

ECOLEXICONS IN GENDING RARE LYRICS ON BALINESE SOCIETY: AN ECOLINGUISTICS STUDY

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ABSTRACT

The eroding and unsuccessful formal and informal local language education towards young generations are the emergence of this study. For young generations encompassing children and teenagers, Balinese language serving as the identity of the local society is starting to be replaced by Bahasa, the second language of the society. This implies the reduction of the knowledge level of Balinese youth towards the lexicons appeared in Balinese language.

This study was aimed at: (1) describing the lexicons appeared in six Balinese traditional songs for children or they can be called as gending rare or sekar rare in Balinese language, (2) figuring out the meaning and functions of each lexicons which appeared in gending rare, (3) figuring out whether gending rare remains performed by children. Gending rare is a collection of songs for children which exist on Balinese society. The most known songs on the society are meong-meong, dadong dauh, juru pencar, bibi rangda, ratu anom, dan, katak dongkak.

This study is combined with qualitative and quantitative method. The qualitative method was employed to analyze and describe the data, while the quantitative one was used to assist the description. Ecolinguistics was used as the primary approach in analyzing the data obtained from traditional song collection for children. The data sources were from the study of literature in gending rare collections and Balinese language textbooks of primary school students. The qualitative data was acquired from questionnaires which were used to measure the knowledge and understanding of the students towards ecolexicons in gending rare. The data collection was conducted by using observation and notetaking technique, and questionnaires. The obtained data were classified based on their word classes and analyzed with the assistance of other linguistics theories, such as sound formation processes on words (phonology), word constructions (morphology) and meaning (semantics).

The results of this study revealed that there are a number of lexicons which are unknown and not understandable to most of the primary school students. It can be seen from the low level of knowledge of the students towards the lexicons in gending rare lyrics.

Keywords: *ecollexicons, gending rare, ecolinguistics*

INTRODUCTION

Language and environment have a tight relationship. Both are the aspects of world's contents, including human as the only living creature who speaks. Therefore, in language philosophy, the world can be expressed through languages (Kaelan, 2002:213). Sapir (1912) points out that language reflection refers to physical and social environment. The corresponding relationship to one another shows that without the world with its various environments as its contents. A word or a language is impossible to be created. Regarding to the relationship between language and its environment, Fill & Mühlhäusler (2001:3) states that at least there are four factors showing that a language and environment are related to each other. First, language is an independent matter, which contains everything about it. Second, a language is constructed through the world. Third, the world is constructed through language. Fourth, a language is interconnected with the world. Both construct and be constructed from each other.

The relationship is one part of language ecology. According to Mbete (2013:2) language ecology is a dimension, encompassing bodily aspect, physics, geographical environment which becomes the living place of all languages and their speakers. The corresponding relationship between the two studies generates culture, and humans give signs as well as record them verbally (Mbete 2013:3). Language ecology or more often called ecolinguistics (Haugen, 1970) is classified into two main parts, namely eco-criticism discourse and the ecology of linguistics. The term ecolinguistics is a term that is used to describe a study about interactions between language and its varieties, the study of text serving as the outside environment, text analysis as in relation to the environment, and the study of how a word in a language related with objects in local language environment (Stibbe, 2015:8).

Balinese is one of local languages in Indonesia. The existence of the language remains high, in other words the number of Balinese language speaker is still many. Balinese language environment, based on ecology is located in Bali island. However, the use of the language spreads as well to several areas in Indonesia because of transmigration program. Although Balinese has a big number of speakers, in its development in this era, the language is slowly changing into Bahasa, especially in Denpasar. The

reducing interest of the children in primary school in using Balinese language in daily conversation was proved by their incomprehension towards the lexicons in the ethnic wealth of Balinese society.

In relation to critical ecolinguistics, the wealth of Balinese ethnic in the form of the local wisdom and heritages from the ancestors is attached in verbal texts. In this study, the verbal text used to serve as the object is one kind of Balinese song, namely *gending rare*. *Gending rare* is a collection of songs for children encompassing, *meong-meong*, *dadong dauh*, *juru pencar*, two versions of *Pul Sinogem Katak Dongkang* (lengkapi)

METHODOLOGY

This study is a combination between qualitative and quantitative research. The qualitative one is used to analyze and describe the data, while quantitative one is used to assist the description in order to know the percentage of primary students' knowledge and understanding toward the ecollexicons in *gending rare*. The study utilized survey approach and using Ecolinguistics as the primary approach in order to analyze the data obtained from Balinese traditional song for children. The data source of this study was acquired from literature study from the literature study that provides *gending rare* collection as well as primary school students' textbooks. Qualitative data were obtained from the questionnaires in order to measure the students' knowledge and understanding towards the ecollexicons in *gending rare*. This study employed observation, notetaking technique as well as questionnaires as data collection method. The data were classified based on their word class and analyzed by the assistance of other linguistics theories, such as: sound formation process on words (phonology), words forming process (morphology), and meaning (semantics)

ANALYSIS

Based on the data obtained, there are a number of lexicons which reflect the environment character as well as means to preserve those lexicons in terms of culture. In addition, there are also other lexicons which most people do not know in Bali nowadays. Based on word class, the ecollexicons can be classified into noun, verb, adjective, and adverb.

The Classification of Lexicons Appeared in *Gending Rare* Based on Word Class

Tabel 1 The Classification of Ecollexicons Based on Their Word Class

No	Lexicon	Fonetic Form	Word Class	Meaning
1.	<i>Mentik</i>	[məntɪʔ]	Verb	Grow
2.	<i>Pul Sinoge</i>	[pʊlsinoge]	Noun	Breadfruit
3.	<i>Jukut Timbul</i>	[jukʊt] [tɪmbʊl]	Noun	Breadfruit soup
4.	<i>Bruakang</i>	[bruakəŋ]	Verb	Smash
5.	<i>Sate Lembat</i>	[sate] [ləmbat]	Noun	A kind of satay
6.	<i>Jempiit</i>	[jəmpɪɪt]	Adjective	Stand still
7.	<i>Kejeng-kejeng</i>	[kəjəŋkəjəŋ]	Adjective	Moving continuously
8.	<i>Simanas</i>	[simanas]	Noun	Pineapple
9.	<i>Biyu pungut</i>	[biyupʊŋʊt]	Noun	Banana
10.	<i>Siloca-loce</i>	[silocaloce]	Noun	Fruits
11.	<i>Reko</i>	[rəko]	Adverb	Supposedly
12.	<i>Rusit</i>	[rusɪt]	Adjective	Nosy
13.	<i>Gedebege</i>	[gədəbəge]	Noun	Cart
14.	<i>Enggokin</i>	[əŋgokɪn]	Verb	Look
15.	<i>Sowane</i>	[sowane]	Adjective	Estuary
16.	<i>Katak</i>	[kataʔ]	Noun	Frog
17.	<i>Dongkang</i>	[dɔŋkəŋ]	Noun	Toad
18.	<i>Sambuk</i>	[sambuʔ]	Noun	Dry coconut skin
19.	<i>Dongke</i>	[dɔŋke]	Adjective	Ripe
20.	<i>Base</i>	[base]	Noun	Betel
21.	<i>Sotong</i>	[sotɔŋ]	Noun	Guava
22.	<i>Bunut</i>	[bunʊt]	Noun	Bunut tree
23.	<i>Uma</i>	[umə]	Noun	Rice field
24.	<i>Kipa</i>	[kipə]	Adjective	One legged
25.	<i>Panyapungan</i>	[pənapʊŋan]	Noun	Dragonfly catcher

Based on their word class, there are 15 nouns, 6 adjectives, 3 verbs, and an adverb which are the most unknown to the primary school students. Most of the lexicons are relatively related to plants and animals as one biggest content of environment on earth. These lexicons encounter a number of process morphologically, phonologically, and semantically.

The lexicon *mentik* ‘tumbuh’ semantically refers to an entity, that is plant. However, in the *gending*, the lexicon *mentik* is used for the entity around human’s beard, that is the hair that grows around it. In one of song in *gending rare* entitled *Maplayanan* ‘to play’, there is a lexicon *umane* ‘sawah’ which come from the word base *uma* ‘sawah’. There are other lexicons which have the same meaning, such as *carik*. The lexicon *carik* is more popular to the children because in general the society often used the lexicon rather than *uma*. The other lexicon appeared in *gending rare* is *bruakang* ‘to smash’. The lexicon comes from the base word *bruak* ‘to smash’ which is modified by the suffix {-ang}, as the result, the lexicon serves as an imperative word.

The use of lexicon *meong* ‘kucing’ differs phonologically in the song of *meong-meong* and in daily life of the Balinese society. In the song, *meong* is pronounced [meyɔŋ] while in daily basis, the society pronounces [mʰɔŋ], therefore, the segment [y] sounds faster to be heard and the segment [e] dissapeard in daily basis. Another lexicon is *Penyapungan* ‘dragonfly catcher’. The lexicon is a noun which comes from its base *capung* ‘dragonfly’. The meaning of the base is changing because of the morphological process, affixation, adding suffix {pe-} and {-an}. The meaning turns out into a tool that is used (usually for children) to catch dragonflies in the rice field. In the song entitled *meong-meong*, there are two noun phrases which are related to animals, namely *Bikul gede-gede* ‘big mice’ and *buin mokoh-mokoh* ‘fat as well’ which follow the first phrase. Both phrases contain two adjectives which describe the mice in general in Bali. The adjectives *gede-gede* and *mokoh-mokoh* encounter reduplication process which make the noun modified by them become plural.

Based on the overall data, the lexicons associated with plants and animals has the greatest number among other lexicons which are related to other types. Those lexicons are: *Pul Sinoge*, *Jukut Timbul*, *Simanas*, *Biyu Pungut*, *Siloca-loce*, *Katak*, *Dongkang*, *Dongke*, *Base*, *Sotong*, *Sambuk*, and *Bunut*. *Pul Sinoge* ‘breadfruit’ (scientific name: *Artocarpus altilis*) is a lexicon that most people do not know. Balinese society only recognize the lexicon *Timbul*, another word to say breadfruit in Bali. It is a main ingredient to make a local food, a breadfruit soup. Another word to call it in Balinese is *Jukut Tumbul*. *Simanas* ‘pineapple’ (scientific name: *Ananas comosus*) comes from its base word *manas*. The primary students recognize *manas* but completely do not know *simanas*. *Biyu Pungut* ‘a kind of Balinese banana’ (scientific name: *Musa acuminata*) is a compound which also less known in Balinese society because this type of banana is extinct, hard to find. In Balinese, a lot of words that encounter reduplication process can be found easily. *Siloca-loce* ‘various fruit’ for example, is a word that collocates with the word ‘who-wohan’. *Katak* ‘frog’ and *Dongkang* ‘toad’ are confusing lexicons for the primary school students. Those lexicons are considered synonymous, but they are quite different even though they live in the same ecology. The difference is in terms of their size, *Katak* tends to be smaller than *Dongkang* in general. *Dongke* ‘ripe’ is an adjective to describe fruits in Balinese. This lexicon has a synonym which is more popular used by the Balinese society nowadays, that is *nasak* ‘ripe’. *Sotong* ‘guava’ (scientific name: *Psidium guajava*), *biu pungut*, and *bunut* ‘bunut tree’ are three lexicons which related to plants. These lexicons are kinds of plants which grow in the same are, which grows along the side of the river.

Sate lambat is one of the lexicon which appeared in *gending rare* entitled *Pul Sinoge*. *Sate lambat* is a compound that consist two words namely *sate* and *lambat*. *Sate* means a Balinese local food with pork and mixed with Balinese spices, while *lambat* is a verb which means to be tied. Besides its function as a local food, *sate lambat* is an important element of offerings in Balinese religious ceremony, *mecaru* for example. The use of the lexicon in daily basis is no longer found in Balinese society. They use *sate litit* to mention such lexicon.

Low Enthusiasm in Balinese Language

Bali as one of the primary source of foreign exchange in Indonesia is attractive in terms of culture tourism. The Balinese society is famous with their efforts in preserving their local culture. Balinese language as one of the product of local culture is also cared by local language researcher. The Balinese people are the society that are strict with their norms, but practically, the local language which should be preserved as well becomes more degraded gradually. The use of local language is starting to be eroded by national language and foreign languages. It can be seen from the survey result in the field study. The survey towards first language acquisition on the students showed the following percentage.

The questionnaire was given to 100 primary school students spread in the level of grade 6 and grade 5. The number of students whose first language is Balinese is 32, 56 students speak Bahasa as their first language, and 12 students with various languages (English, Japanese, and Javanese) as their first language. As a local language which needs to be preserved, Balinese language is placed in the second position after Bahasa. At least the enthusiast of Balinese language will be seen when the percentage of the Bahasa and foreign languages enthusiast as the first language.

The Delay of Lexicons Transfer from Old Generations to Young Generations

The transfer delay from old generations to younger generations is caused by the environment of young generations that does not support the acquisition of the lexicons contained in *gending rare*. Besides that, the students mostly used Bahasa and other foreign language as their first language. It absolutely interferes the students to acquire and understand the vocabularies in Balinese compiled in *gending rare*. Young generations still have no cognition towards a number of lexicons which are the background of *gending rare*.

One of the lexicons found in *gending rare* is *pul sinoge* 'breadfruit'. *Pul Sinoge* is a lexicon which is unknown for young generation in terms of its meaning, form as well as its functions. This is affected by the students' experience which is not supported to gain the knowledge of lexicons compiled in *pul sinoge*. Breadfruit is a kind of tree which is no longer grow on where the students live, therefore their experience towards environment does not provide them the lexicons in language acquisition. In line with Fill & Mühlhäusler (2001:2) who states that vocabulary is a complete thesaurus about the characteristics of physical environment of the culture of speakers who understand the vocabulary. If the young generations do not longer recognize as well as understand a lexicon in Balinese, the characteristics of culture in Bali which describe the speakers will gradually loss.

Gending Rare: Meaning Disintegration and Function

Disintegration or the process of the entities in *gending rare* containing its meaning as well as its function is not able to survive any longer. In fact, meaning disintegration is when the young generation is now starting to not know and understand a number of lexicons which are the lyrics in *gending rare*. After conducting tests randomly to several old generations, some of them do not know or understand the lexicons. Meanwhile, the disintegration towards the function happens when *gending rare* has not been no longer used like they used to be. If *gending rare* was still sang by children as entertaining song and games, therefore, based on observation result, the primary school students now prefer singing modern songs. Another thing that causes the case is that the deficient process of transferring the knowledge of *gending rare* from teachers to students. On a certain material that discuss about *gending rare* in Balinese school subject, the teachers merely describe the nature of *gending rare* theoretically without practicing the song and teaching the students how to sing it.

CONCLUSION

Based on the discussion, the lexicons encounter morphological, phonological as well as semantic process. In addition, it is confirmed that the type of lexicons which has the greatest number is the lexicons relating to plants and animal. It can be assumed that the old Balinese society respect their environment by preserving it through adding those lexicons in *gending rare*. However, the result of this study revealed that there are disintegration and delay of transferring the knowledge and understanding of *gending rare*, especially the lexicons from the teachers to the primary school students. This resulted low understanding of the students towards the lexicons and implies to the process of losing the lexicons.

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