

Cablaka and Knight Spirit as Banyumas Cultural Identity

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Abstract. Language is one culture; language is used by groups of people to communicate in life, showing everyday identity. Language also shows that life is social, something in society. The aim of the discussion is identity in Banyumas culture with the languages of cablaka and soul knight. Study This aim is to give a new and descriptive outlook to the identity of the Banyumas people, who are very popular with the Ngapak language, cablaka, or blunt in plain language without a straightforward look. This article is the result of research using local literature. I systematize return with a number of additions. Study This is done with the method of qualitative descriptive. Obtained data with field observations and then next with a search of local literature about Banyuma's identity Search started from A literary work entitled Smile Workman by author Ahmad Tohari narrates the life and culture of the Banyumas people, who have characteristics and the language used to communicate daily. Furthermore, Banyumas people are known for their accepting, patient, and spirited knights. In this study, the researcher found that the language is cablaka, outspoken, awkward, and soulful only in Banyumas, which is scattered in a few covering cities: Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen. There are language similarities, though the accent is a little different. However, Soul Knight is owned by Banyumas, proven by the nickname Banyumas, which is Banyumas City Knight. There are several characteristics typical of the Banyumas people's identity, including the language used: "okay," "bluffly," "cablaka, and "spirited knight.

Keywords: Cablaka, Warrior Spirit, Identity, Culture, Banyumas.

1. INTRODUCTION

The book *Origin of Spices* (1859), published by expert biologist Charles Darwin, explains that there is a base view among Europeans of society and culture as human. First, I am of the opinion that man of course created various kinds; second, I believe that man was only Once created and that man in this world is a descendant of Prophet Adam.

According to the views of CL de Secondat, Baron de la Brede de Monsquieu put forward in his popular book *L'Esprit de Lois* (1748), he explains that public diversity is more caused by history and influences the environment, nature, and structure internally. because it is an element of custom in something cultural No one can rate from another corner, but from the existing value system in culture alone. Banyumas is an area that consists of a bunch of living individuals with various objectives at a time, based on ethnicity, culture, and how identity influences feelings, perceptions, and behavior.

Identity according to the Indonesian dictionary (2008: 567), i.e., characteristic or circumstances that make somebody or something special. Identity is stated as teak self, according to Soehardi (1996:38). Teak self is an aspect of personality that relates to somebody's identity and characteristics. Giddens in Barker (2006:171) formulates that identity is something we think about ourselves as personal, no matter what nature we have or what we are showing.

Giddens, revealed our identity and built what we think about ourselves from situations in the past, present, and what we want for the future. A project like This is a project identity. So project identity, according to Giddens, is something we create and produce. Barker (2006:189) confirms that identity is a social and cultural process.

Another case, which is explained by Hall (1990:393), is that there are two perspectives on identity and culture. The first identity culture exists, and the second identity culture is a process of becoming. Corner first looks at identity culture as something that is owned in a manner together and has the same history. Whereas in corner view second, explain that identity is already owned. But a strengthening process teak self and, according to Koentaraningrat (2004:72), culture is defined as a collection of ideas and feelings produced by man in his daily life. This shows that There are relations between human beings and culture.

In general, culture is a method of life that develops, is owned by together, and is inherited from generation to generation. As examples of the language, there are banyumas. Smile Karyamin and Ahmad Tohari narrate the lives of Banyumas people who have character cablaka and are popular with nope as well as spirited knights. Character: This is local wisdom that forms the identity of Banyumas.

2. METHODS

The aim of the discussion is identity in Banyumas culture with the languages of cablaka and soul knight. Study This aim is to give a new and descriptive outlook to the identity of the Banyumas people, who are very popular with the Ngapak language, cablaka, or blunt in plain language without a straightforward look. This article is the result of research using local literature. I systematize return with a number of additions. Study This is done with the method of qualitative descriptive. Obtained data with field observations and then next with a search of local literature about Banyuma's identity Search started from A literary work entitled Smile Workman by author Ahmad Tohari narrates the life and culture of the Banyumas people, who have characteristics and the language used to communicate daily. Furthermore, Banyumas people are known for their accepting, patient, and spirited knights. In this study, the researcher found that the language is cablaka, outspoken, awkward, and soulful only in Banyumas, which is scattered in a few covering cities: Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen. There are language similarities, though the accent is a little different. However, Soul Knight is owned by Banyumas, proven by the nickname Banyumas, which is Banyumas City Knight. There are several characteristics typical of the Banyumas people's identity, including the language used: okay, and spirited knight.

3. RESEARCH RESULT AND DISCUSSION

Banyumas people Blak Blak (Cabalaka)

According to Priyadi (2007:13), Cablaka becomes the center of Banyuma's character. Cablaka said The same. It means blunt. Cablaka is a condition born of an open mind to mature consideration from what was said in a spontaneous manner in plain language. Language is one of the cultures used to communicate in everyday life. Language also shows identity, self, and social culture. Banyumas language Still maintains Language or vocabulary from Java's ancient days. Banyumas, with its dialect Banyumas,

is the language used by Banyumas people. Banyumas still use the word "a" instead of o," which becomes a dominant characteristic. Thus, causing the Java language banyumas to say language nope,

While language, according to Finocchiaro (1964:8), is an arbitrary vocal symbol system, which makes it possible for somebody in Sutu culture or people who have studied cultural systems to communicate and interact. Good Kridalak and Djoko Kentjono (in Chaer, 2014:32) Language is a symbol system of arbitrary sounds used by members of a group socially For work, to communicate, and to identify oneself.

According to Mackey's view, Language is something form or an arbitrary sound symbol system, or also a system of many systems, a system of something order or something order in systems. In 1965., Nam Chomsky put forward the stated theory that language acquisition in a person has already been brought since birth because He provided a tool known as the Language Acquisition Device (LAD) and that everyone will obtain equal portions. This theory does not have a relationship with other cognitive factors like IQ.

In the seminar Politics of Language (2003), it was explained that local language is the language used as a communication language intraregional or intra-community in addition to Indonesian and the one used as a means of supporting cultural literature in an area or society. Some special words with bad language cover kepriwe, bro or enyong, bae or baen, rika, batir, lethargic, manganese or madhang,

Kepriwe in Indonesian is a meaningful interrogative word for "how.. Possible No foreign Again, for those who have Once heard a conversation nope with the word kepriwe, As an example, if Kepriwe worked on the problem, was it angelic or not? which means How is the question difficult? What no?

Inyong said or enyong. This word in Indonesian means i. In Banyumasan literature, the word inyong or enyong is often used. For example, Inyong no nglombo, which means I do not lie. Said bae or baen, this word meaning in Indonesian just Usually used when expressing suggestions, opinions, or ideas. For example, rich kie baen, which means like This just. Rika said this word is used as a pronoun for more old. If in Indonesian the word rika means you (for people who are more old than we), you This word is very familiar in Banyumas and is often used in dialogue. For example, Sir, Rick bye dhahar ringer, if interpreted in Indonesian, means, sir, you Already ate what you have not yet eaten.

Batir said that if translated in Indonesian, it means friend or best friend. For example, salmon kuwe battery, please SD kawit. Sentence This, If interpreted in Indonesian, means salma. That her friend I have known since elementary school. characteristic of himself. So teak self can be interpreted as something that has a model and can be identified as a characteristic object or Lethargic said that this word, If interpreted in Indonesian, means hungry. As an example, wetenge please moni, kayake please lethargic. In Indonesian, it means stomach. I'm hungry beeps. It seems I'm hungry.

Manganese word or madhang, in the language ngapak, the word manganese or madhang If interpreted into Indonesian meaning eat. As an example, ko wis manganese, which means you (a designation for more people of the same age) already eat.

Main Identity of Banyumas: People-spirited Knight

Problems around the fate of the patient little man and what exists are told by Ahmad Tohari in the book Smile Workman. Experienced life Karyamin is a description of real-

life public life in Banyumas. Although thereby capable, they are patient and accept What exists without abstinence; besides, they are also outspoken and soulful knights.

Convey what is to be delivered with No need to hide something; honestly accept it with What exists is attitude. Bravely accepting and acknowledging defeat in life is one attitude that keeps Banyumas people spirited. The character knight becomes a very important part of Banyuma's character. Even in flogging, suffering, defeat, and bad luck, Banyumas people never complain; in resignation, they always rise and try to maintain life.

For public banyumas, Soul Knight always goes side by side with character Cablaka. Knight No one can only say and do honesty to reality in life; however, be distinguished by a positive attitude, tolerance, and harmony. Tolerance and harmony here are local wisdom owned by Banyumas people, who have similarities in meaning with gotong royong, which forms a sense of tepo sliro, high solidarity. Banyumas people have a sense of tolerance because of their knowledge about problems encountered. Tolerance like This forms empathy for what other people are experiencing. They never run out of energy or spirit. Banyumas people have an extraordinary spirit. As usual, knights bravely bear risk for profit together. They never Once have tolerance for half measures.

Brave, keep going open and admit what he already did: soul supreme knight. In the local wisdom of the Banyumas people, blaka is the character cablaka. Knight's soul is the beginning of the character Cablaka, which is a unique character. Banyumas people always make selections for possible possibilities and have consideration ripe when finishing problems. Here, the character Knight will appear as a determinant of the Action to be taken. Humanity is at work on everything. Humanity, this is what it becomes: base, think logical. Bravely keeping going bright with high risk and earning big losses is the most gambling sign of the Banyumas people, who have a great soul. Banyumas people cannot do full deed risk without a sense of solidarity among themselves. If solidarity or humanity fade, the soul fades from the body.

4. CONCLUSION

Identity culture presenting public Banyumas with Language Bayumasan is Language present mother as means of communication every day. As said by Koentjaraningrat, Javanese have their own existing view. Certain about culture, Banyumas, besides having their own forms of organization and socially typical kuna, also have an accent that is different (Koentjaraningrat, 1994:25). Yusmanto says that Language Banyumas can be distinguished from Language Java commonplace, for example: (1) developing in a manner local only in the distribution area culture Banyumas, (2) has a character innocent and open, (3) there is no lot gradation, (4) is used as Language mother by most big public Banyumas, (5) got influence from Language Java ancient, (6) pronunciation: the consonant at the end of a word is pronounced or read with obviously; no seldom said do nothing; (7) pronunciation: vowels a, i, u, e, and o are pronounced with clarity. This is what happened in Banyuas society, which is a simple cultural legitimization of Banyumas people's own character, cablaka, or blak, an outspoken and soulful knight. Cablaka has its own meaning with blak blunt without straightforward fancy and no contrived. Indeed, cablaka, according to Banyumas people, is relevant honesty with data and facts. Besides that, there are cultural banyumas in everyday life.

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