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**THE INTERGENERATIONAL UNDERSTANDING AND USE LEVEL OF
BAMBOO AND COCONUT TREE LEXICONS
IN THE SPEECH COMMUNITY OF *USING***

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Abstract

The study is aimed at describing the level of understanding and use of the bamboo and coconut tree lexicons which refer to both the entity and its derivatives by *Using* ethnic community and the factors that become the background. To cope with the research problems ecolinguistic theory was applied. The data were collected by using observation, interview and documentation methods supported by recording technique and questionnaires. Results of the data analysis are presented with formal and informal methods of deductive and inductive techniques,

The results of analysis indicate that the level of respondents' understanding and use on the lexicons of bamboo and coconut trees vary. The level of understanding and use of these two generic lexicons reaches 100% for all respondents while for specific lexicons and its derivatives, the understanding and use seem to vary. The lexicons which reference entities have a high usefulness, interaction, interrelation and interdependency, the level of understanding and use is also high. In spite of its numerous entity population, the population of entities seem much but if the lexicon does not have the benefit on the lives of the

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respondents, the level of understanding of the lexicon can be high but usage levels are low, particularly for juvenile respondents. In addition, there are a number of lexicon with a usage rate of 0% among the juvenile respondents. It happened on the lexicon of equipment made of bamboo which has a rare or endangered reference entity because its function is replaced by another entity. Meanwhile, the factors that cause differences in the level of intergenerational understanding and use level of the lexicon of bamboo and coconut trees include (1) little population of entities; (2) less interaction, interrelation and interdependence on the reference entities; (3) some UL lexicon are replaced by other language lexicons; (4) the absence of transfer of knowledge of the reference entity from the predecessor generation; (5) the function of the reference entity is replaced by another entity function; and (6) the level of understanding and use of the respondent only at the level of generic lexicon.

Keywords: *lexicon, interaction, interrelation, interdependence, level of understanding and level of use*

1.1 Background

In the era of globalization, the survival (language maintenance) of local languages throughout the country needs to be examined because this phenomenon has brought changes, particularly on the language attitude of the native speakers. It also has an impact on the Using language (UL), one of the small and wedged local languages in the archipelago. UL is classified into small local language because the number of its speakers is under one million people, or by Ferguson (in Supomo, 1976: 1-3) is classified as "low language". Meanwhile, modernization in the field of transport and communications has opened the isolated ethnic community of *Using* (hereinafter abbreviated UEC). The UEC is previously a static society, familiar with the environment, living as farmers, true to the culture and language has evolved into a dynamic society, away from nature, mastering several regional languages other than UL, and so on. This leads to interaction, interrelation, and interdependence with the natural environment that is becoming increasingly reduced in addition to the emergence of other language in everyday conversation, both on social and natural environment. Banyuwangi in general and living environment of UEC in particular, are fertile ground. Various types of flora can flourish in this region, especially bamboo and coconut trees. The diversity of bamboo and coconut trees that grow in this area is reflected also by the diversity of lexicons. There are 51 lexicon of nouns in UL associated with bamboo plants which include the types of bamboo, the parts of the bamboo stem, and equipment made of bamboo rods. Meanwhile, in relation to coconut tree there are 37 lexicons of noun which consist of the types of coconut, the parts of the coconut tree, utensils made from coconut tree parts, and preparations in the form of food made from coconuts. Bamboo (*Bambusa vulgaris*) which is called *jajang* in UL has an important role in the life of UEC. In addition to becoming Using traditional house building materials, such as *kelakah*

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(bamboo planks that are used for roofs), *geladag* (flooring made of bamboo), *seseg* (walls made of woven bamboo), and *langkab* (the wall made of thick woven bamboo slats), bamboo is also used for household appliances, such as *kemarang* (rice baskets made of woven bamboo), *kereneng* (a small basket for fruits), *nyiru* (tools for winnowing rice), and *tumbu* (basket with a lid as rice container at the time of travel).

Besides bamboo, coconut (*Cocos nucifera*) also has an important role in the life of UEC, namely the economic, social, and cultural roles. Economically, coconuts can be sold, either in the form of granules or in processed form such as copra, can improve the welfare of society as Banyuwangi is the largest coconut supplier to other regencies and municipalities in East Java, including Bali (*Banyuwangi dalam Angka*, 2010). The social role of coconut is seen when someone holds a celebration of marriage or circumcision. When a family hold this celebration, close relatives or neighbors typically contribute some coconuts for the purpose of the celebration. The same thing will be done by families who have ever received a donation to the family of the donor. Meanwhile, the role of coconut culture in the UEC is the use of coconut for *pitik pecel* dishes that must be present on each *selamatan* (celebration) In addition, *blarak* 'dried palm leaves' are materials to make a torch mounted on the front of the house before the ceremony of *Bersih Desa* (village purification), especially in the village of Kemiren, while its *janur* (young coconut leaf) is used for *ketupat* and for decoration at a time of marriage ceremony (the result of interview with Bapak A.A.Tahrim, Village Head of Kemiren, in August 2011).

It seems that the important role carried out by bamboo and coconut trees are not accompanied by the understanding and use of lexicons associated with the two entities. It is certainly not favorable for the survival of UL at the level of the lexicon of flora for times to come due to the extinction of the language is initiated by obsolescence and ignorance of certain lexicons in everyday conversation of language speakers (cf. Seguy in Lauder, 1990: 163). Based on the above rationale, this paper is an attempt to reveal a small proportion of the problems that plagued UL in terms of lexicon and the factors behind these problems.

2. Concept and Theoretical Framework

2.1 Concept

2.2.1 Lexicon

The concept of lexicon that is applied in this paper is a concept put forward by Kridalaksana (1982) which states that the lexicon is a list of words about the environment where a life is and accompanied by an explanation. In addition, the lexicon also refers to the repertoire of one's own words, in this study respondents.

2.2.2 Environment

Environment in language study concerns language environment and language of environment. Language environment according to Sapir (in Fill and Muhlhausler, ed., 2001: 14), is natural and cultural spaces where a language exists that includes physical and social environment UL is spoken. Physical environment is related to the geographical character,

such as a topographical area, climate, rain fall level, mineral resources, variety of flora and fauna that exist in it. Furthermore, the social environment refers to the various forces that shape the way people live and the way of thinking of individuals that include religion, ethics, forms of political organization, and art that affect the vitality of a language (Fill & Muhlhausler, 2001: 1). Meanwhile, the language of environment is the corpus of language that reflects on the environment, including lexicons as a product of social practices and social discourse (Muhlhausler, 2001: 5), which in this study refers to the lexicons that describe the biotic and abiotic natural environmental wealth of UL.

2.2.2 Theoretical Framework

Ecolinguistics is defined as the interaction between language and the environment through their speakers. Haugen (in Garner, 2005) confirms that the language environment consists of two components, namely psychological and sociological components. A living language (used orally or in writing) represents the facts about the natural, social, and culture that exist in the environment (Fill and Muhlhausler, 2001) so that in addition to being a social fact, the language is also a record of the facts of nature as a sign of their human relationship with the natural environment recorded in the lexicon of a language, as implied in the following statement of Sapir (in Fill and Muhlhausler, ed., 2001: 14).

“It is the vocabulary of a language that most clearly reflects the physical and social environment of its speakers. The complete vocabulary of a language may indeed be looked upon as a complex inventory of all ideas, interests, and occupations that take up the attention of the community, and were such a complete thesaurus of the language of a given tribe at our disposal, we might to a large extent infer the character of the physical environment and the characteristic of the people making use of it. It is not difficult to find the examples of languages whose vocabulary thus bears the stamp of the physical environment in which the speakers are placed”

It is clear from the above statement that the lexicon of a language reflects the wealth of thoughts, including ideas and ideologies, interests, and important activities related to the profession and work to make a living carried out by a language speech community, in addition to reflecting the language physical environment (such as rivers, lakes, mountains, rice fields, and so on) and the character of the speakers. A language community in a given natural environment, because of the interaction, interrelation and interdependence in the neighborhood, eventually has the experience of the environment, and this is recorded by the language, and actualized in the form of lexicons (Fill and Muhlhausler, 2001: 1).

3. Research Methods

This research data is in the form of percentage level of understanding and use of lexicons associated with entities of bamboo and coconut trees by three groups of respondents consisting juvenile group (15-30 years), adults (31-50 years), and aged (51 years and over). The research data consist of two types, namely quantitative data and qualitative data. Quantitative data were collected through a questionnaire containing the

spread of the lexicon associated with the entities of bamboo and coconut. Qualitative data were used to support the quantitative data obtained using unstructured interview method with a question-and-answer techniques, as well as participative observation methods. And the results are presented by implementing formal and informal methods by ways of combining the application of deductive and inductive techniques.

4. Discussion

Using ethnic community mostly live as farmers scattered almost in some districts so that their lives are very close to nature. Their different interaction, interrelation and interdependence against the surrounding natural environment influence their knowledge of environmental resources that may include a wide variety of flora, such as bamboo and coconut trees. The diversity of interaction, interrelation and interdependence of the reference entity is reflected in the diversity of the level of understanding and use of the lexicon that refer to it. The following discussion is about the UEC intergenerational understanding and use of the lexicons of bamboo and coconut with its derivative lexicons.

4.1 Intergenerational Understanding Level of UEC on Bamboo Tree Lexicons

Bamboo in UL called *jajang* grows in the areas of Banyuwangi regency in general, and in particular in the neighborhoods of UEC. There are bamboos that grow wild and some are cultivated. There are fifteen species of bamboo found growing from the lowlands to the hilly areas with a trunk circumference of the smallest, namely *jajang wuluh* 'bamboo stalks of children finger big with greenish-yellow colour up to the biggest, namely *jajang meluwuk* 'bamboo with highest and biggest rods'.

UEC interaction, interrelation and interdependence with bamboo entities vary greatly depending on the usefulness, population, and environment where the entities grow whether near the settlement of these entities or not. Likewise for derivative products, its interaction, interrelation, and interdependence also vary. Of the fifteen specific lexicons of species of bamboo (*jajang*), only four types of bamboo, namely *jajang kuning* 'yellow bamboo', *jajang petung* 'bamboo with a straight trunk and thick wall sections', *jajang tutul* 'bamboo spotted as leopard fur', and *jajang surat* 'bamboo strokes on its segments' with the level of understanding above 70% by juvenile respondents, while the level of understanding on adult and aged respondents 80%. Although the population is not much, the high level of understanding of bamboo is caused by the usefulness of these fourth kinds of bamboo in the life of UEC. *Jajang petung* is widely used for building poles and boat outrigger (for balance); *jajang tutul* and *jajang pellet* are used for seat materials and room divider; and *jajang kuning* is widely planted in front of the house for beauty, as well as the basic material for various handicrafts. This phenomenon causes the entities to be recorded in the conception of the UEC and become their knowledge of the entity.

The understanding about other species of bamboo in all respondents is under 70% even only 5% and 10% among adult respondents on the entity of *jajang meluwuk* (*meluwuk* implies its size exceeds the size of regular bamboo). This is caused by the scarcity of the

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reference entities which usually grows in the forest so far from population reach, whereas for other types of *jajang*, the lack of understanding of juvenile respondents in particular, is due to their inability to distinguish physical characteristics of each entity due to lack of interaction, interrelation and interdependence on a reference entity. To determine the level of UEC intergenerational understanding of each lexicon entity and its bamboo lexicon derivatives, see the following table.

Table 1
Intergenerational Understanding Level of UEC
on Bamboo Tree Lexicons

Using Lexicon	level of understanding			Using Lexicon	level of understanding		
	juvenile (%)	adult (%)	aged (%)		juvenile (%)	adult (%)	aged (%)
<i>jajang</i>	100	100	100	<i>galar</i>	95,2	95	100
<i>jajang apus</i>	23,8	35	77,3	<i>seseg</i>	95,2	95	100
<i>jajang benel</i>	47,6	60	77,3	<i>langkab</i>	19	50	86,4
<i>ajang kuning</i>	76,2	90	100	<i>lotheke</i>	95,2	95	100
<i>jajang ori</i>	62	95	100	<i>kemarang</i>	38,1	60	90,9
<i>jajang peting/ keting</i>	33,3	70	90,9	<i>keranjang</i>	100	100	100
<i>jajang petung</i>	81	100	100	<i>kereneng</i>	4,8	50	72,7
<i>jajang meluwuk</i>	4,8	10	54,5	<i>kicir</i>	71,4	80	95,5
<i>jajang pellet</i>	14,3	35	68,2	<i>nyiru</i>	33,3	55	100
<i>jajang surat</i>	71,4	80	100	<i>sawu</i>	90,5	95	95,5
<i>jajang tali</i>	57,1	75	100	<i>seser</i>	100	100	100
<i>jajang wuluh</i>	66,7	70	100	<i>kukusan</i>	95,2	100	100
<i>jajang tutul</i>	81	90	100	<i>beronjong</i>	52,4	60	100
<i>jajang ampel</i>	47,6	60	100	<i>budhag</i>	71,4	75	90,9
<i>jajang watu</i>	4,8	35	68,2	<i>tumbu</i>	100	100	100
<i>jajang gabug</i>	19	45	68,2	<i>tedhok</i>	4,8	35	72,7
Parts of bamboo stems				<i>tenong</i>	19	60	90,9
<i>barongan</i>	90,5	95	100	<i>golong/ gunjo</i>	28,6	35	86,4
<i>clumpring</i>	52,4	80	81,8	<i>katir</i>	9,6	55	72,7
<i>ebung</i>	100	100	100	<i>kentongan</i>	57,1	90	100
<i>serit</i>	66,7	85	90,9	<i>berajag</i>	57,1	70	95,5
Equipments made of bamboo rods				<i>beranding</i>	95,2	100	100
<i>keser</i>	23,8	45	68,2	<i>cokop</i>	14,3	65	95,5
<i>galar</i>	90,5	100	100	<i>cantuk</i>	85,7	95	100
<i>seseg</i>	90,5	100	100	<i>singkek</i>	100	100	100
<i>geladhag</i>	42,9	55	81,8	<i>penguluran</i>	66,7	85	90,9

Meanwhile, the level of understanding of the lexicon of the bamboo rod parts is higher than for other types of bamboo, especially for the lexicon *barongan* 'collection of bamboo stems' and *ebung* 'shoots / bamboo shoots'. The high understanding of the lexicon is due to the high interaction, interrelation and interdependence against the reference entity. *Ebung*, especially from *jajang petung*, is much sought for vegetables and other dishes, while *barongan* is very easily found around UEC dwellings, in addition to the fact that this lexicon refers to all types of *jajang barongan*.

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Furthermore, the lexicons of equipment made of bamboo stems with totaling 29 point level of understanding is very volatile, meaning that there is a lexicon with a high level of understanding and there are even very low. For entities that still function in the life of UEC the quantity is still found in their environment, and the level of understanding of the lexicon is high. This phenomenon is found, among other things, on the lexicons as *galar* 'sized bamboo planks that are assembled and tied with a rope and is used as a mattress', *ganjur / sengget* 'pole', *irig* 'round-shaped container with holes, made of woven bamboo', *lotheke* 'small planks of bamboo rods as the base material of various equipment', *kentongan* 'gong', *tenong* 'containers made of woven rattan framed bamboo', *cantuk* 'base of the stem of bamboo is used to grind spices, and *singkek* 'carrier (usually crops or grass) made of bamboo slats that the front and rear triangular shaped 'with the level of understanding of above 90%. Conversely, a reference to the entity that is physically rare or no longer in the neighborhood of UEC because its function has been replaced by an entity that is made of metal or plastic then lexicon is poorly understood by the teenager respondents especially. It is found in lexicons, such as *golong / gunjo* 'tubes made of the bamboo to transport water from the rivers' whose function is replaced by a bucket or plastic cans; *kereneng* 'small basket for wrapping fruits' whose function is replaced by the wrapping paper / plastic bags; *berajag* 'bamboo planks that one end sharpened used for barrier' whose function is replaced with a metal wire mesh or plastic netting; and *beranding* 'ropes made from bamboo incisions' whose name turned into ropes or *tali jajang* with the level of understanding of each below 20%.

Looking at the above phenomenon, it seems that modernization has affected the conception of UEC on bamboo lexicons because of the lack of interaction, interrelation and interdependence of the entities of reference.

4.2 Intergenerational Understanding Level of UEC on Coconut Tree Lexicons

Kelapa 'coconut' is an entity that can easily be found from the highlands to the coastal areas in Banyuwangi in general, in the neighborhood of UEC in particular. It indicates that the UEC in particular has a high interaction, interrelation and interdependence against coconut entities that have an impact on the creation of various concepts in their minds so as to create various types derived from coconut tree referred to as lexicon about coconut including lexicon about the kinds of coconut, parts of the coconut tree and utensils made from parts of the coconut trees, as well as food made from coconuts which make UL is very different to other local language lexicon.

There are five specific lexicons of coconut, namely *kelapa bunyuk* 'which does not have a pockmark coconut fruit', *kelapa kopyor* 'watery coconut flesh', *kelapa ijo* 'pockmark coconut fruit remains green despite dry', *kelapa puyuh* 'small coconut fruit like a quail egg'; and *kelapa gading* 'yellow palm fruit skin'. Because of the high interaction, interrelation and interdependence of UEC against this entity, the level of their understanding of the lexicon is quite high, ie above 60% except for *kelapa bunyuk* that is only 23.8% (teens),

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50% (adults), and 63.5 % (aged). This is due to population scarcity of this entity and the absence of the cultivation due to lack of economic value.

Because of the UEC familiarity with coconut entity, they name parts of this entity in detail reflected in the diversity of lexicons they are referring to, ie as many as eighteen lexicon with the level of understanding of almost 100% for lexicons, such as in *bongkok* 'palm leaf stalks ', *bathok* 'coconut shell', *belarak* 'old and dry'coconut leaves, *janur* 'young coconut leaf', *tombong* 'flesh that grows in the midst of very old coconut fruit that over 50% for other lexicon for all respondents except for the lexicon *tapas* 'fibers contained in coconut frond end'. Previously, before the kerosene stove or a gas stove are introduced, the entity is used to feed the fire when cooking, in addition to *blarak*. Although the quantity of this entity as much as the sum of the other parts of coconut trees, because of its function that is not so important, especially teenagers felt no need to remember the name. To determine the respondents' level of understanding of the lexicon associated with coconut tree, note the following table.

Table 2
Intergenerational Understanding Level of UEC
on Coconut Tree Lexicons

Using Lexicon	level of understanding		
	juvenile (%)	adult (%)	aged (%)
Coconut and the type			
<i>kelapa</i>	100	100	100
<i>kelapa banyuk</i>	23,8	50	63,6
<i>kelapa ijo</i>	90,5	100	100
<i>kelapa kopyor</i>	77,3	90	100
<i>kelapa gadhing</i>	66,7	95	90,9
<i>kelapa puyuh</i>	95,2	90	100
The name parts of the coconut tree			
<i>bongkok</i>	100	100	100
<i>athok</i>	100	100	100
<i>belarak</i>	100	100	100
<i>belangkakan</i>	90,5	95	100
<i>beluluk</i>	76,2	100	100
<i>cangkok</i>	95,2	100	100
<i>cikilan</i>	90,5	100	100
<i>cumplung</i>	72,1	90	100
<i>dangu</i>	76,2	75	100
<i>gelugu</i>	66,7	80	100
<i>tali papah</i>	57,1	85	100
<i>janur</i>	100	100	100
Equipment made of coconut trees			
<i>tombong</i>	95,2	95	100
<i>pol</i>	95,2	100	100
<i>mancung</i>	95,2	100	100
<i>cengkir</i>	71,4	75	100
<i>irus</i>	90,5	100	100
<i>kebang</i>	66,7	85	100
<i>kiso</i>	66,7	90	100
<i>rinjing</i>	23,8	60	86,4
<i>siwur</i>	90,5	100	100
<i>patar</i>	38,1	65	81,8
<i>sapu</i>	100	100	100
<i>tepis</i>	90,5	100	100
<i>kurih</i>	9,6	70	81,8
<i>sepet</i>	100	100	100
<i>bencorong</i>	66,7	90	95,5
<i>canting</i>	66,7	75	95,5
<i>welit</i>	42,9	95	100
Products from coconuts			
<i>gulali</i>	85,7	100	100

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<i>jeliring</i>	76,2	90	100	<i>koyah/serbuk</i>	66,7	80	86,4
<i>mayang</i>	57,1	90	100	<i>koprah</i>	66,7	95	100
<i>ruyung</i>	52,4	75	100	<i>sawur</i>	52,4	70	95,5
<i>tapas</i>	28,6	75	100				

As regard to the lexicons of equipment and preparations made from coconut stems and fruits, the level of respondents' understanding is quite varied. The data in the table above show that there are significant differences between the level of understanding of the lexicon of the juvenile on the one hand and adult and aged respondents on the other side. There is no large understanding gap has occurred between the latter respondents. The reverse is seen in the gap between juvenile and adult /aged respondents which amount to more than 50%, as shown in coconut lexicon of *kelapa banyuk* 'coconut without pockmark', *tapas* 'fibers of coconut leaf midrib stalk', *rinjing* 'rectangular container made of woven coconut leaves', *kurih* 'small and short broom to clean the pans after roasting something', and *welit* 'coconut leaves arranged for the building's roof'. Differences in the level of understanding between the juvenile respondents versus adults / aged respondents are caused by differences in perceptions about the benefits of entity of the lexicon references, as well as due to the low interaction, interrelation and interdependence with the reference entity. As it is known *rinjing* is almost no longer used because of its function has been replaced by plastic baskets; *kurih*, although still there, the teenage respondents just call it broom, and *welit* function has been largely replaced by plastic roof or roof tarps. Different things are seen on the comparison between the understanding level of adult and aged respondents with the greatest span of different understanding in the range of 25%, as shown in the lexicons, *dangu* 'coconut stalk', *ruyung* 'coconut trunk used for building materials', *tapas* 'fibers of coconut leaf midrib stalk', *rinjing* 'rectangular containers made of woven coconut leaves', and *sawur* 'spiced roasted grated coconut served to dishes'. Differences in the era of gaining knowledge about this equipment become the cause since about 20 years ago the objects made of plastic have not been as popular as it is today, which may be called the era of plastic. There are a lot of equipment made of plastic because it is more practical and cheap, also very easy to obtain.

4.3 Intergenerational Use Level of UEC on Bamboo Tree Lexicons

Entities of bamboo (*Bambusa vulgaris*) can easily be found in the neighborhood of UEC because the area is very rich in bamboo entities, both in terms of the type and quantity so abundant lexicon of bamboo are owned by UL. Due to the ideology and creativity of UEC about bamboo, a variety of equipment made of bamboo sticks helped enrich the natural environment repertoire of BU particularly the lexicon of bamboo. However, due to changes in the social environment and modernization, although they are understood and known, many lexicons have disappeared in their everyday communication, particularly among teenage respondents.

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The great number of population does not guarantee the amount of interaction, interrelation and interdependence of the existing bamboo entities. For example the phenomenon that occurs in *jajang gabug* 'bamboo with thin walls and fragile segments', and *jajang ampel* 'bamboo short segmented but thick-walled'. Both of these entities are very much used in the community. *Jajang gabug* is widely used as stalks of banner and firewood, while *jajang ampel* is widely used as stakes in the fields where animals are tethered. Inability to distinguish physical characteristics of this entity with other entity of bamboo and the use of generic lexicon of *jajang* to refer to both is the cause of a low occurrence of these lexicon entities in everyday conversation among UEC. *Jajang cemeng* 'black bamboo' is a rare and endangered bamboo species. This bamboo is considered to have magical power for a handful of people so often sought after by quacks that only comes up in the conversation of certain people and the ecoregion growth is in any place that is difficult to reach by people. This entity can be achieved after doing meditation (an interview with Mr. Seraj, in the village of Kemiren, in December, 2011). Meanwhile *jajang watu* 'bamboo that is very strong and is often used to transport stone' its population is so small that the interaction and interrelation of UEC are less with this entity. The diversity of bamboo lexicon and equipment made of bamboo, as well as the level of use of each of the respondents to the lexicons can be seen in the following table.

Table 3
Intergenerational Use Level of UEC
on Bamboo Tree Lexicons

Using Lexicon	Level of Use		
	juvenile (%)	adult (%)	aged (%)
<i>jajang</i>	95,2	100	100
<i>jajang apus</i>	4,8	10	18,2
<i>jajang benel</i>	14,3	25	45,5
<i>ajang kuning</i>	14,3	30	31,8
<i>jajang ori</i>	47,6	55	63,6
<i>jajang peting/ keting</i>	-	5	4,5
<i>jajang petung</i>	19	40	54,5
<i>jajang meluwuk</i>	-	15	18,2
<i>jajang pellet</i>	23,8	60	68,2
<i>jajang surat</i>	42,9	65	68,2
<i>jajang tali</i>	-	5	22,7
<i>jajang wuluh</i>	47,6	40	63,6
<i>jajang tutul</i>	33,3	50	59,1
<i>jajang ampel</i>	-	10	13,6
<i>jajang watu</i>	33,3	70	72,1
<i>jajang gabug</i>	-	-	4,5
Parts of bamboo stems	-	20	31,8
<i>barongan</i>			
<i>lumpring</i>	71,4	75	77,3
<i>ebung</i>	42,9	55	63,6
<i>serit</i>	81	85	90,9

Using Lexicon	Level of Use		
	juvenile (%)	adult (%)	aged (%)
<i>galar</i>	76,2	75	77,3
<i>seseg</i>	52,4	65	77,3
<i>langkab</i>	-	40	40,1
<i>lothek</i>	62	70	77,3
<i>kemarang</i>	90,5	100	100
<i>keranjang</i>	52,4	90	100
<i>kereneng</i>	-	5	18,2
<i>kicir</i>	14,4	65	77,3
<i>nyiru</i>	100	100	100
<i>sawu</i>	-	5	22,7
<i>seser</i>	14,3	40	45,5
<i>kukusan</i>	90,5	100	100
<i>beronjong</i>	-	15	18,2
<i>budhag</i>	-	45	54,5
<i>tumbu</i>	19	40	50
<i>tedhok</i>	-	60	59,1
<i>tenong</i>	62	70	95,5
<i>golong/ gunjo</i>	-	10	9,1
<i>katir</i>	9,6	50	59,1
<i>kentongan</i>	76,2	70	77,3
<i>berajag</i>	-	15	22,7

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Equipments made of bamboo rods	42,7	60	68,2	<i>beranding</i>	-	55	54,5
<i>keser</i>				<i>cokop</i>	14,3	50	50
<i>galar</i>	9,6	35	40,1	<i>cantuk</i>	62	100	100
<i>seseq</i>	23,8	30	31,8	<i>singkek</i>	100	100	100
<i>geladhag</i>	81	85	86,4	<i>penguluran</i>	52,4	70	72,7

The above table shows that of the 18 species of bamboo that grow in the environments where UEC live, only four species of bamboo with an average use rate above 50%, namely *jajang petung* with its use levels respectively 47.6%, 55%, and 63, 6%, *jajang ori* by 42.9%, 65%, and 68.2%, *jajang surat* 47.6%, 50%, and 63.6%, and 33.3% *jajang tali*, 70%, and 72.1%. The high occurrence of the above bamboo species resulted from the interaction, interrelation, and interdependence, as well as many functions for the UEC life. For example, *jajang petung* is widely known and familiar to the UEC because this entity is widely used for home or other building poles because its trunk is straight and sturdy. *jajang ori* is widely used for fences and retaining clumps often used for anchoring erosion due to the strong roots. *jajang surat* 'bamboo that has scratches on the trunk and become the basic material for the manufacture of furniture or the various handicrafts of high artistic value and *jajang tali* is a type of bamboo with a rather long but medium walled which is a basic material for various types of rope, which include rope to tie pets such as cattle and buffalo before the familiar plastic strap that is more robust and practical.

Meanwhile, the lexicon *barongan* 'stems of bamboo grove' with 71.4% use rate, 75% and 77.3% and lexicon *ebung* 'bamboo shoots or very young stems' at the level of use of 81%, 85%, and 90%; they are two lexicons of parts of bamboo trees familiar to the respondents because of their high interaction in addition to the population is quite a lot and also as one of the types of vegetables often consumed by UEC, especially *rebung* entity.

Out of the thirty lexicons of bamboo equipments known by the UEC, only eleven lexicons with the average level of utilization above 60%, while the other use indicates a very low level. Lexicons that still frequently arise in everyday conversation in the UEC, including *irig* 'round-shaped container with holes made of woven bamboo' with the level of use of 81%, 85%, and 86.4%; *galar* 'bamboo planks strung together with rope for divan pads' 76.2%, 75%, and 77.3%; *cantuk* 'base of bamboo stem that is used to grind spices' by 62%, 100%, and 100%; and *cingkek/singkek* 'shouldering tool made of bamboo slats with front and triangular markings to place luggage' by 100%, 100%, and 100%. The high degree of occurrence of these lexicons in daily communication in the UEC as entities of reference are still easily found because many of its functions, in particular *singkek* owned by each family.

4.4 Intergenerational Use Level of UEC on Coconut Tree Lexicons

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Coconut entity is a plant that is very easy to find in the UEC neighborhood for its characteristic is easy to grow in different types of land. There is high interaction, interrelation, and interdependence between the UEC with this entity because some of its important roles, including socio-cultural and economic roles. Economically, it is not only the fruit but also, *janur*, *bathok* (in the form of handicrafts), and stem that can be sold so as to support community economies. Meanwhile, the social role is in its use as a sign kinship and friendship ties when a family held a celebration, while its cultural significance can be seen in obsolescence grated coconut for spice to prepare *pecel pitik* in several events, and its leaf is used as decoration in *mantenan* celebration. The importance of coconut for their lives, the UEC do not only make the kinds of coconut and parts of the tree as a topic in their daily conversation, but also through their imagination and knowledge various kinds of equipment are created from parts of the tree. It can be seen from various lexicons associated with coconut owned by the UL that makes it different to other local languages especially lexicons of coconut and its level of use by each respondent group as shown in the following table.

Table 4
Intergenerational Use Level of UEC
on Coconut Tree Lexicons

Using Lexicon	Level of use			Using Lexicon	Level of use		
	juvenile (%)	adult (%)	aged (%)		juvenile (%)	adult (%)	aged (%)
Coconut and the type				<i>tombong</i>	19	70	81,8
<i>Kelapa</i>	100	100	100	<i>pol</i>	19	50	86,4
<i>kelapa bunyuk</i>	-	25	22,7	<i>mancung</i>	33,3	60	59,1
<i>kelapa ijo</i>	9,6	55	72,3	Equipment made of coconut trees			
<i>kelapa puyuh</i>	52,4	55	72,7	<i>kisa</i>	14,3	40	68,2
<i>kelapa.ijo</i>	90,5	100	100	<i>rinjing</i>	-	45	45,5
<i>kelapa gadhing</i>	42,9	95	90,9	<i>sapu</i>	100	100	100
Bagian-bagian pohon kelapa				<i>tepis</i>	90,5	100	100
<i>janur</i>	85,7	95	95,5	<i>kurih</i>	4,8	55	59,1
<i>belarak</i>	85,7	100	100	<i>welit</i>	9,6	35	40,1
<i>bongkok</i>	72,1	80	86,4	<i>sepet</i>	95,2	95	100
<i>jeliring</i>	19	70	90,9	<i>bencorong</i>	47,6	80	95,5
<i>pol</i>	4,6	85	90,9	<i>canting</i>	38,1	55	59,1
<i>beluluk</i>	42,9	80	77,3	<i>siwur</i>	47,6	65	68,2
<i>bathok</i>	62	75	86,4	<i>irus</i>	33,3	45	50
<i>belangkakan</i>	62	80	100	<i>patar</i>	4,8	45	50
<i>cikilan</i>	72,1	80	86,4	Products from coconuts			
<i>tombong</i>	95,2	100	100	<i>gulali</i>	4,8	5	31,8
<i>dangu</i>	42,9	60	86,4	<i>koyah</i>	9,6	70	68,2
<i>mayang</i>	23,8	65	77,3	<i>koprah</i>	23,8	65	77,3

<i>tapas</i>	9,6	60	72,7	<i>sawur</i>	28,6	50	77,3
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Of the 37 lexicons associated with coconut entities, only 8 lexicons, namely *kelapa ijo* 'green coconut / *mulung*, coconut pockmark remains green even though its fibers are dry,' *janur* 'young coconut leaf', *belarak* 'old and dry coconut leaves ', *bongkok* ' coconut leaf stalk ', *tombong* ' white flesh in an old coconut fruit', *sapu* 'broom made of coconut tied leave sticks', *tepis* ' small broom to repel mosquitoes or flies', and *sepet* 'coconut fibers for cleaning (usually) kitchen utensils after cooking' with a use rate above 70% by respondents, especially by teenagers, while adults and aged respondents are above 75%. It is a high occurrence of these lexicons in UEC everyday discourse, in addition to the frequent quantity and significance uses. *Kelapa ijo*, for example, its young coconut water of this entity when mixed with certain herbs can be used to maintain stamina, particularly men, whereas its oil is efficacious as fertilizer and hair booster.

The use frequency of lexicons *janur*, *belarak*, *bongkok*, *cikilan*, dan *tombong* as the topic of conversation in UEC everyday communication is caused by the high interaction, interrelation and interdependence of the reference entities of the lexicon. *Janur* is an important element for making various types of *ketupat* that exist in various *slametan* and also for decoration, while *blarak* is used as torch on the day before the ceremony in the village of *ider bumi* in the village of Kemiren in particular.

Meanwhile, if the percentage level of use of other lexicons observed, a difference is visible in the level of teen respondents use on the one hand and the adult / aged respondents on the other side with a ratio of almost 1: 5 or more, such as on lexicons of *kelapa bunyuk* 'coconut without fruit pockmark ', *kelapa kopyor* ' coconut with dilute flesh', *pol* 'budding coconut leaf midrib', *rinjing* 'rectangular container made of palm leaves' and *koyah* 'powder made from roasted grated coconut'. The high disparity between juvenile respondents and adult / aged respondents are as a result of the low interaction, interrelation and interdependence of juvenile respondents against the reference entity because they feel it is important to know the reference entity even though the population is still much around them. The same was found in the use of lexicon *gulali*, namely snacks made from palm / coconut sugar loamy cooked up that can be stretched like a rope with each level of use of 4.8%, 10%, and 17.9%. The almost extinction of this lexicon as a reference, in addition to its manufacture requires a long process, the emergence of various forms and kinds of sweets or candy is a contributing factor for the phenomenon.

5. Contributing Factors Causing Differences in Intergenerational Understanding and Use Level of UEC on Bamboo and Coconut Tree Lexicons

The result of analisis showed that the difference in the level of understanding and use of the UL lexicons between groups of juvenile, adult, and aged respondents was due to various factors. The influence of these causative factors are not independent but interlinked with each other. Based on the analysis of data and observations in the field there are 5 factors that cause differences in the level of understanding and use

of lexicons of coconut and bamboo trees by the three groups of respondents. The factors in question include: (1) little population of entities; (2) low interaction, interrelation, and interdependence of the reference entity of specific lexicons because of the influence of modernization; (3) no transfer of knowledge of certain entities by the predecessor generation resulting in gaps in knowledge about the reference entities which have an impact on the level of understanding and use of the lexicon that refer to it; (4) the replacement some of the UL lexicons by other languages because of the use of regional languages other than UL in daily communication of UEC; (5) the replacement of the function of a particular lexicon reference entity by the function of another; and (6) the respondents' level of understanding and use only on the generic lexicons.

7. Conclusion

There are differences in the level of UEC intergenerational understanding and use of lexicons of bamboo and coconut trees and its derivatives. The big difference in the level of understanding and use of the respondents about the reference lexicons of the two entities above indicates the changes in UL lexicons associated with bamboo and coconut trees can be: (1) the loss of some lexicons because its reference entity disappears; (2) the emergence of new lexicons, because of the emergence of new entity that needs to be accommodated; or (3) the replacement of some UL lexicons by other language lexicons.

Related to the level of UEC intergenerational understanding and level of use of the lexicons about bamboo and coconut trees, the results of data analysis showed the followings.

- 1) As regard to the lexicons of bamboo and coconut trees which referent entity have an important role in the life of UEC, the level of understanding and use is quite high on all respondents.
- 2) Regarding the lexicons related to bamboo and coconut trees that are less useful in the UEC lives, the level of UEC intergenerational knowledge and use is low.
- 3) For the lexicons associated with traditional equipment made from bamboo and coconut trees, although the reference entity is still a lot, its function has been replaced by another entity function and that the level of use, especially juvenile respondents, is low.
- 4) There is a big difference of intergenerational understanding and use of some lexicons, between juvenile on the one hand and adult and aged respondents on the other hand, found in lexicons which refer to the entity of utensils made from bamboo stems and coconut trunks.
- 5) The factors that cause differences in the level of UEC intergenerational understanding and level of use of bamboo and coconut lexicons along with its derivative lexicons, namely (1) little amount of the reference entity population, (2) low interaction, interrelation and interdependence to the reference entity of specific lexicons, (3) no transfer of knowledge of certain entities by the predecessor generation, (4) the replacement of some UL lexicons by another

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language lexicons; (5) the replacement of function of a particular lexicon reference entity by other entity functions; and (6) the respondents' level of understanding and use only on the generic lexicon.

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