the *thuk* sound. While the name *klenyem* food comes from the root word *nyem/yem*, it is a mouth chewing motion with closed lips. This is equivalent to the word *nyam-nyem*, which means 'frequently chewing or eating'. However, if the word *klenyem* is seen in its entirety, there is an element of sound /l/ that phonetically gives the icon something either slick or soft, and if it is associated with the root of *nyem* as described above, especially the phoneme /m/ which means "slick," and "soft". It can be interpreted as something inside if it is closed, and it will feel slippery and soft if it is closed. This is consistent with the nature of the food, *klenyem* or another name for *cemplon*.

In the sense of hearing, the name of *sawut* food has been mentioned, namely that there is an icon that imitates the sound of *wut*, which is the result of the motion of cassava shavings. The food name *cenil* [tʃɛnɪ] is a food made from cassava flour that is formed into an elongated circle or according to taste, then placed in boiling water and removed once it floats. *Cenil* is derived from the root *nil* with the formative *ce-* added in the front. This food's icon is related to the depiction of the sense of motion, because the food is chewy and slightly mushy, so when moved in a hanging position, it looks chewy and mushy.

The name *ongol-ongol* is derived from the repetition of the word *ongol* [ɒ] and the root word *ngol* [ɒ]. The root word *ngol* contains the phonemes /ng/, /o/, and /l/, which phonetically contain the icons "soft", respectively, while the phoneme /o/ contains the icons "round," "heavy," and "big." This phoneme /o/ contrasts with the phoneme /i/, which contains the icons "small" and "light." Thus, the word *ongol* contains an icon of motion—an image of a soft or mushy object—while the meaning of the repetition of the word *ongol* into *ongol-ongol* tends to give the meaning of motion continuity, or "soft objects that move."

The name of the *gebleg* [gəblɛg] food was discussed above in relation to the description of the sense of hearing, but it can also be used in the description of the sense of motion. Thus, the depiction of the sense of motion, which is the icon in the food's name, can produce sound based on the description of the sense of hearing, namely the sound of *bleg* [blɛg], which is the root word in the food's name. Furthermore, the motion senses are represented by the motion of the palm of the hand beating food into a specific shape before being served.

### 3.2 Sense of Sight

Some traditional food names that can be included in the depiction of the sense of sight, as shown in table 4 below.

**Table 4.** Contains a List of the Names of Traditional Foods that are Classified in the Description of the Sense of Sight

Food Names	Word formation process	Sense portrayals
<i>Thiwul</i>	<i>thi + wul</i>	sight,
<i>Lenthuk</i>	<i>le + thuk</i>	sight



<i>Sawut</i>	<i>sa + wut</i>	hearing
<i>cenil</i>	<i>ce + nil</i>	sight
<i>ongol-ongol</i>	<i>o + ngol</i>	sight

The word *thiwul* [tiwU] is a combination of the root *wul* and the formative *thi*. In the *uwel-uwelan* 'much disorganized,' the root *wul* differs from the root *wel* [wəl]. The root of the word *wul* can be traced back to the word *awul-awulan*, which means 'unravelling or disorganized'. Based on the meaning of the two repeated words, it is possible to return to the word *thiwul* and conclude that its naming is motivated by the representation of the sense of sight in the form of "disorganized" food. This is because *thiwul* food is irregularly shaped lumps or small granules, especially when mixed with grated coconut.

The word *lenthuk* [ləntʉ] derives from the root word *thuk* or *thu*. The root word *thu* can be traced back to the word *mlenthu*, which means "big circle," in contrast to the word *mlenthi*, which means "small circle." The icon for naming *lenthuk* food is based on the depiction of the sense of sight interpreted based on the shape of the food that "resembles a sphere," thus referring to the root of the word *thu*.

*Sawut* [sawUt] food is cassava-based food that is made by peeling and shaving cassava, then adding sugar and steaming the cassava shavings. *Sawut* is derived from the root word *wut* with the addition of the formative *sa-*. This formative *sa-* has the iconic motion "smashing" or "swing," as in *sabet* 'slash,' *sampluk* 'the blow of hand,' *sampar* 'the blow of foot,' and others. The root word *wut* differs from the root words *wet* and *bet*, which are all imitations of fast sound motions. Thus, returning to the word *sawut*, the name of this food is related to fast motion, specifically the motion of shaving the cassava. Therefore, the name *sawut* food can be related to both the description of the sense of motion and the description of the sense of sight, because fast motion is based not only on hearing, but also on sight (Auracher, 2017).

The names *cenil* and *ongol-ongol* foods are included in the description of the sense of motion above; however, like the name *sawut*, it can also be included in the description of the sense of sight, because the motion described in the two foods is essentially based on the sense of sight.

#### IV. Conclusion

Following a discussion of the names of cassava-based traditional foods from the perspective of describing the senses of hearing, motion, and sight, several names of cassava-based traditional foods were discovered. All can be found by examining the root words that compose the basis of words used as food names. The root word, which is an imitation of sound, can be used as an iconic source based on human sensory experience. *Gethuk* is derived from the imitation of the sound of *thuk* from the food making process; *manggleng* is derived from the imitation of the sound of *gleng*, which is associated with something hard; *lanthing* is derived from the imitation of the sound of *things*, which is associated with something small and loud; and *sawut* is derived from the imitation sound of *wut*, which is a fast sound motion, and the manufacturing process, etc. Traditional food names such as *gethuk*, *sawut*, and *gebleg* all contain representations of motion. The sense of motion in the three names of these foods can be seen during the making process; however, the sense of motion in *klenyem*, *cenil*, and *ongol-ongol* can be observed in the type or texture of the food referred to. Food names such as *thiwul*, *lenthuk*, *sawut*, *cenil*, and *ongol-ongol* all refer to sight. The names of some of these foods are also included in the description of the sense of motion, but the motions are based on the sense of sight.

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