

Lexical Diversity in Chili Farming in Kemurang Village, Brebes: A Semantic Study

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ABSTRACT

The role of language in community life is very important as a medium for transmitting knowledge and traditions between generations. One manifestation of this is seen in the traditional lexicon in the agricultural activities of the Javanese people, especially the people of Kemurang Village, Brebes Regency, who rely on chili farming as their main livelihood. The theoretical framework refers to Chaer's (2012) word class analysis as well as lexical and cultural semantics. The method used is descriptive qualitative with a semantic approach. Data were obtained from oral speech in the *Ngapak dialect* of Kemurang chili farmers. The results of the study identified 48 lexicons categorized as nouns, verbs, and adjectives, which were grouped into seven categories: (1) Naming types of chili plants (2) mentioning the process of chili plant nurseries (3) the process of chili plant land cultivation (4) the process of sowing chili plants (5) the process of chili plant maintenance (6) mentioning the condition of chili plants, and finally (7) mentioning the harvest period of chili plants. These findings indicate that the agricultural lexicon not only documents technical knowledge, but also reflects local wisdom rooted in communal social relations. This wisdom encompasses the values of mutual cooperation, beliefs, and customary norms that govern how communities interact with nature. The dominant cultural dimension makes this research relevant to Javanese studies in the preservation of the Javanese language, specifically the *Ngapak dialect*.

Keywords: *Chili, Lexicon, Semantics*

INTRODUCTION

Language is a crucial part of human life, not only serving as a means of communication but also as a reflection of culture, knowledge, and a society's perspective on its environment. Language is present in various aspects of life and serves as a means of conveying and passing on knowledge from one generation to the next (Putry et al., 2025). This is in line with Mailani *et al.*'s (2022) opinion, which states that language is inseparable from human life and serves as a vehicle for meaningful expression. Kridalaksana (2008) explains that language is a system of arbitrary sound symbols, used by society to collaborate, communicate, and identify themselves. In addition, language also functions as a means of classifying human experiences, meaning that every community activity has the potential to produce a unique lexicon derived from experiences interacting with the surrounding environment (Putriana &



Fateah, 2025). A region's culture can be expressed through language in various fields such as art, traditional ceremonies, literature, and activities related to daily life. In community life, especially in agriculture, language develops along with continuous activities. Therefore, agricultural activities not only produce food products but also give birth to a diverse lexicon that reflects the knowledge and culture of the local community.

The role of language in rural life is crucial as a medium for transmitting knowledge and traditions from generation to generation. One form of linguistic richness is evident in the traditional lexicons used in daily activities. One activity closely associated with rural life in Java is farming (Santoso & Sobirin, 2025). This is also evident in the Brebes community, most of whom are farmers. Various agricultural commodities are cultivated in this region, including shallots, chilies, rice, long beans, and eggplant.

Brebes Regency is widely known as one of the agricultural commodities producing regions in Central Java. The most well-known agricultural commodity from this region is the shallot, which has become a local agricultural icon (Permana et al., 2021). For the people of Brebes, farming activities are not only related to agricultural production but also give rise to various terms or lexicons used in the farming process. This lexicon emerged as part of the community's local experience and knowledge in managing agricultural land. Chili farming communities in Brebes are spread across several areas, including Kemurang Village and Krakahan Village. Both areas are known for their fairly developed chili farming activities.

Kemurang Village is a chili-producing village. Chilies are not only used as a cooking spice, but for the Kemurang community they also serve as a primary source of income alongside shallots and rice. Kemurang Village was chosen based on the consideration that its farming community possesses a diverse lexicon of the *Ngapak dialect of Javanese*, which is used in chili cultivation. The *Ngapak dialect* is a Javanese variety spoken in the western region, including Banyumas, Cilacap, Pekalongan, Pemasang, Tegal, and Brebes (Pawestri et al., 2020). However, despite its widespread distribution, the *Ngapak dialect* harbors complex social dynamics within the social landscape of western Javanese society. This dialect represents a distinctive yet vulnerable cultural identity, as it has historically been stigmatized as a coarse and uncouth language variety compared to standard dialects such as Solo and Yogyakarta. As a result, speakers, especially the younger generation, tend to abandon it in favor of languages considered prestigious, such as English.

Increasing pressures of modernization and urbanization, coupled with the dominance of Indonesian in formal education, are accelerating the decline of this dialect in everyday life. As a result, distinctive vocabulary such as *ngrabut*, *ngodol*, and *meliki*, which survive only as spoken language in rural communities, are at risk of extinction as older generations of speakers die, even before they can be academically documented. This threat of extinction is particularly palpable in areas of life close to the community's daily lives, one of which is the lexicon of chili cultivation traditions in Kemurang Village. This social crisis has made the chili cultivation tradition in Kemurang Village not merely a

source of linguistic data, but also part of a cultural ecosystem facing serious crisis. The chili cultivation lexicon in the *Ngapak dialect* is a legacy of traditional knowledge that documents the community's social relationships, farmers' belief systems regarding natural cycles, and traditional agricultural values passed down from generation to generation. Therefore, when this lexicon is lost, not only the lexicon itself disappears but also the entire system of knowledge and cultural identity associated with it.

The chili farming process carried out by the people of Kemurang Village shows detailed stages of activities, starting from land preparation, naming chili varieties, maintenance, and harvesting. Each stage of these activities has its own terminology used by farmers in their daily lives. Furthermore, Kemurang Village is also known for cultivating various types of chilies. This diversity of chili types also influences the variety of terminology used in chili farming activities. Each region generally has its own unique language terminology according to its region (Salima & Fateah, 2024). Therefore, lexicons such as *ngrabut*, *ngodol*, and *slusur* are characteristic terms used by chili farmers in Kemurang. The following is an example of chili farming lexicon that emerged in conversations about the chili farming process in Kemurang Village.

Context: Conversation between Mr. Murti (farmer) and Talim (farm laborer) in a rice field hut.

- Mr. Muri: "*Lim, wingi ngrabuti suket ning suwatan sing ditanduri sabrang jebule akeh nemen sukete.*"
(Lim, yesterday I was pulling out the grass on the mound of land where the chilies were planted, it turned out there was a lot of grass)
- Mr. Talim: "*Nggih, nek sukete kakehan, sing paling apik ya diwenahi obat wae, Wa.*"
(Yes, if there is too much grass, it's best to just give it medicine, wa)
- Mr. Muri: "*Ya ngono kuwi, luwih becik diwenahi obat wae. Aku wedi nek mengko narik uler, terus lomboke dipangan uler lan kena hama slusur.*"
(Well yes, it's better to give it medicine, I'm afraid it will bring caterpillars, then the chilies will be eaten by the caterpillars and will be affected by the slusur pest.)

Based on the conversation, several lexicons of chili farming emerged, namely: the lexicon *ngrabut* (weed removal), the activity of clearing weeds; *ngobat* (pesticide application) to eliminate pests; and *the slusur* (slang for the type of chili plant affected by pests). These are examples of lexicons in the chili planting process in Kemurang Village. The richness of meaning contained in this lexicon aligns with the tradition of semantic research in agriculture, which has been explored in depth by previous researchers to uncover the relationship between language and agricultural activities.

Several previous studies have examined agriculture in the linguistic realm, for example in Javanese, there is a study conducted by Salima & Fateah (2024) who examined the form and meaning of terms contained in snake fruit cultivation in Aribaya Village, Sutriyadi (2026) analyzed the lexicon of pineapple farming, Emha et al., (2024) studied the lexicon in the rice planting process by explaining the cultural meanings within. Outside Java, Mahendra (2021) analyzed the form of lingual units and

meanings in traditional Sasak farming, while Septiana (2018) through agricultural research in the Dayak region documented the traditional farming system to preserve traditional terms from extinction. However, this study differs from previous studies. The differences lie in the location, objects, and language or dialect studied.

The study of meaning in language is studied in the field of semantics. Chaer (2009:60) states that semantics is a branch of linguistics that studies meaning in language. Through semantic studies, word meaning is not only understood based on dictionary meanings, but also based on their use in the context of community life. One aspect that can be studied in language research is the lexicon, namely the vocabulary used by community groups in certain activities. In addition, the lexicon is defined as the totality of vocabulary, its function as a linguistic database containing the definition of each word and the context of its use in a speech (Octaviani & Fateah, 2025). Thus, the lexicon is closely related to the experiences, knowledge, and socio-cultural activities of its speakers.

There are various theories related to the meaning of lexicon. In this study, the researcher used the word class classification theory by Chaer (2012) which includes nouns, verbs, and adjectives. Nouns are words that state objects or things that are objectified, verbs are those that state actions or deeds, while adjectives state qualities, states, or degrees. This classification aims to determine the forms of lexicon that appear in chili farming activities. In addition, this study also uses a study of lexical meaning and cultural meaning. Lexical meaning is the meaning of a word when the word stands alone, either in the form of a lexeme or affixes whose meaning is relatively fixed as stated in the dictionary (Chaer, 2009). Meanwhile, cultural meaning is the meaning related to the sign system that applies in the culture of a particular society (Pateda, 2001). Sholikhah et al. (2024) concluded that cultural meaning is rooted in linguistic or symbolic representations related to principles, beliefs, customs, or habits within a society's culture. The cultural meaning approach allows researchers to reveal that terms not only denote objects or actions but also represent values, norms, and perspectives on life within a society's socio-cultural context.

In line with this, this study aims to describe the word classes of the chili farming lexicon by referring to the theory (Chaer, 2012) as well as describing the lexical meaning and cultural meaning contained in the chili farming lexicon in Kemurang Village, Brebes Regency as a real effort to document and preserve the cultural heritage in the form of the *Ngapak dialect* which is threatened with extinction.

METHOD

This research was conducted in December 2025 in Kemurang Village, Tanjung District, Brebes Regency, Central Java Province. This location was selected purposively because the area is one of the most productive chili-producing areas in Brebes, Central Java. In addition, the local community consistently maintains the *Ngapak dialect* in their agricultural activities, thus providing a rich source of linguistic data in the form of a distinctive local lexicon that is relevant to this research. The research

used a qualitative descriptive method with a semantic approach. The qualitative descriptive method was chosen to explain the terms and interpret the typical terms contained in the chili planting process.

Ngapak dialect of Javanese produced during chili farming activities. Data were collected from 11 informants selected based on their direct involvement in the planting cycle. These 11 informants represented diverse socioeconomic roles in the rice fields. They included landowners, farm managers, and farm laborers. Data collection techniques were carried out through a systematic process. First, the researcher employed participant observation by directly visiting the chili fields to observe the use of terms in real-life situations. During the observation process, in-depth interviews were conducted to explore the forms and meanings contained in the lexicon. To ensure accuracy, the researcher used audio recordings and notes to capture nonverbal expressions or technical details that might have been missed in verbal communication. Photographic documentation was also used to enrich the visual context of the tools or activities recorded through the lexicon.

Data analysis followed the analytical framework proposed by Miles & Huberman (1992). This process began with data reduction, which involved a thorough review of field recordings and notes to identify relevant linguistic units. The filtered data were then compared across informants to verify accuracy and consistency of meaning. After verification, the data were then classified by separating and grouping them based on activity categories, from land preparation, seeding, maintenance, to harvesting. In the final stage, the entire lexicon that had been identified was analyzed in depth from two linguistic perspectives: lexical meaning and cultural meaning. Lexical meaning explains the basic meaning or meaning according to a particular language dictionary, while cultural meaning reveals the values of local wisdom and the philosophy of the Kemurang Village community implied in the choice of words. The combination of these two approaches ensures that the research results are not simply a list of words, but a comprehensive picture of the agricultural culture of the community in Kemurang Village, Brebes Regency.

RESULT AND DISCUSSION

The following are the results and discussion of research obtained through Data collection using observation, interview, and documentation techniques. The results of the research found 48 lexicons used in the agricultural process of cultivating chili plants. The forty-eight lexicons were grouped into seven categories, namely: (1) the process of cultivating chili plants (2) the process of land preparation (3) naming types of chili plants (4) the process of sowing chili plants (5) the process of maintaining chili plants (6) mentioning the condition of chili plants, and finally (7) mentioning the harvest period of chili plants. The description of the research results is presented as follows.

Classification of lexicon in the chili planting process of the Kemurang Village community, Brebes Regency

The lexicon classification process in the chili farming activities of the Kemurang Village community was carried out by identifying the lexicon based on its morphological structure. Theoretically, this analysis is based on the word class theory by Chaer (2012), which groups words into noun, verb, and adjective categories. The classification covers three main domains: The noun lexicon includes the identification of production tools, seed types, and planting media specifically used by Kemurang farmers. The verb lexicon focuses on a series of technical actions, from land preparation, sowing, to plant maintenance. The adjective lexicon refers to terms that describe soil quality, fruit ripeness, and anomalous conditions that affect crop yields. The distribution of lexicon findings based on word classes is presented in Table 1.

Table 1. Distribution of lingual units and word classes of chili cultivation lexicon.

No	Leksikon Budidaya Cabai	Kelas Kata		No	Leksikon	Kelas Kata	
		V	N Adj			V	N Adj
1.	Suwatan		✓	25.	Ndepe	✓	
2.	Galeng		✓	26.	Mbenahi	✓	
3.	Ler iwung		✓	27.	Nyolok	✓	
4.	Ler krembun		✓	28.	Nangkeb	✓	
5.	Ler paris		✓	29.	Nebal	✓	
6.	Cengis		✓	30.	Mingul	✓	
7.	Tit herang		✓	31.	Dikum	✓	
8.	Tit segitiga		✓	32.	Ditim	✓	
9.	Tit rangdu		✓	33.	Awur-awur	✓	
10.	Coglek		✓	34.	Prapen	✓	
11.	Sapai		✓	35.	Mbubuti	✓	
12.	Pacul		✓	36.	Manja	✓	
13.	Timba siram		✓	37.	Diplacaki	✓	
14.	Lanjaran		✓	38.	Nyiram	✓	
15.	Dami		✓	39.	Ngama	✓	
16.	Slusur		✓	40.	Ngrabut	✓	
17.	Krapak		✓	41.	Kuningan	✓	
18.	Teklik		✓	42.	Nggarem	✓	
19.	Lodok		✓	43.	Plowotan		✓
20.	Meliki		✓	44.	Ngobat	✓	
21.	Mbeseri		✓	45.	Mbanyoni	✓	

22.	Timuran	✓	46.	Ngodol	✓
23.	Milihi	✓	47.	Ngecrak	✓
24.	Mbelek	✓	48.	Malem	✓

(information: V=verb, N= noun, Adj = adjective)

Based on Table 1, chili farming practices in Kemurang Village are dominated by verbs. This occurs because the majority of the lexicon refers to activities carried out by farmers in the chili planting process. These activities encompass various stages of work carried out in stages, from land preparation, planting, plant care, and pre-harvest activities. The existence of this lexicon indicates that the farming community in Kemurang Village has specific names for each activity carried out in the chili farming process. These names not only serve as a means of communication between agricultural actors but also reflect the community's local knowledge in managing land and chili plants.

Viewed from the structure of its formation, the lexicon of chili farming in Kemurang Village consists of basic word forms, derived word forms, and compound word forms. The following is the lexicon of chili farming in Kemurang Village which includes basic words, namely: *suwatan, galeng, cokglek, sapal, dami, slusur, krapak, teklik, lodoh, meliki, mbeseri, cengis, prapen, malem*. The lexicon consists of one word and is not followed by affixation. Based on its distribution, it can be classified as a free morpheme because it can stand alone as a word. Viewed from its grammatical unit, it is classified as monomorphemic because it consists of one morpheme.

The derived word forms found in the chili farming terms of the Kemurang village community are derived words with an affixation process in the form of prefixes, {ny-, di-, ng-, n-} and suffix {-an}. The following are the terms: *ndepe, dikum, ditim, ngobat, ngama, nggarem, nyiram, kuningan*

Apart from words followed by the prefix {ny-, m-, ng-, n-,} there are also words followed by the suffixes -i, -an. The following are terms for people's chili farming in Kemurang Village with the suffix, {-i.} *Milihi, diplaceki, mbanyoni, mbubuti, mbenahi*

These terms consist of one word and are followed by affixes in the form of prefixes ny-, m-, ng-, n-, and suffixes -i, -an. Based on their distribution, the basic words in these terms can be classified as free morphemes because they can stand alone as words. Prefixes {ny-, m-, ng-,} and suffixes, {-i. -an} are classified as bound morphemes because they cannot stand alone as words. Viewed from the grammatical unit, they can be classified as polymorphic because they consist of two morphemes.

In the research on chili farming lexicon, besides basic word forms and derived word forms, perfect compound word forms were found in the form of basic words only. The terms for chili farming in Kemurang Village that are included in the perfect compound word form have several basic words, namely. *tit tiga, tit herang, tit rangdu, ier lutung, ier krembun, awur-awur, and timba siram*. These terms are included in the compound word because they form a construction that has a different or new lexical identity. The terms for chili farming in Kemurang Village consist of two or three basic words

without being followed by affixation. Based on their distribution, the basic words in these terms can be classified as free morphemes because they can stand alone as words. Viewed from a grammatical perspective, they can be classified as polymorphemic because they consist of two morphemes.

The meaning of the terms in the chili planting process in Kemurang Village, Brebes Regency.

The discussion of lexical meaning in the chili planting process begins by outlining the lexical meaning of each term to understand its basic meaning as it is commonly used. The discussion then continues with an explanation of cultural meaning to understand the cultural values and community experiences inherent in the use of the term. Lexical meaning refers to the meaning of a lexicon or lexeme that stands alone without depending on context (Chaer, 2009). Still related to lexical meaning, Pateda (2021) explains that lexical meaning is the meaning of a word when it stands alone, either in the form of a lexeme or an affixed form, whose meaning is more or less fixed as found in a particular language dictionary. In addition to lexical meaning, there is cultural meaning, which is the meaning that arises from cultural values, social norms, and collective experiences of a society. In contrast to lexical meaning, which stands alone. Cultural meaning is highly dependent on the specific cultural context, so its understanding requires knowledge of the customs and views of a particular community group. The source of cultural meaning comes from community agreements that are passed down through generations through oral tradition, rituals, and socialization. The following will explain in more detail the meaning of each lexicon contained in the process of chili farming in Kemurang Village, Brebes Regency. The types of divisions applied by researchers to interpret lexical meaning and cultural meaning in chili farming will be explained in detail below.

Lexicon related to the process of cultivating chili plants.

The chili seedling stage is one of the initial steps that must be considered before planting. The goal is to produce quality seeds for optimal plant growth. This process includes selection, seed collection, drying, and storage. Each stage has its own vocabulary, passed down through generations. Here's an explanation.

1) *milihi* [milihi]

Lexically, *milihi* refers to the process of selecting and determining high-quality chili peppers for superior seeds, where farmers apply specific criteria such as proportional fruit size, good color, symmetrical shape, and the overall health and productivity of the parent plant. This activity demonstrates that seed selection is not a random activity but is based on in-depth observation of the plant's physical characteristics. From a cultural perspective, *milihi* represents the careful attitude of chili farmers in Kemurang. This activity demonstrates the belief that seed quality determines harvest success, so seed selection is understood as a form of planning and responsibility.

2) *mbelek* [mbələk]

The lexical meaning of *mbelek* is the process of carefully splitting or peeling chili peppers using

simple tools such as *a cutter* or spoon to remove the chili seeds intact and undamaged. The goal is to maintain the quality of the seeds as potential seedlings for replanting. This technique requires precise hand movements to prevent the seeds from breaking or being contaminated by unwanted parts of the fruit flesh. Culturally, *mbelek* reflects the technical skill and precision that are characteristic of Kemurang chili farmers; each movement of splitting the chili reflects experience in post-harvest processing. This skill is not only a practical aspect, but also a legacy of local knowledge transmitted orally from generation to generation, making it an integral part of the identity of the local farming community.

3) *ndepe* [ndəpe]

Ndepe refers to the process of drying chili seeds that have been separated from their skins, by spreading the seeds evenly on a woven bamboo winnowing *basket* or *irig* for approximately one week until they reach an optimal level of dryness that allows for long-term storage of up to one year without losing germination power. The goal is to remove excess water content that can trigger mold growth or rot. From a cultural perspective, *ndepe* reflects farmers' sensitivity to the real conditions of climate dynamics, where knowledge of sunlight intensity and the appropriate drying time is an accumulation of experience passed down from generation to generation. This activity is not only technical, but also demonstrates a harmonious relationship between farmers and the surrounding natural environment in maintaining seed quality for sustainable agriculture.

4) *mbenahi* [mbənahi]

Mbenahi (storage) refers to the activity of storing dried chili seeds. Dried chili seeds are placed in containers such as *jars* or glass bottles. This protects them from moisture, pests, and damage, ensuring their longevity. Culturally, this seed storage process is not simply about storing goods, but rather a manifestation of the concern of chili farmers in Kemurang Village for seed quality and long-term planning. In farming culture, seed storage reflects the traditional understanding that every chili seed, which will eventually become a seed, needs to be cared for. The *mbenahi* document can be seen in Figure 1 below.



Figure 1. *mbenahi*

Lexicon related to the process of cultivating chili plants.

The people of Kemurang Village use a unique vocabulary to cultivate their agricultural land, which serves as a bridge of communication between farmers. Land preparation before planting is a crucial step that farmers and agricultural practitioners should not overlook. In addition to improving soil structure, preparation aims to create optimal soil conditions to meet the needs of chili plants. Loose, weed-free soil can encourage healthy plant growth. A well-planned process can improve labor efficiency and subsequent harvest yields. The following vocabulary describes the chili land preparation process in Kemurang Village, Brebes Regency.

1) *nyolok* [ñOlOk]

Nyolok refers to the process of creating a basic *drainage system* using a *hoe* on chili pepper fields. In the initial stages of land cultivation, the land is usually still flat after the rice harvest. Therefore, farmers use the *nyolok process* to create drainage channels, or "*solokan*," to ensure proper water circulation. The goal is to prevent waterlogging, maintain soil moisture, and support healthy chili plant growth.

In addition to its lexical meaning, *nyolok* also has cultural significance in the chili farming tradition. The people of Kemurang Village consider this process to be the main key to the success of the entire series of land cultivation. The Kemurang community understands this process as a determining element for the life of chili plants, while the implementation of this activity is always accompanied by the values of mutual cooperation that strengthen family ties when working together under the hot sun, making it not only an agronomic activity but also a social ritual that strengthens solidarity among farm workers.

2) *nangkeb* [naŋkəb]

Nangkeb refers to the act of constructing a *mound* or mound of soil to be planted with chili peppers. *Nangkeb* refers to the process of hoeing a previously flat plot of land into a rectangular mound. This *mound* serves as the primary growing platform for chili peppers, elevated above the surrounding ground. From a cultural perspective, *nangkeb* symbolizes the transformation of ordinary land into a productive space for Kemurang farmers, where each *mound*, formed through sweat and hard work, is not merely a physical structure but a representation of the hope for a bountiful harvest. It also serves as a legacy of chili farming knowledge, passed down from generation to generation through direct observation and practice in the field.

3) *nebal* [nəbal]

Nebal signifies the next stage after the *nangkeb process*, where farmers deepen previously shallow sections of *the solokan* (water channel). Culturally, *nebal* demonstrates farmers' traditional knowledge of land management for optimal irrigation. This activity reflects the community's concern and skill in efficiently utilizing water resources while simultaneously maintaining the sustainability of their meticulously tended chili plants.

4) *mingul* [miŋul]

Mingul means the activity of trimming the sides of mounds of soil that have previously gone through the *nangkeb* process. In cultural terms, *mingul* reflects the care and attention of chili farmers in preparing land for planting. The farming community in Kemurang Village carries out this process with the aim of keeping *the land* clear of weeds so that the chili plants are not disturbed in getting water, nutrients, and light. From a cultural point of view, *mingul* reflects the care and attention of chili farmers in Kemurang Village in preparing land for planting, where this process is not only about physically cleaning the land but also shows the community's traditional experience in maintaining the land ecosystem. The goal is to preserve the quality of ancestral land for future generations through practices that are fully aware of the sustainability of the agricultural environment.

5) *ngodol* [ŋOdOl]

In terms of lexical meaning, *ngodol* is the process of breaking up large lumps of soil that are still rough after the *nangkeb* stage, where farmers use their hoes to break these parts into small, loose particles, ready to be processed as a suitable planting medium for planting chili seeds. Culturally, *ngodol* reflects the understanding of chili farmers in Kemurang Village that loose soil structure is a prerequisite for the growth of a strong and healthy root system which will ultimately determine the resilience of plants to various weather challenges, such as drought, making it knowledge in the local agricultural tradition of Brebes. In Figure 2, we can see this *ngodol* process.



Figure 2. The *ngodol* process

6) *ngecrak* [ŋəcrak]

The lexical meaning of *ngecrak* is the process of smoothing the surface of the land that will be planted with chilies. *ngecrak* is a continuation of the *ngodol* stage where farmers ensure that the previously uneven land becomes completely smooth and even through final mixing, so that the land is ready to receive chili seeds with perfect soil conditions for germination and uniform initial growth. Its cultural meaning symbolizes the perfection before the life of a new plant begins; the level surface of the land symbolizes the readiness of farmers to face the planting cycle with high standards and reflects the dedication of farmers to quality harvests through careful land preparation.

7) *ngerag* [ŋərag]

Ngerag is the process of leveling the land in the sub-*district*. Lexically, *ngerag* is the activity of leveling the top surface of a mound of soil where chili plants will be planted, so that the distance between the chili plants grows evenly.

Culturally, the practice of *ngerag* reflects the understanding that crops planted in an orderly manner are easier to care for, fertilize, and harvest. Tidy land is also seen as a sign of professionalism and dedication to the farmer's work.

8) *malem* [maləm]

Lexically, *malem* means the activity of taking *loose soil* from the *Solokan soil*. *The soil* is then attached to the outside of *the suwatan*, with the aim of strengthening the structure of *the suwatan* so that it is sturdier. Culturally, *malem* demonstrates local wisdom in utilizing every resource available on agricultural land carefully, where loose soil from Solokan is considered high quality and can be utilized optimally to maintain the stability of *the suwatan* so that chili plants can grow safely and stably throughout the season. This activity reflects *the zero-waste* farming tradition in Kemurang Village, Brebes.

Lexicon related to types of chili plants

In the chili farming community of Kemurang Village, farmers use a number of vocabulary terms to name chili varieties based on their physical and flavor characteristics. The following explains their lexical and cultural meanings.

1) *Tit rangdu* [Tit rangdu]

Tit rangdu is defined as a type of chili pepper with a slightly elongated, straight shape. Its straight, non-curved shape distinguishes it from the *tit herang* variety. Culturally, *tit rangdu* reflects the Kemurang community's *justification* for chili peppers, which are considered beautiful and attractive. Chili farmers in Kemurang Village named this type of chili pepper because its smooth skin texture is analogous to the rangdu leaf. Its eye-catching shape makes this *tit rangdu* highly sought after by chili traders who sell at the market. Below, in Figure 3, we can see the shape of *Tit rangdu*.



Figure 3. *Tit rangdu*

2) *Tit Segitiga* [Tit segitiga]

A large, long, wrinkled chili pepper, this variety boasts a much spicier flavor than other large chili varieties. Culturally, it's understood to be triangular, as its name suggests. This chili pepper has a wide, flat base that tapers sharply towards the tip. When viewed from the side, its silhouette forms an isosceles triangle. The people of Kemurang village gave it the name "*tit tiga*" not simply as a name, but as a way to differentiate it from the many varieties of chili peppers grown in the village.

3) *Ier krembun* [ier krəmbUn]

Ier krembun refers to a type of chili that is long and slender, with a pale red color tending towards pink and a taste that is not too spicy.

Culturally, the *ier krembun* variety is understood to be a chili with a moderate level of spiciness, more suitable for consumers who don't like the taste of chili. The softer color is seen as reflecting a less dominant nature, making *ier krembun* a symbol of an acceptable choice for all age groups.

4) *Ier paris* [ier paris]

Ier paris refers to a chili pepper of the same size as *the ier paris*, the difference being its color. *Ier paris* has a slightly orange-red hue. *Ier paris* carries a cultural significance of beauty in subtle differences. Although similar in size to other types of *ier*, its orange-red hue is considered an aesthetic variation that enriches the treasury of the fields. For the Kemurang people, the diverse color palette is a symbol of visual uniqueness that adds a distinctive color to the harvest.

5) *Ier lutung* [ier lutun]

Lexically, it refers to a type of chili pepper with long, straight fruit that is red and tends to be black. Culturally, the term *lutung* is used because the Kemurang community associates the chili pepper's dark color with the color of the monkey. This naming reflects the community's way of connecting the natural characteristic of the fruit's color with local cultural references in agricultural practices.

Lexicon related to the process of sowing chili seeds

In the process of planting chili seedlings, there are several terms used by the community to mark the stages of agricultural activities. The following is a list of terms related to the chili seedling planting process, along with explanations.

1) *dikum* [dikum]

Dikum refers to the process of soaking stored chili seeds for 24 hours before replanting. The soaking process takes place in a large container, such as a *bucket* or a basin. Culturally, *dikum* reflects the traditional understanding of chili farmers in Kemurang Village as a preliminary step before planting. The Kemurang community believes this process can revitalize stored seeds and serve as a form of thorough preparation for the sowing period.

2) *ngetim* [nɛtɪm]

Ngetim means draining chili seeds after they have gone through the *germination period* using a *ceting* or other draining tool. Culturally, *ngetim* demonstrates the community's meticulousness in preparing seeds before sowing. This process not only removes the soaking water but also regulates the seeds' moisture content to prevent them from becoming too wet, which can cause rot. Therefore, *ngetim* demonstrates the traditional knowledge of chili farmers in Kemurang in regulating seed moisture content as part of the successful chili planting process.

3) *awur-awur* [awur-awur]

Awur-awur means *scattering* chili seeds. Culturally, the Kemurang community uses *awur-awur* to refer to a traditional seeding technique to ensure that seeds don't crowd each other and each plant has sufficient space to thrive. This proper scattering technique reflects the experience and skill of chili farmers in managing the spacing of their plants from the very beginning.

4) *prapen* [prapen]

Pre-covering is the process of covering chili seeds. Lexically, it refers to the process of covering chili seeds that have been *scattered* on a *sling*. Lexiconically, *pre-covering* refers to a technical action in chili farming to protect chili seeds from pests or extreme weather, or to indicate the presence of chili seeds that have been sown. Semantically, *pre-covering* also has a cultural meaning, reflecting the traditional agricultural practices of the Kemurang Village community. In this process, chili seeds are usually covered using rice husks, also called *dami* by the Kemurang community, or dried banana leaves as an alternative. Covering with *dami* is done until small shoots appear. This practice demonstrates local wisdom in utilizing natural materials to protect chili seeds.

5) *mbubuti* [mbubuti]

Mbubuti involves uprooting chili plants that have reached a certain size and transplanting them to the planting area. This process is carried out when the seedlings are strong enough and their leaves have begun to develop, making them ready for replanting. Culturally, *mbubuti* reflects the careful selection and transplanting process. This activity demonstrates the care chili farmers

in Kemurang Village take in ensuring only healthy and strong seedlings are transplanted to the main field for optimal growth.

6) *manja* [manja]

The lexical meaning of "*manja*" is the activity of planting chili seeds in a field. Its cultural meaning is not simply farming but also reflects the beginning of hope. The Kemurang community interprets this activity as a symbol of effort, prayer, and faith in a better future through the harvest of chili plants.

7) *diplaceki* [diplaceki]

Diplaceki lexically refers to the activity of fencing chili plants with raffia rope. *Diplacaki* refers to the activity of fencing chili plants using raffia rope. In semantic studies, *diplacaki* also has cultural meaning. In chili cultivation, the activity of *placek* for chili plants is not simply the activity of building a fence but also reflects the responsibility of chili farmers for the growth of chili plants. The fence of raffia rope installed when the chili plants are two months old demonstrates the awareness of chili farmers of the importance of providing physical support so that the chili stems remain upright and strong. This process can be seen in Figure 3.



Figure 4. *diplaceki*

8) *nanjangi* [nanjanji]

Nanjangi, in its lexical meaning, refers to the activity of inspecting chili plants and replacing dead ones with new ones. Culturally, the term *reflects* the values of care and perseverance inherent in chili farming. In the context of the Kemurang Village community, this activity demonstrates a commitment to not leaving land fallow and consistently striving to maintain crop productivity. *Nanjangi* symbolizes consistency and responsibility in caring for chili plants until harvest time.

Lexicon related to the chili maintenance process

In the process of cultivating chili plants, the people of Kemurang Village have a number of

specific terms used to describe various forms of plant care. These terms emerged from everyday farming practices and have been passed down through generations. Here's an explanation.

1) *ngama* [ŋama]

Ngama means a series of activities focused on controlling pests and diseases that threaten chili plants. On the other hand, *ngama* also has broader cultural significance. Removing pests from chili plants is an important part of maintaining and caring for chili plants. *Ngama* not only cleans chili plants from pests, but is also seen as an act that improves the health and well-being of the chili plants. Therefore, in a cultural context, *ngama* can symbolize the care and cleanliness of chili plants. In the Kemurang culture, removing pests from plants is a symbol of care and affection for chili plants.

2) *ngrabut* [ŋrabut]

The lexical meaning of "*ngrabut*" is the process of removing *weeds* or grass growing around chili plants. Culturally, "*ngrabut*" refers to an activity that is part of chili maintenance. This grass-clearing process uses a traditional tool called *a cokglek*. Chili farmers are well aware that these weeds can compete with the main crop for water, nutrients, and sunlight. *Ngrabut* is also part of a local culture rich in traditional values.

3) *nyiram* [ñiram]

Nyiram means chilies that are being watered, lexically it means the activity of providing minerals to chili plants. The activity of providing minerals uses a traditional tool called *a bucket*. Culturally, watering chili peppers is an essential part of plant care. Watering not only moistens the soil and plants, but is also considered an act of providing water to nourish the plants and improve their health and well-being. Figure 4 illustrates watering chili peppers *below*.



Figure 5. *nyiram*

4) *kuningan* [kuniŋan]

Kuningan (yellowing) lexically means the act of manually removing or cleaning yellowed chili leaves. This activity is carried out to remove unhealthy plant parts so they don't interfere with the growth of other parts. Yellowing leaves are usually a sign of a problem, whether due to environmental factors, nutrient deficiencies, or pest or disease attacks. Culturally, *kuningan* represents the traditional knowledge of farmers in reading plant signs. This term demonstrates the sensitivity of chili farmers in Kemurang to observing physical changes in plants as early signs of a problem, while also describing the swift and precise care taken.

5) *nggarem* [ŋgarəm]

Nggarem is the application of fertilizer. Lexically, *nggarem* means process giving fertilizer For add nutrition And pest exterminator in in soil. fertilizer what is being served in process *nggarəm* generally m nya is a k a n combination of rice from a number of type fertilizer, like *Jet A*, *Pearl Phonska Potassium (MPK)*, And *Condawa*, Which each m e have womb a n nut r si Which specific to support development plant. Besides That d itap k a n *pur a da* Which is a kan r ac un land. Addition poison land This in m aksut For destroy fleas - lice that are in the soil and have the potential to damage the safe roots of chilies. *Nggarem* has cultural significance in chili farming. Fertilizing not only provides nutrition but is also an essential part of daily care and practice. The purpose of *nggarem* is also to improve soil fertility and improve the chili plants' health.

6) *mbanyoni* [mbanyoni]

Mbanyoni is a term used for irrigating chili pepper fields. Lexically, *mbanyoni* refers to the activity of irrigating chili peppers by drawing water from rivers using a device called a *diesel engine*, especially when farmers lack water on their land. The goal is to ensure the chili peppers receive an adequate water supply despite limited water sources. Culturally, *mbanyoni* reflects the efforts and perseverance of Kemurang chili farmers in overcoming natural limitations. When water is unavailable, farmers don't simply wait for rain but take the initiative to find alternative water sources to maintain the sustainability of their crops. This term demonstrates the farmers' hard work and responsibility towards their chili plants, which serve as their livelihood.

7) *ngobat* [ŋobat]

Ngobat means administering medicines or pesticides to chili plants. This lexicon reflects pest management. And disease on plants chilli with use drugs or pesticide. Process This b e purpose to protect plant from ser a ngan pest beru p a caterpillar, lice And disease, so that the plants can grow fertile and produce fruit Which b erku a lit a s. *Ngobat* in a cultural context symbolizes good care for chili plants to ensure their health and productivity. The tool used is *sapal*.

Lexicon related to the mention of chili plants affected by pests.

Chili pepper cultivation involves various stages and requires monitoring plant growth in the field. Farmers use a special lexicon to describe the condition of their chili plants. This lexicon facilitates communication between farmers, sharing knowledge embedded in local agricultural culture. The following lexicon describes chili plants affected by pests.

1) *krapak* [krapak]

Krapak is a term used to describe chili peppers that have rotted due to pests or disease. Lexically, *krapak* or *cental* refers to the physical condition of the fruit that has suffered damage, characterized by changes in texture, color, and the appearance of spots or parts that dry out or turn black. In the cultural context of agriculture, *krapak* is not only understood as a symptom of biological damage but also has socio-economic significance among Kemurang chili farmers. This term is often used in everyday conversation at markets or chili farms to indicate fruit that has lost its market value. Fruit considered *krapak* is usually immediately removed due to concerns that it could transmit infection to other fruit. Therefore, this term reflects chili farmers' vigilance against the spread of disease in chili plants.

2) *slusur* [slusur]

The lexical meaning of *slusur* is the condition of chili plants with holes caused by caterpillar attacks. Culturally, *slusur* is a detrimental condition for farmers. Chilies with problems with their fruit and leaves cannot grow properly, making it impossible for the plants to survive.

3) *teklik* [təklɪk]

Teklik culturally refers to the drying and dying leaves of chili pepper plants. This can occur due to an attack by sucking pests that sap the leaves, a fungal infection, or unfavorable environmental conditions. This condition indicates an unhealthy part of the plant that requires more attention from the chili farmer. Culturally, *teklik* serves as an alarm for chili farmers to monitor plant health. This term reflects the traditional experience and knowledge of the Kemurang community in maintaining the sustainability of chili plants, while also demonstrating their care and diligence in caring for the chili plants that are their source of livelihood.

4) *lodoh* [lɔdɔh]

Lodoh has a lexical meaning referring to on part certain from plant chilli , Good That leaf or fruit, which become mushy And wet. Condition This often time caused by by there is a bacteria or fungi that thrive in damp conditions . Culturally, *lodoh* is not only understood as a biological phenomenon, but is also interpreted by farmers as a disease that arises due to prolonged rainy seasons or errors in plant care. In the experience of chili farmers, *lodoh* is often associated with economic losses *because* its rapid spread can cause crop failure. The following is a picture of *lodoh* conditions in Figure 5.



Figure 6. Condition of *the lodoh* chili plant

Lexicon related to the mention of chili harvest.

In the chili harvest process in Kemurang Village, the process of picking the crop isn't simply referred to by one term, but rather has different names depending on the time and circumstances. Farmers use their own terms for each stage of the harvest process to differentiate between early, late, and special harvests. This diversity of names demonstrates that the Kemurang community possesses a diverse vocabulary that can be passed down to future generations. There are four lexicons for naming chili harvests, as follows.

1) *meliki* [məliki]

"meliki" refers to the first chili harvest. Culturally, *"meliki"* refers to a special chili harvest. Chilies harvested during this *"meliki"* phase are generally the fruit of the early growth phase of the chili plant. This harvest is greeted with joy by farmers, as it serves as proof of their efforts and the hope of a more abundant future harvest.

2) *mbeseri* [mbesəri]

The lexical meaning of *mbeseri* is the term for the second phase of the chili harvest. The cultural significance of the *"mbeseri"* harvest is that the number of chilies ready for harvest is greater than the first harvest. During this phase, people express gratitude for the abundant harvest, after previously experiencing very little.

3) *nggrantingi* [ŋgrantingi]

Nggrantingi refers to the third phase of the chili harvest, or the regular harvest. Culturally, the farmers of Kemurang Village believe that this third harvest will not be the final one, hoping that the chili plants they care for will continue to produce good fruit and grow abundantly. With their consistently abundant harvests, Kemurang chili farmers are able to meet their household needs.

4) *timuran* [timuran]

Lexically, the meaning refers to a situation where a chili plant that previously appeared unproductive or had not produced fruit for a long time suddenly produces new fruit. This phenomenon indicates a revival in plant productivity after a period of dormancy or fruitlessness. Furthermore, the "*Timuran*" (*eastern fruit*) also has cultural significance, reflecting hope and good fortune for chili farmers. Chili farmers in Kemurang Village believe that the emergence of new fruit on previously unproductive chili plants is considered a good omen and the result of the farmer's painstaking care and perseverance. In traditional agricultural practices, this phenomenon also teaches people to remain patient and diligent in caring for plants even though initial results are not yet visible, because patience will bear fruit in time.

CONCLUSION

The chili farming lexicon in Kemurang Village demonstrates that language serves not only as a naming tool but also as a map that guides farmers throughout the entire planting cycle, from land preparation to plant handling. The dominance of verbs in this lexicon explains that a successful harvest is not an instant process, but rather the result of a series of carefully considered actions that require precision and perseverance. The cultural content in this lexicon reflects the fundamental values of the Javanese farming community, such as the ethos of mutual cooperation as seen in the lexicon *nyolok*, perseverance, and the philosophy of patience inherent in each post-harvest stage. Thus, this research not only contributes to efforts to save the *Ngapak dialect* from extinction but also enriches the documentation of Javanese agricultural heritage. In the context of Javanese studies, this local lexical treasure is a valid primary source for analyzing the identity, value systems, and environmental policies of the Javanese farming community for the benefit of future generations.

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