



Lexicons on Bamboo Woven in Tigawasa Village: Ecolinguistic Perspective

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Abstract*

This study describes the lexicon on woven bamboo in Tigawasa Village, Buleleng in an ecolinguistic perspective. The purpose of this study is to classify the lexicon on woven bamboo in Tigawasa Village and describe the existence of the lexicon. The method used to examine this research is qualitative with ecolinguistic theory. The results of the study found that there was a decrease in the level of knowledge of some people, especially the younger generation about the woven bamboo lexicon in Tigawasa Village. The percentage of the presence of this lexicon is higher indicated by seniors. This is due to 1) changes in the environment and economic activities 2) the process of transmitting the lexicon from the elderly or parents is still lacking due to the influence of the times 3) The use of Balinese and Indonesian languages.

1. Introduction

Ecological and linguistic studies are interdisciplinary studies of money originated in the 1970s by Einar Haugen. He created the language ecology paradigm (1972) which examines the interaction of language and the environment. The ecology of this language is determined by the people who will use, study and will convey the language to others (Haugen, 2001: 57). After two decades of language ecology paradigm, Halliday's (1990) ecolinguistics emerged. Halliday uses a different concept and applies a non-metaphorical concept of ecology, namely ecology is associated with the biological environment. Halliday (2001) explains that environment and language influence each other. From these two experts, research emerged under the umbrella of ecolinguistics which includes the fields of pragmatics, discourse analysis, theoretical linguistics, anthropological linguistics, language teaching and others (Fill and Muhlhausler, 2001:1).

Several studies involving the theoretical premise of ecolinguistics have been extensively researched and have been very helpful in the development of critical discourse studies and linguistic studies. In Swarniti's research (2019), it is stated that in the formation of one's language, the environment has a very important influence. In this case, Swarniti found that the percentage of older people knew more about the existence of a rare tree lexicon in Denpasar.

In ecolinguistic studies, it is said that language tends to record conditions in the physical and social environment. With regard to the study of ecolinguistics, one of the things that can be studied is the

lexicon. A lexicon is a collection of lexemes in a language. The study of the lexicon includes the study of vocabulary structure, word use, word learning, word evolution, word formation processes and the relationship between words. The physical and social environment are interconnected with the lexicon and show a symbolic relationship. The relationship in question is the relationship between verbal communication, environment, livelihood, including other factors. If the lexicon in an area is still diverse, then this will indicate that the preservation of the language in that area is still maintained. But it is undeniable that the language used in society will definitely be dynamic according to environmental and cultural changes. This is because the existence of a lexicon must be influenced by changes in the environment in which the language is used (Wiya, 2016).

One area that is still rich in lexicon related to ecolinguistics is Tigawasa Village. Tigawasa village has a regional language that is still used in everyday life. Similar to other regional languages, Tigawasa language is also a means of communication which has decreased the number of speakers due to acculturation. Initially, the majority of residents in this village were bamboo craftsmen, but as the times progressed, many residents already had sufficient education and worked in private companies or chose to do business.

The use of lexicon on woven bamboo in Tigawasa Village is increasingly critical. It is an undeniable fact that some lexicons have not found their use in woven bamboo. Woven bamboo is tabf fiber strung together to form objects with various patterns. The woven bamboo which is the object of research is devoted to woven bamboo called "sokasi". Sokasi is one of the handicrafts made by some people in Tigawasa Village. This donation is also used as a source of livelihood and helps in driving the economy.

In this sophisticated era, the existence of sokasi is starting to be replaced by products made of plastic or aluminum that have a similar function. The lexicon that is often used becomes eroded, even if the production of sokasi is no longer in progress, then the lexicon in it will automatically disappear because no one says it. The community of speakers of these lexicons is decreasing day by day. With this research, it is hoped that it will be able to find the factors causing the decline in knowledge about the lexicon in this woven bamboo.

With the symptoms of environmental change and changes in the speaker's livelihood from producing sokasi, switching to cultivating fields, gardening, trading and becoming a private or public employee, the use of the lexicon on sokasi bamboo mats began to decline. In this research, the researcher tries to examine the interrelationship between language and ecology. Researchers will reveal the existence of the lexicon on woven bamboo, especially sokasi in Tigawasa Village through a linguistic perspective.

2. Research Methods

This research was conducted in Tigawasa Village in Buleleng with a qualitative approach supported by quantitative analysis. Qualitative is used to obtain the results of the analysis in the form of descriptive data both written and oral data. And quantitative is used to see the amount of knowledge and understanding of woven bamboo lexicons found in Tigawasa Village.

Data collection was done by interview and literature study. In this study, the emphasis is on natural research conditions. The data in this study were obtained from several informants who went through several stages such as observation, direct interviews, documentation and informal conversations (Emzir, 2010:37). The informants involved were 45 people and divided into three generation groups, namely: youth (12-25 years), adults (26-45 years), elderly (46-65 years).

Determination of informants is done by looking at the background of the informant who has lived in Tigawasa Village for at least 10 years, male or female, born and raised in Tigawasa Village, can speak Indonesian well, and for elderly informants still have good hearing and not senile yet. To find out the knowledge about the lexicon to be asked, the following knowledge value criteria are used.

Table of Criteria for Knowledge Value of Woven Bamboo Lexicon in Tigawasa Village

No	Score	Predicate
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1	85-100	Very good
2	70-84	Fine
3	55-69	Pretty good
4	45-55	Less
5	-44	Very less

In data analysis, the collected data were analyzed using ecolinguistic theory descriptively. Responses from informants will be re-analyzed and adjusted to the needs of the analysis. This is so that the data is easier to understand and can be analyzed qualitatively, resulting in an exposure of knowledge about woven bamboo lexicon in Tigawasa Village. The results of data analysis are presented formally and informally.

3. Discussions

Classification of Tigawasa Language Lexicons on Woven Bamboo

Based on the results of observations and interviews with informants, several Tigawasa language lexicons were found in woven bamboo. The following results will be presented in tabular form.

Table 1. Lexicon on Woven Bamboo

No	Leksikon	Kelas Kata			Deskripsi
		Verba	Nomina	Adj	
1	ngulat	✓			Assembling raw materials from bamboo to form a pattern.
2	ngerot	✓			Clean the edges of the bamboo that has been split and has been thinned to make it smoother.
3	ngerik	✓			Clean the bamboo from the outer skin
4	mungain	✓			Making motifs on social patterns
5	malpal	✓			Thin and smooth bamboo with special techniques
6	ngalisin	✓			Make a shape on the edge of the socation so it doesn't come off
7	mihbihin	✓			Create patterns to strengthen and lock the webbing at the end
8	ngesit	✓			Divide the bamboo into small pieces
9	minggul	✓			Make shapes on the cleaned bamboo segments
10	keben		✓		Products made from woven bamboo
11	sokasi		✓		Products made from woven bamboo
12	gumas			✓	Good

13	klampis	✓	Inner webbing on sokasi
14	kepe	✓	Small woven bamboo
15	lampid	✓	Large woven bamboo
16	lumpia	✓	Another name for small woven bamboo
17	paboan	✓	Woven bamboo that functions as a place for betel and areca nut
18	kembang	✓	Motif on webbing
19	gandek	✓	Woven bamboo that resembles a bag
20	peot		Slightly broken
21	ngotong	✓	Cutting bamboo for production



Picture 1. Bakalan



Picture 2. Ngulat



Picture r 3. Mucuin



Picture 4. Klampis



Picture 5. Paboan



Picture 6. Notong



Picture 7. Gandek



Picture 8. Sokasi



Picture 9. Kembang

The Existence of the Tigawasa Language Lexicon on Woven Bamboo

The following table shows the percentage of informants interviewed based on the lexicons found in woven bamboo.

Table. 2 Informan

Informants	Age Range	Percentage
Youth	12-25 years	30%
Adults	26-45 years	65,5%
Elderly	46-65 years	85,5%

Based on the table above, it can be seen that the percentage in the youth generation is 30%, the adult is 65.5%, and the elderly is 85.5%. It can be concluded that the older generation still knows the existence of the lexicons used in woven bamboo in Tigawasa Village. But these lexicons are rarely known by teenagers. This proves that the older generation still remembers and even has used these lexicons.

Factors Causing the Decline of Woven Bamboo Lexicon in Tigawasa Village

Things that affect the decline in knowledge about the existence of the woven bamboo lexicon in Tigawasa Village will be as follows:

1) Changes in the environment and economic activities

The villagers of Tigawasa in 2000 and above have experienced an increase in the quality of education. Many residents are already aware of the importance of education and have started to send their children to school. This has an impact on current economic activities. Teenagers who are currently in 2020 and 2021 have started to switch to work in private companies and do business. The majority who are still working on or using bamboo crafts as their main activity to support the economy are the elderly generation. Teenagers who have moved to the city or are already working tend to have given up on weaving bamboo. The environment that was originally still beautiful today has undergone many changes. Substitution of bamboo plants to cloves or durian is an unstoppable trend. This is because the price of cloves and durian is more expensive than bamboo. The environment in the city also rarely appreciates the art of weaving because the price of sokasi is usually more expensive than similar products that use fiber and plastic materials. So the influence of the environment that is increasingly advanced and economic activities are increasingly rolling make woven bamboo become increasingly eroded. This causes the lexicon in the woven bamboo to be unknown to the youth circles or generations.

2) The process of passing on the lexicon from the elderly or parents is still lacking due to the influence of the times

It is no stranger that at this time technology has a very large impact on the progress of the times. This also occurs in the forwarding of lexicons found in woven bamboo in Tigawasa Village. The ineffectiveness of forwarding the lexicon is because it is considered that the old lexicon is not easily understood by the younger generation. For example in the mention of “klampis” which has changed to “layer” and in the mention of “flower” it becomes “motif”. Teenagers now use new terms to make them easier to understand. The transmission of the lexicon from parents to teenagers is also due to different activities, so it is considered unnecessary to pass the lexicon on to their children or grandchildren.

3) Use of Balinese and Indonesian

In daily activities the use of Tigawasa language is usually used by the natives of Tigawasa Village. But because at this time there were many residents outside Tigawasa Village who entered, because they had gardens or married to Tigawasa Village, the language in communicating also experienced development. Balinese and Indonesian began to bring about changes in several lexicon. The language of this Tigawasa village has begun to experience code mixing and even code switching. These lexicons of woven bamboo also experienced a shift. Some still survive because they have not found the equivalent words, some have been eroded.

4. Novelties

This research offers a new perspective in the study of the woven bamboo lexicon in Tigawasa Village through an ecolinguistic approach, which is rarely explored in the context of Balinese local culture. The study provides insights into the decline of lexicon knowledge in the younger generation due to environmental changes, economic activities, as well as limited lexicon inheritance processes. By identifying the influence of Balinese and Indonesian language use in the decline of the woven bamboo lexicon, this study demonstrates the dynamic relationship between language, culture, and environmental change, and the importance of revitalizing traditional knowledge to preserve such cultural heritage.

5. Conclusion

Based on the research that has been done, there are 21 lexicon in woven bamboo in Tigawasa Village, which includes 10 verbs, 9 nouns and 2 adjectives. Each lexicon has a different definition and a different function. Knowledge of this lexicon has a different percentage in each generation. It can be seen that the percentage in the youth generation is 30%, the adult is 65.5%, and the elderly is 85.5%. It can be concluded that the older generation still knows the existence of the lexicons used in woven bamboo in Tigawasa Village. But these lexicons are rarely known by teenagers. The decline in knowledge about the existence of the woven bamboo lexicon in Tigawasa Village is caused by the following: 1) environmental changes and economic activities 2) the process of passing on the lexicon from the elderly or parents is still lacking due to the influence of the times 3) The use of Balinese and Indonesian languages.

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