

Maritime Lexicon as Language Identity of Coastal Community in Tuban Regency, Indonesia

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Abstract—The coastal community of Tuban Regency has a distinctive language identity. This language identity becomes a distinguishing element with the surrounding speech community. It appears in the marine lexicon they use. This study aims to examine the linguistic identity by describing (1) the linguistic situation of the community, (2) the marine lexicon, which is their language identity, and (3) the relationship between the lexicon and its socio-cultural conditions in terms of Redfield's theory. The researcher collected data by observation and interviews in an ethnolinguistic framework to achieve this. The results of the study show (1) the linguistic situation of the coastal community of Tuban Regency has Mataraman Javanese as their mother tongue but is interfered with Arek Javanese and Madurese languages. (2) The naming of fish, ship parts, fishing equipment and fishing activities becomes a marine lexicon as a marker of the language identity of the speech community. (3) The marine lexicon is also a link to the socio-cultural conditions of coastal communities following Redfield's theory, namely coastal communities in small town areas that are developing. However, these coastal communities do not develop in harmony with the surrounding social communities.

Index Terms—lexicon, maritime, coastal community, ethnolinguistics

I. INTRODUCTION

Indonesia is a maritime country where most of its territory consists of oceans. The coastline in Indonesia stretches for more than 90 thousand kilometres and continues to increase. This long coastline is inhabited by 3.07 percent of Indonesia's population, also known as coastal communities (Sui et al., 2020). According to Redfield (Choi & McNeely, 2018; Welsch et al, 1994), coastal communities have a distinctive cultural identity as a social community. Coastal communities in Indonesia are part of various forms of social community scale. Coastal communities can exist in the demographics of cities, towns, peasant villages, or even tribal villages.

Redfield categorises coastal communities from their parent demographics to identify the cultural position of coastal communities as well as their development potential. Coastal communities living in big cities, towns, villages, and traditional villages have opportunities and challenges in maintaining their existence (Choi & McNeely, 2018).

In addition, the reach and mobility of coastal communities are much higher than agrarian communities, urban communities, or other types of communities. High mobility and broad reach make coastal communities have adaptive social skills. This adaptability can lead to acculturation and even the construction of a new culture.

One of the constructions of this new culture is illustrated by the use of language. From a language perspective, the adaptiveness of coastal communities is reflected in the lexicon and language structure used. The lexicon that appears can be so diverse. This is because coastal communities absorb language from the places they visit. The language structure of coastal communities also adapts to their communication needs (Tondo, 2020). Uniquely, the language of coastal communities in Indonesia is a paradox.

On the one hand, their language is very flexible and absorbent. On the other hand, this flexibility excludes coastal communities from the surrounding communities regarding language use. This linguistic phenomenon was captured by researchers in the coastal community of Tuban Regency.

Tuban Regency has a coastal area that extends from the Districts of Palang, Jenu and Bancar. Palang District is adjacent to Lamongan Regency, while Bancar District is adjacent to Rembang Regency in Central Java. There are fishing villages along the area. According to initial observations, residents in the fishing village have distinctive linguistic features such as greeting words, interjections, lexicon about marine matters, and shortening words that show their different identities with the speech community outside them. The speech community outside the fishing village can easily recognise the residents of the fishing village from the way they interact using distinctive linguistic features.

This study chose to focus on the marine lexicon as a marker of the identity of the coastal community of Tuban Regency. The lexicon was chosen because it is sensitive to cultural transformation as a linguistic feature (Lubis & Widayati, 2022). Cultural development affects the development of lexicon or terms related to a particular culture. The lexicon appears along with the human need to identify existing cultural products. The development of culture in a

particular society can be seen, for example, by developing the lexicon of that culture. Language is the most important manifestation of the mental life of the speaker. A language is also a tool for classifying experiences. Therefore, the diversity of existing languages can be understood if it can classify human experience differently (Fernandez, 2008). Often this is not realised by speakers of the language. Thus, as stated by Palmer, the classification of human experience can be reflected, in addition to the grammatical system that reflects the mindset, the classification also has a relationship with the psychological problems of the speakers. Lexicon and cultural identity are two interrelated substances (Moon, 2018).

Coastal communities are a cultural entity that is very interesting to study. Indonesia's geographical conditions cause coastal communities to be the gateway to a larger colony. In the area where coastal communities live, there is always a trade centre which causes a mix of coastal communities and migrants. Not to mention related to their mobility, which on average is higher than that of an agrarian society. The language or culture they get from encounters with their external speech community is not a little that they bring to the internal speech community to create such plural acculturation. Tahir (2020) sees this as an unavoidable acculturation potential. However, Tondo (2020) considers coastal communities to be a periphery, a community that is marginalised from the hustle and bustle of development.

Based on Redfield's opinion, coastal communities' view depends on many factors. Coastal communities with a solid economic foundation can become the "gateway of civilisation" and part of a sustainable cultural transformation (Choi & McNeely, 2018). Meanwhile, not a few coastal communities have finally had to leave their lands because they were forced to sell them to developers. Researchers are trying to get a portrait of the coastal community of Tuban Regency by taking an ethnolinguistic approach.

Ethnolinguistics becomes the right binocular when a research study is needed to discover a speech community from within the community. Researchers do not position themselves as people who put their research subjects in a glass box but fuse with them and experience empirical experiences with them (Humaedi, 2016). With these binoculars, researchers also try to see the marine culture of the coastal communities of Tuban Regency through one of its linguistic features, namely the lexicon. Finally, researchers can have a picture of being included in the category of the Redfield version, which is the coastal community in Tuban Regency.

During the literature review, the researcher found several studies on language in coastal communities in the context of everyday language use (Welsch et al., 1994), education and border issues (Cavaion, 2020), local language maintenance in the middle of the world. The onslaught of immigrant languages (Tahir et al., 2020), and there is research that is so relevant to this research in terms of the research subject and the scalpel used, namely Chafidhi's research (2019) which reviews the verbal and nonverbal expressions of coastal communities in Sidoarjo. With an ethnolinguistic scalpel, Chafidhi relates the linguistic features of coastal communities to the beliefs they profess. Research that researchers do will not link it. Researchers are more interested in the socio-cultural picture of the research subject in Redfield's framework.

To achieve this, the researchers formulated the formulation of the problem: (1) as an initial view, what is the linguistic situation of the coastal communities of Tuban Regency?; (2) how is the marine lexicon that appears in the coastal communities of Tuban Regency; and (3) how is the marine lexicon related to the socio-cultural description of the coastal communities of Tuban Regency and the categorisation of coastal communities according to Redfield?

II. METHOD

This research approach is qualitative within the framework of ethnolinguistics or by Duranti (1997), also called anthropolinguistics, which views language as a source of culture and communication interaction as a cultural practice. This study will use language as the primary data; then, the findings will be linked to culture to find certain relationships or patterns. Therefore, researchers need a qualitative approach to present a holistic research picture and complex data building (Rose et al., 2020).

Following the initial explanation, this research is ethnolinguistic. This study seeks to investigate the life behaviour of a speech community and explore their habits, values, and practices in language. The speech community referred to here is the coastal community of Tuban Regency with the boundaries of the indigenous people who live in fishing villages and work as fishermen. This research also puts forward the natural context in the data collection process. With this estuary, the researchers used an ethnographic research design.

The research data were collected using observation and in-depth interviews. Researchers are individuals from outside the coastal community of Tuban Regency. However, the researcher lives and grows up close to the coastal community so that, as an initial provision, the researcher has a linguistic sensitivity to the language differentiation of the coastal community of Tuban Regency with the surrounding community. However, to further deepen the researcher's understanding of the linguistic phenomena, the researchers interacted with coastal communities in fishing villages and fish markets for one month. This interaction process then became one of the observations in this study.

The researcher also conducted in-depth interviews with three informants, A, B, and C. Informant A is a cultural guardian of the coastal community of Tuban Regency. From informant A, the researcher explores data from the perspective of practices, values, and cultural habits of the coastal communities of Tuban Regency. Informant B is a fisherman who lives in Kingking Village. From informant B, the researcher explores data about the linguistic features that appear in the speech of the fishing village community. Informant C is a fishing village resident who works as an

Indonesian language teacher. The researcher deliberately took informants with a linguistic background to complete and clarify the linguistic data the researchers obtained. These three informants also function as data validators who check the validity of the researcher's data.

The results of observations and interviews were then analysed thematically. The thematic analysis attempts to analyse data by identifying patterns or themes through the desired data. Thematic analysis is pursued by (1) seeking a complete understanding of the data at hand; (2) after that, the researcher begins to classify the data according to the problem formulation; and (3) researchers identify significant themes that can link the pieces of findings and results of the discussion into a whole big picture related to the existence of language and culture in a speech community (Spradley, 2007).

III. RESULT AND DISCUSSION

A. *The Linguistic Situation of the Coastal Community of Tuban Regency*

The coastal communities of Tuban Regency, like most residents of Tuban Regency, basically use the Mataraman dialect of Javanese (Hutari et al., 2019). However, as previously explained, the geographical location causes the coastal communities of Tuban Regency to be influenced by the Javanese dialect of Arek because it borders Lamongan and also the Mataraman influence, which is getting more robust because it borders Rembang Regency. In addition, interactions with fishermen from Bawean, Madura, and Kangean created interference in the speech of the coastal communities of Tuban Regency.

(1) "... ati-ati teri lanjhangmu lugor lo..."

Speech data (1) is evidence that language interference around appears in the speech of the coastal community of Tuban Regency. *Lugor* diction is a diction that appears in Arek Javanese speakers. Mataraman Javanese speakers will tend to choose *ceblok*, *tibo*, or *jeglok* to refer to falling, while Arek Javanese speakers will tend to choose *lugor* or *rutuh* to refer to the meaning of falling. What is unique in this data is the naming of fish names. On the data appears anchovy *lanjhang* diction. Anchovy *lanjhang* referred to here, is a type of anchovy from *lanjhang* fish, a fish that is small but elongated and more prolonged than anchovies in general. *Lanjhang* itself interfered with *lanjhang* in the Madurese language, which means long. Mataraman Javanese speakers will tend to choose the word *dowo* to refer to the long meaning, not *lanjhang*, which is closer to the Madurese language.

Data (1) may not necessarily be understood by the non-coastal Tuban community, who mostly use Mataraman Javanese. This is where the language differentiation of the coastal communities of Tuban Regency can be identified. As in the example data (1), the fish name lexicon data can show a different language identity from the coastal community of Tuban Regency. The coastal communities of Tuban Regency absorb languages from their surroundings and then construct them into a new language pattern that is sometimes very unique to the internal speech community and difficult to understand by speech partners who come from outside the community. According to the researcher's observations, these lexicons can become linguistic features that distinguish the language of the coastal communities of Tuban Regency from the surrounding languages. Because coastal communities' communication interactions will not be far from marine and fisheries, the lexicon markers of cultural identity have great potential to emerge from the terms marine and fisheries.

B. *Fish Naming Lexicon*

The naming of fish in some areas can be different. Some fish whose populations may be easily found throughout Indonesia have widely known names, such as mackerel, snapper, or tuna. However, some fish with populations that are not extensive, even tend to be endemic, usually have local names (Chafidhi et al., 2019). This tendency also appears in naming fish in the Tuban Regency's coastal communities. There are several considerations that people use to name the fish. The language chosen also shows that it often represents a specific identity. Non-coastal communities do not know the history of naming these fish but accept them and use them in communication voluntarily. Researchers classify several lexicons of naming fish by coastal communities of Tuban Regency, which show their unique identity as shown in the table below.

TABLE 1
FISH NAMING LEXICON

Num	Fish Name	Naming Reference	Categorisation
1	Gadung kuncir	It has a slightly twisted lower fin and resembles a pigtail (pigtailed are called <i>kuncir</i> in Javanese)	Physiological Features
2	Pé	A type of anchovy that is flat like a stingray (stingrays are called <i>iwak pé</i> in Javanese)	
3	Cânĕk	The type of puffer fish that fits in the palm, so it is easy to squeeze (squeezing is called <i>cânĕk</i> in Javanese)	
4	Dolo	Has the physiological characteristics of glaring eyes (glaring is called <i>mendolo</i> in Javanese)	
5	Naja	Fish that often attract fishermen's nets (attract is called <i>naja</i> in Madurese)	Movements or ways of life
6	Cĕprut	Small fish that can quickly be released when gripped (onomatopoeia: naming derived from imitation of sound)	
7	Lĕngan	Often hides in hollow bottom coral (cavities or holes are called <i>lĕng</i> in Javanese)	
8	Jogo boyo	It is believed that it can only be found on certain days (people make an analogy with the Jogo Boyo, village apparatus, which can also only be found on certain days)	
9	Dudut	The motion back and forth as if pulsating	
10	Ndoro siri	Often avoids by swimming to the left side of his body (people make an analogy with his boss's wife, who is not legally married, so they always avoid when guests visit)	
11	Sungkril	The name comes from Sungri (Elagatis bipinulata)	Uptake from other languages

In fact, during the observation and interview process, much lexicon was collected related to the names of fish and the origins of these names. However, researchers have conducted preliminary verification to see how general the fish's name is used elsewhere. The lexicon presented in table 1 is a lexicon that is not found in other areas, so it shows the exclusivity of speakers who use the lexicon.

Table 1 shows that the naming of fish can be classified from their physiological characteristics, movements or habits of the fish's way of life, and absorption from other languages. The data also shows that language interference still occurs in this lexicon list. For example, the name *naja* fish is suspected to be interfered with by the Madurese language *najha*, which means interesting because, according to the explanation in the table above, it comes from the fish's habit of pulling on fishermen's nets. In addition, interference was also found in the name of the arm fish. The name of this fish is derived from the word *lĕng*, which means a hole or nest in the form of a hole. This word is more productive in the Rembang, Blora, or Pati areas. Non-coastal Javanese speakers of Tuban Regency tend to choose *bolongan* or *longan* to refer to the same meaning as *lĕng*.

C. Boat Parts Lexicon

Fishing activities cannot be separated from the means of transportation used, namely boats or boats. The fishing culture of the coastal communities of Tuban Regency is closely related to outboard diesel engine boats and outrigger boats. These two types of boats are the types most widely used by coastal fishermen of Tuban Regency. The reasons for choosing these two boats will be explained in the next section. Outboard diesel engines and outrigger boats are boats with a small catch scale and a reach that is not too far away. These two boats are still the mainstay of traditional fishermen, such as coastal fishermen of Tuban Regency.

Researchers found lexicons not recognised by non-coastal communities of Tuban Regency, mainly related to parts of outboard diesel engine boats.

TABLE 2
BOAT PARTS LEXICON

Num	Lexicon	Reference
1	Gadingan	Steering that serves to stabilise and steer the ship
2	Cĕntik	The front and back of the boat are tapered
3	Plipitan	The usual side of the boat is also a place for holding and adding an outrigger
4	Pulangan	Part of the ship is made of wood as a barrier for the ship's captain and crew. Please note that the captain of the ship usually sits in front of the diesel engine because the rudder is also there
5	Tonggol	The mast on which to attach the sail
6	Bangkalan	Part of a ship made of wood to which the diesel engine is attached
7	Tatapan	Footsteps on the boat

In addition to the lexicon in the table, there is a particular lexicon that refers to the boat part. However, the researcher decided not to include it because the lexicon that appears borrows terms from Indonesian and is generally used by coastal communities in Indonesia. The lexicon is, for example, the sail, the hull, or the keel (the wooden main frame of the boat).

For the record, after the researchers verified the data, it turned out that the boat part lexicon was also used by fishermen in the Java Island region, with the mother tongue being Javanese, especially in the north coast area. So, the

lexicon in the table above is not exclusively used by the coastal communities of Tuban Regency. Researchers still present it in the data because this lexicon is foreign to non-coastal communities.

D. Marine Device Lexicon

In addition to boats which are a vital part of the fishing culture, there are also tools or equipment from the sea that usually serve to catch fish or survive while sailing. In the coastal communities of Tuban Regency, researchers also found that coastal communities use a particular lexicon and are not understood by non-coastal communities.

TABLE 3
MARINE DEVICE LEXICON

Num	Lexicon	Reference
1	Garit	Iron rod for catching clams
2	P'ngirit	A slap rope is attached to a garit as support in catching clams
3	Waring	The nylon webbing acts as a net and is placed under the surface of the water
4	Trol	A variation of the waring which is used by a boat drawn and woven to form a large shovel
5	Wal'šan	Special flexible fishing rod for catching crabs
6	Badong	Traps used to help catch crabs

In addition to the lexicon in the table, there is a particular lexicon that refers to fishing equipment. However, the researcher decided not to include it because the lexicon that appears borrows terms from Indonesian and is generally used by coastal communities throughout Indonesia. The lexicon is, for example, a net, a trawl, or a fishing rod.

For the record, after the researchers verified the data, it turns out that this lexicon of fishing equipment is also used by fishermen in the Java Island region with Javanese as their mother tongue, especially in the north coast area. So, the lexicon in the table above is not exclusively used by the coastal communities of Tuban Regency. Researchers still present it in the data because non-coastal communities do not use this lexicon.

E. Fishing Activities Lexicon

Coastal communities in Java have a particular verb for fishing activities: *miyang*. *Miyang* here tends to be carried by small-scale traditional fishermen. Meanwhile, for fishermen with boats and large-scale catches, the term *longlenan* is used (Puspita, 2018). *Miyang* in the coastal community of Tuban Regency is transformed from a verb to a noun. *Miyang* is not only a verb for fishing activities; its meaning is generalised into a noun that refers to both profession and identity. In the communication process, these two meanings of *miyang* are used interchangeably by coastal communities and non-coastal communities of Tuban Regency.

(1) "... bar miyang ko ndi ké?..."

(2) "... cah miyang biasané awaké ndadi kabèh, mbêndino kênèk sréngéngé..."

Data (2) shows the grammatical context of using the word *miyang* as a verb concerning going to the sea to catch fish. Meanwhile, data (3) is evidence of the generalisation of the meaning of the word *miyang*. This word expands and attaches to a noun indicating identity. The coastal communities of Tuban Regency, especially those who work as fishermen, are also known as *wong miyang*. Allomorphs of that, to refer to fishermen who are still very young and even classified as children but have joined the sea, the term *cah miyang* is used. This term is transformed into an identity. Community speakers and speech partners, if in a speech situation, the *wong Miyang* lexicon appears immediately able to catch the reference that the lexicon means fishermen from coastal communities in the three sub-districts.

In addition to *miyang*, as a general word for going to sea to catch fish, the coastal communities of Tuban Regency also have a particular lexicon in the form of verbs that refer to fishing activities according to the duration of the fishing activity itself, as illustrated in the table below.

TABLE 4
THE VERB LEXICON OF FISHING ACTIVITIES

Num	Lexicon	Meaning	Reference
1	M'âh'k	Go to sea from morning to evening	Derived from the type of ship used
2	Ngothok	Go out to sea all day (leave in the morning, come back the next morning)	It comes from the sound of the boat used
3	Ng'ðbok	Go to sea for about a week	It comes from a place to store fish that is usually brought during the activity
4	Ngg'ândong	Going to sea for more than a week but less than a month	It comes from a place to store fish that is usually brought during the activity
5	Ngapal	Go to sea for 1 to 3 months with cross-island and even cross-country distances.	Derived from the type of ship used

M'âh'k is a fishing activity that starts around 4 am and then returns at 4 pm. *M'âh'k* activities usually use outrigger boats that still rely on the wind to move, namely, *pethek*. The reach of this ship is very close because it only relies on the wind as its driving energy. Fishermen who are still alive can still be seen from the mainland. The fishing scale for *m'âhek* is not much because the nets are not too big. Even dead fishermen usually get shallow water fish and crabs whose habitat is not far from the shoreline. It is not uncommon for the coastal communities of Tuban Regency to only meet their daily food needs without leaving any for sale.

Ngothok has a longer duration of fishing than *mâhêk*. The persistent fishermen leave at 4 am and only return at 4 am the next day. The lexicon of this *ngothonok* activity comes from imitating the sound of the outboard engine that drives the boat used. Because it uses an outboard engine, the range of this boat is certainly further than the *mâhêk*. The fishing scale for *ngothonok* is much larger than for *methek*. Fishermen who carry out *ngothonok* activities do intend to catch fish for trade. After being caught in the net, the fish are not put in a particular place. They are placed in the hull of the boat. Most fishermen in Tuban Regency choose *ngothonok* as their daily activity. This is related to the resources in the skills and equipment they have.

Ngêbok has a longer duration than *ngothonok*. The *ngêbok* fisherman will survive in the ocean for approximately one week. Therefore, the ship, equipment, and preparations differ from the previous two activities. Fishermen use boats with larger engine capacities and are equipped with small cubicles where they can store their goods and rest. Usually, fishermen will also prepare supplies during *ngêbok*. The *ngêbok* lexicon arises because the fish successfully caught during this activity will be stored in fish boxes. This is to maintain the freshness of the fish because the fish are not immediately sold. Usually, once doing *ngêbok*, fishermen will bring 5–10 fish boxes and try to fill them during the *ngêbok* period. Fishermen who carry out fishing activities have an orientation to sell their catch in boxes. The results of this *ngêbok* are usually also traded outside Tuban Regency.

Nggêndong has a duration of fishing that is not much different from *ngêbok*. The fish storage container brought during the sea is the most distinguishing between these two activities. If the *ngêbok* brings a fish box, the *nggêndong* brings *gêndong*, a blue drum with a tamping capacity three times larger than the box. It is from the name of this drum that the lexicon *nggêndong* comes. Fishermen who carry out activities also try to fill the blue drum at sea. Therefore, the duration they need is more than a week. However, the ship they use is the same as when doing *ngêbok*. As a result, this *nggêndong* also has limitations in terms of the duration and range of the ship. Economically, holding is more profitable than *ngêbok*. With the cost of travel and supplies that are not much different, the profits obtained by fishermen can be doubled because the carrying capacity is much larger than the box. The fishermen carrying out the *nggêndong* are also oriented towards long-distance trade. For *nggêndong*, trade can be carried out between provinces. The catch of *nggêndong* coastal communities of Tuban Regency is usually traded to DKI Jakarta.

Ngapal is a different level of activity than the previous four levels. The *ngapal* lexicon itself comes from the type of ship used. *Ngapal* uses a large boat with a capacity of 50–100 people. This activity is more modern and has a much larger economy of scale. The coastal communities of Tuban Regency usually ship by joining a crew on boats owned by large fishermen or companies. The range of the ship can reach the border with Kalimantan, so the catch is different. The fish obtained are deep sea water fish, such as tuna. The duration of this activity can be 1–3 months. Ironically, the coastal communities of Tuban Regency personally do not have boats that can be used to ship. The results obtained by the coastal communities of Tuban Regency for fishing are wages, not marine products because they are counted as freelance workers by the ship's owner.

F. Cultural Portraits of the Marine Lexicon

In the research process, the researcher found many other marine lexicons, which, indeed, when the lexicon is used in communication involving external speech partners from coastal communities, the communication process can be hampered—for example, the lexicon about ship parts and fishing gear. However, the researcher chose not to present the lexicon because it turns out that coastal communities outside Tuban Regency also use the lexicon. Researchers want to present the authenticity that is only owned by the coastal community of Tuban Regency. For example, in naming fish *jogo boyo*, which in other regions is called fish Sembilang. This *jogo boyo* lexicon is a typical example of the marine lexicon of the coastal community of Tuban Regency.

The fish naming lexicon found in this research process more or less shows that the coastal communities of Tuban Regency feel they are part of the extensive northern coastal ecosystem where they live and depend on their livelihood. Cultural relations between humans and the environment are also depicted there. The coastal community of Tuban Regency has knowledge related to the behaviour of marine life, making it a marker of fish identity. Usually, the names of marine biota are named according to physiological characteristics (Pujiono et al., 2013). If the naming comes to the habits and behaviour of marine biota, it means that it has passed through frequent observations before finally an "agreement" on its identity label occurs.

From another point of view, the lexicon of the fishing activity described in the previous section also shows the socio-economic situation of the coastal community of Tuban Regency. From fishing activities based on duration emerge five distinctive lexicons. Of the five, three are formed from language references originating from the inner speech of coastal communities, at least from Javanese, while the other two, *ngêbok* and *ngapal*, are suspected of interference from Indonesian and foreign languages. From this perspective, the three fishing activities, *mâhêk*, *ngothonok*, and *nggêndong*, tend to be closer culturally than the other two activities. This closeness is marked by constructing a lexicon derived from their language. In comparison, the other two activities tend to be more distant because they may also be rarely done, so it becomes a separate part of everyday life.

Ironically, the three lexicons are also a bleak portrait of the economic condition of the coastal communities of Tuban Regency. *Ngapal* feels so foreign to them. It is recorded that the coastal community of Tuban Regency has zero ownership of the ship that can be used to ship the ship. They have to become freelancers if they want to join the ship. As previously explained, the catch scale of coastal communities in Tuban Regency is mostly in *ngothonok*. The catch is

not too much, and the frequency of going to the seas every day will undoubtedly encounter obstacles, such as weather, ship damage, or changes in fish migration. This is a classic fisherman problem. Fishermen from the coastal community of Tuban Regency are traditional fishermen who depend a lot on the *ngothok* for their livelihood. Of course, the impact is on their economic level, which tends to be in the lower middle range.

Ngothok as a culture has a positive side. The north coast of Tuban is known to produce a variety of marine catches still. Shellfish, crabs, and sea cucumbers are examples of marine life that cannot be found in the marine ecosystem has been damaged. Because most fishermen still rely on *ngothok*, the regeneration process for marine life is maintained. The sea in Tuban becomes less exploited and always produces marine products that can be distributed to remote areas. However, this is indeed a paradox for the condition of fishermen in the coastal communities of Tuban Regency. In the end, the marine lexicon of the coastal communities of Tuban Regency also shows their cultural identity as traditional fishermen.

If we return to the categorisation of coastal communities according to Redfield, the coastal communities of Tuban Regency are geographically included in the coastal communities, which are included in the combination of large town communities. The town as a small city, in this case, Tuban Regency, is still making significant progress in its development. However, the coastal communities as part of the combined community are stuttering to follow suit. In other words, it is not impossible. This coastal community will be left behind by the development of other communities around it.

IV. CONCLUSION

The results of observations and interviews of researchers while interacting in the coastal community of Tuban Regency identified several findings, namely the linguistic situation of the coastal communities of Tuban Regency who speak Mataraman Javanese as their mother language but experience interference from Arek Javanese and Madurese languages. This interference is also manifested in the lexicon.

Marine lexicons show the unique identity of the coastal community of Tuban Regency as a speech community that has distinctive features and linguistic features that distinguish it from the surrounding community. These lexicons appear in (1) fish naming, (2) ship parts, (3) fishing equipment, and (4) fishing activities. The lexicon reference for naming fish comes from physiological characteristics, movements/way of life, and absorption from other languages. In the morphological process of the lexicon, it is suspected that there is interference between the Madurese language and the Mataraman Javanese language. The lexicon of ships and fishing equipment is a lexicon that marks coastal and non-coastal communities but is not authentic enough to describe the uniqueness of coastal communities in Tuban Regency because the lexicon that appears is also spoken in other coastal communities. The lexicon of fishing activity is the most distinctive identity marker found by researchers. The coastal communities of Tuban Regency have a lexicon of fishing activities that are not found in other coastal communities. This lexicon of fishing activity is distinguished according to the duration of the continuity of the activity. The reference to the marine activity lexicon comes from the sound of the ship used, the type of ship used, and the type of storage place for fish brought during fishing activities. The morphological processes that occur in the formation of the lexicon also show the linkage of the coastal communities of Tuban Regency as a speech community with their habits and life behaviours that intersect with the marine ecosystem.

The marine lexicon that appears, apart from being a marker of identity, also shows the cultural portrait of the coastal community of Tuban Regency, which cannot be separated from the marine ecosystem and the traditional marine system. The emerging marine lexicon can show the relationship and awareness of fishermen in maintaining the sustainability of the ocean as a place to depend on life. In the end, the marine cultural identity of the coastal communities of Tuban Regency is represented by the use of lexicons in their speech.

This paper is only a tiny part of the linguistic features that can be extracted from the coastal communities of Tuban Regency. The people of Tuban Regency who use the Mataraman Javanese language will feel so contrasted with the coastal communities of Tuban Regency, whose language use is more open to the influence of other languages. There are still many distinctive linguistic features that have not been discussed, for example, the process of word abbreviations, affixes, intonations, and even swearing by the coastal communities of Tuban Regency, which have great potential to be an exciting study.

Apart from the ethnolinguistic perspective, studies related to coastal communities in Tuban Regency can be developed from other perspectives, for example, from a pragmatic cross-cultural point of view. His distinctive speech culture can be juxtaposed with the speech culture of other coastal communities or far across agrarian and industrial societies. Studies like this will help stakeholders better understand coastal communities so that these communities are not considered a marginal part of the development of social systems.

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