



The Ritual of Ecolexicon in the Text of *Batar* in Tetun Fehan Malaka, Timor, East Nusa Tenggara Province: Ecolinguistic View

¹Maria Magd.Namok Nahak

Timor University, Kefamenanu, East Nusa Tenggara-Indonesia,

Email::marianahak2019@gmail.com

²I Wayan Simpen, Universitas Udayana, Denpasar-Bali

Email: wyn.simpem@unud.co.id

Article info

Received Date: Dec 27, 2019

Accepted Date: Dec 31, 2019

Published Date: Jan 31, 2020

Keywords:*

syntactic typology, valency, nominative-accusative

Abstract*

This paper entitled "The Ritual of Ecolexicon in the Text of *Batar* in Tetun Fehan Malaka East Nusa Tenggara Province: Ecolinguistic view is a part of the corpus of local wisdom that needs to be examined for the sake of sustainability of eternity ecology of *batar*. This research aims to analyze and discover the ritual process in text of *batar* by applying the theory of ecolinguistic focusing on three logical dimensions (ideological, biological, and sociological); that supported the theory of linguistic and cultural linguistic theory. The approach used in this research is descriptive qualitative with quantitative naturalistic in nature.

This research applies fieldwork methods. The form of research uses the method of participation observation, interviews, and triangulations. The text of *batar* is rich of noun, categorical, verb, adjective, and numeral lexicons. The implementation of the four dimensions of modification gave birth to a totality in dissecting the financial ecolexicon in interdependence with the inner rituals, namely ideological dimensions, biological dimensions, sociological dimensions and textual dimensions.

Keywords: Batar Text, Lexicon, Ritual, Tetun Fehan

1. Introduction

Language has a very important role in human life. Humans and languages are two things that are coexistential, both of which cannot be separated, since humans exist because language functions as self-identification, and so is language because humans use it in daily communication process. This shows that the role of language in relation to various aspects of human life can be seen from the concepts of *langue* and *parole*, two key concepts that proposed by Saussure (1959). *Langue* is the totality of linguistic facts that Saussure calls the products and

social facts stored in the minds of the speakers. Parole is the utterances that produced by speakers. It means parole can only be understood through the assessment of langue. Furthermore, one part of the uniqueness of a language society can be observed from the form of a language and the behavior of the speakers.

The lingual form configuration models that are spoken and the meanings brought about by the configuration of the lingual forms reflect the values that become patrons, the norms that become the handle and the sociocultural order that grows and develops among the language community. Sapir (1949: 162) states that the world of reality in a language society is built on their language habits. Therefore, every language society views the world of reality in its own way so that the parole of utterances produced by speakers and those heard by the partners included with the term performance from Chomsky that differs from one language to another.

Mbete (2009) revealed that language is not limited to communication. Language contains a cultural vision: recording, nurturing and passing on the collective concepts, historical, philosophical, socio-cultural and ecological values of a society. Language is treated as a symbol and cultural element that is inherent in human life. In socio-cultural terms, language is a component of culture that exists in a real way and can also directly distinguish one ethnic community from another ethnic community. As a social reality, language is a phenomenon that is used by native speakers of a language to communicate and interact in the context of cultural situations and contexts in an environment. In an ecolinguistic perspective, language and its speaking community are seen as organisms that live systematically in an environment, along with other organisms. Thus, a language can develop according to the development of human culture and can easily change, and shift nonstop from time to time.

In addition, the view of Malaka people in general about the benefits of batar 'corn' for basic needs of food began to erode compared to ready-to-eat instant food. Batar or corn was becoming the food of the local (typical) villagers, from one generation to another and the speakers of Tetun Fehan experienced this. From the results of interviews and observations at the research sites it can be concluded that in general most of the wild plants are in the community, but the community does not know the names of the wild plants and their uses. In addition, the lexicon associated with batar 'corn' farming is known, but is no longer in the community. This is caused by a prolonged drought and deforestation for land, the corn seeds planted come from one type of corn seed, not various types of corn; so that various types of corn gradually decrease from time to time. This can cause other corn seeds to erode. One of the solutions to increase 'corn' batar farming is by introducing Malaka Agricultural RPM or Agricultural Solution Program. The impact of this program from the local government is quite significant because corn yields increase to 99 percent (KILAS TIMOR, Wednesday, August 20, 2018).

Based on data from the research findings at Tetun Fehan research location, there are various types of batar 'corn' farming which are known to be used in the ritual ceremonies such as planting period, harvesting of young corn, old corn harvest and in the future the peak of the ritual is the hamis and hasae batarfohon. The lingual forms of the lexicon of the natural environment, especially the 'corn' lexicon for traditional rituals as well as other lexicons in the reality are morphologically in the form of basic words. The basic form is a unit, both singular and complex, which forms the basis for larger units. The basic form (batar) is a form that forms the basis of a morphological process, meaning that it can be given certain affixes in the affixation process, can be repeated in the process of reduplication, or can be combined with other morphemes in the mixing process. The basic form is in the form of a single morpheme, but it can also be a combination of morphemes (Katamba, 1993: 45).

Significant and feasible studies that are related to the object of this study are Mbeti, et al. (2012) examining the "Verbal Privileges as Local Knowledge Representation, Maintenance Functions, and Environmental Preservation of Waijewa Language and Kodi Language, Sumba Barat Daya. From the results of the study, it was obtained a study and meaning and description of verbal treasures in the form of lexicon devices in Waijewa language texts and Kodi language which are full and rich in meaning and functions, among others: sociological functions, biological functions, and ideological language of the two languages. As the language of the environment in a socioecological environment that is rich in meaning and representation of cultivated biodiversity.

Another study that examined the lexicon properties as part of this research was Koroh (2017) investigating the Language and Culture of Due-Diligence in Guidance on Sabu-Raijua in the Ecolinguistic Perspective. The equation between Koroh's research and researchers is to discuss language and culture together with the ecolinguistic approach according to Bang & Door. In addition, there is the application of the tridimension presented by Lindo and Bundgaard (2000: 11), namely ideological dimensions, sociological dimensions, and biological dimensions. The difference is that Koroh talked about the language and culture of due diligence in speaking about Sabu-Raijua. Ecolinguistics is a scientific discipline that examines the relationship between environment and language. Ecolinguistics is an interdisciplinary language science, equating ecology and linguistics (Mbeti 2008: 1). This discipline discusses the interrelationships between language and the human / social and natural environment. The term ecolinguistics (ecological language) is related to the word 'ecology', which is the study of interactions between organisms and their environment and others.

In this context, the theory is used as a reference in the research on the internal text in Tetun language namely ecolinguistic theory as an umbrella theory and supported by other theories, namely linguistic text theory, culture, language change theory, semantic theory. Talking about the nature of ecolinguistic studies will first be discussed about ecology. Ecology is the study of functional reciprocal relationships. The two parameters to be linked are language and environment. Depends on the perspective used, both language ecology and ecological language.

Fill (1993) states that ecolinguistics is a general term for approaches that combine and study languages (languages) with ecology (in Lindo and Bundgaard) (eds), 2000: 40). In addition, Bundgaard and Steffensen stated that ecolinguistics is the study of the interrelation of the biological, sociological, and ideological dimensions of language (in Lindo and Bundgaard) (eds), 2000: 11) and studies of intrarelation, interrelation, and extraration and their relationship with each other (in Lindo and Bundgaard) (eds), 2000: 19). Bundgaard and Steffensen also said that ecolinguistics is concerning with language as a whole, which includes the dimensions of pragmatics, semantics, syntax, morphology, phonetics, and other dimensions (in Lado and Bundgaard) (eds), 2000: 33).

Ecolinguistics is a theory that links linguistics with ecology. Ecology in linguistics plays a very important role. The importance of ecology in linguistics refers to language survival. Departing from these philosophical thoughts, the environment becomes one of the important studies in linguistics. On the contrary, facts have shown that an environment without language is dead. Without language, one cannot express the secrecy of nature to others. Everything that is done must use language. Through language, community can be constructed of knowledge and experience or expressed in the real world that is around us. However, language is the result of configuring human mind with its ecology; it reinforces itself as an ecological creature. Through language will be illustrated the way someone thinks about something that exists in the real world including culture. The coding of each culture is certainly different or varied. The form of coding

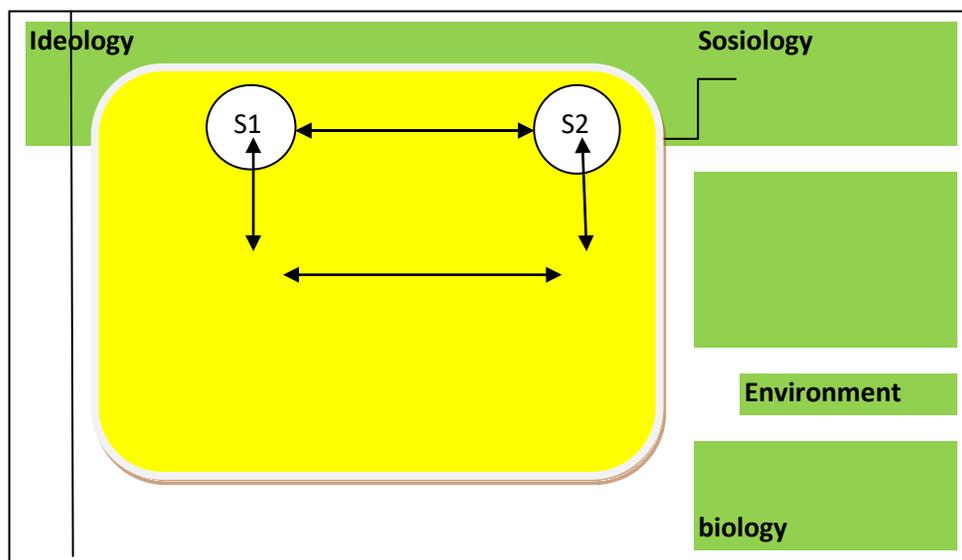
can occur through lexicalize, gramaticalize, textualize, and culturalize. The coding differences can be seen at the level of lexicon, grammatical, text, and cultural wealth (Al-Gayoni) Indonesian Ecolinguistic Forum, blogspo.com).

Ecolinguistic expert Haugen (1972: 326) describes the natural environment of a language as a user of that language, and the real language is in the speaker's brain which only functions to connect speakers with each other, and with the environment, namely the social environment and the natural environment. The meaning of the environment in question includes the mind of someone who refers to the world or region where the language exists and is used.

Haugen (1972: 325, in Fill and Muhlhuasler, 2007: 57) states that ecology can be distinguished psychologically and sociologically. Psychologically ecology is the interaction of ecology with other languages in the minds of bilingual and multilingual speakers, while ecology sociologically is the interaction of ecology with the community that functions as a medium of communication. The ecology of a language is found by people who learn it, use it, and disseminate it to others. The following is a table about the language environment that is important in ecolinguistics.

Chart 1

The following is the abstraction of the relationship between ideology, sociology, and biology related to change



Information:

S1: Text maker

S2: Text lover

S3: Context

•: Objects referred to in communication

Adopted from the Dialogue Model chart by Bang & Door (in Lindo and Bundesgard, ed., 2000: 10)

The chart above shows that a dialogue involves at least three people or a subject. In this context, although only two people are involved in a communication, there are always anonymous third parties involved in it, as suggested by Door (1998) quoted and translated by Steffensen (2007: 24) below. The three dimensions according to the Bang & Door above are interconnected between one another. The ideological dimension is related to individual mentality, collective

mentality, cognitive, ideological systems, and psychological systems, while sociological dimensions are related to the way humans regulate their relationships with one another. The biological dimension relates to the biological collectivity of humans who coexist with other species (animals, plants, soil, sea, etc.). Language phenomena run continuously and are interrelated. Language is the third dimension object (Lindo and Bundsgraad (eds), 2000: 11).

2. Research Methods

The research refers to the the lexicon of the ritual of *batar* of Tetun Fehan: Ecolinguistic Study is a research that is classified as descriptive research with a qualitative approach. The use of a qualitative approach that is supported by a simple quantitative approach in this study aims to obtain facts and information about the ideo-socio-biological language of Tetun Fehan. This approach was chosen to obtain the phenomenon of the lexicon, utterances, and environmental knowledge, especially the tangible and still used agricultural environment and natural data sources as an embodiment of the socio-cultural-ecological life of the people of Malaka, Timor, East Nusa Tenggara province. This research was conducted in the Malaka, Timor, East Nusa Tenggara. Malaka Regency was selected as the location of the study. Besides being related to research problems, it was also based on several considerations, namely the historical setting of Tetun Fehan, the character of the agricultural environment, and the charming character of Tetun Fehan. Based on observations of the text of *batar* lexicon forms of surveys and other information, and then the research on Tetun Fehan's language ecology is related to Tetun Fehan's language of voluntary text.

This type of data and research are linguistic units in the form of lexicons and texts as primary data. The primary data is in the form of data on basic text in the speech of the Malaka community. Not all texts in Tetun Fehan are used as data for this study, but linguistic units that contain the meaning of reference (referential meaning) and to the type of text of *batar*. Data used in this study are oral data in the form of text from the informants in Malaka community about the type of agricultural cash which is used as a treasure, and (ideology) and utilization, and written data in the form of other sources that support oral sources. Speech in the text of *batar* is done with regional languages and translations are based on linguistic texts; then interpreted culturally through interview methods. The source of the data in this study was obtained from people who have special expertise and have a wealth of languages (ecolexicons) in talking about Malaka community about the knowledge, understanding, and utilization of the intricate farming of Malaka community. Data obtained directly from informants through interviews. In determining the informants, a snowball sampling technique is used. Snowball sampling is a sampling technique with the help of key-informants (key informants) and from these key informants will develop according to the instructions. In this case the criteria are only disclosed as a requirement for sampling. (Sugiyono, 2014: 2019). Based on the criteria described, informants can be categorized, namely as many as 25 (twenty five) as (farmers) who know, understand the text of *batar*. Other informants were selected 15 (fifteen) elderly speakers as (culturalists) who knew about the use of the treasury of the text lexicon. In addition, 10 (ten) key informants were Fukun 'tetua adat' as holders of the traditional 'batar' corn ritual.

The method used in this study is descriptive method because the data collected qualitatively is by describing the form of the language of the agricultural environment used in the conversation of the Malaka community to describe the type of lexicon in the text of the *batar*. The method used by researchers in collecting data while in the field is the field linguistic method, namely (1) direct elicitation, (2) recording method, (3) elicitation checking method. Referring to the methods and techniques of data collection, the methods and techniques of data analysis in this

study the author uses a qualitative research data analysis method or model that can be seen below (Creswell, 2009). The data obtained by researcher is not directly analyzed, but the data will go through the data validation path. Data validation is one way to re-check the data obtained as long as the researcher is in the field. The path of data validation is seen in the following figure.

In analyzing the research data, researcher used the inductive method of analyzing civil data and drawing conclusions. The data analysis technique used in this study is a qualitative technique that is after the data is collected by processing or analysis. This technique aims to make a systematic, factual and accurate description of the data and the relationships of the phenomena studied. Data analysis is in the form of a process of searching for the truth that has been collected through informants. The results of this study analysis will be presented using formal and informal presentation methods (Sudaryanto, 1993: 145). Formal methods are methods that use linguistic symbols, while informal methods in operation are methods of presenting data using words or sentences that are often used in ordinary speech all presented in the form of storytelling in accordance with the nature of qualitative research.

3. Discussions

In essence ritual is a series of words, acts of followers of religion by using certain objects, equipment and in certain places and wearing certain clothes. Turner's explanation of ritual has actually given an idea of what he calls symbols (Turner, 1974: 19). The ritual of *batar* is a ritual practice for ethnic Alas in Malaka District during land preparation, weeding of seeds, corn planting, harvesting, and post-harvest. This ritual process has been embedded in the peasants and has become a tradition about Tetun Fehan in Malaka District. The practice of congratulatory rituals said by Tetun Fehan (GTTF) there are various stages of land clearing until postharvest is carried out and should not be abandoned by farmers in its implementation. Of the eight stages, each stage and the cultural material used and the actors of the culture are described as in the following table.

Stages of Ritual

No.	Activities of <i>batar</i> ritual	Cultural materials	Ritual	Agent
1.	<i>LereTo'os</i> 'membuka lahan baru' 'land opening'	<i>Bliun</i> 'ax', 'taha', 'machete' <i>fuik</i> , <i>bua</i> 'siri, dan 'pinang' <i>manutolun</i> , 'telur', 'egg' <i>manuaman</i> 'ayam jantan merah' red cock'	<i>Lereto'os</i> , 'membuka lahan baru' 'land opening'	<i>Toosnain</i> 'petani/pe milik kebun' land owner'
2.	<i>Sunu ailere</i> 'Membakar tebasan' <i>burn dry leaves</i>	<i>BesiAhi</i> 'pemantik', lighter <i>taha</i> 'parang', machete, <i>bliun</i> 'kampak', ax, <i>besitarai</i> 'pacul' 'hoe'	<i>Sunu ailere</i> <i>Bard dry leaves</i>	<i>To'osnain</i> 'petani/pe milik kebun' land owner
3	<i>Hisik fini</i> 'pemberkatan benih' <i>seed ritual</i> '	<i>Batar</i> 'jagung', corn, <i>taan</i> 'bakul' basket	<i>Hisik fini</i> <i>Seed ritual</i>	Pastor/Ro mo 'Priest'
4	<i>Halon udan</i> 'Mendatangkan hujan' <i>ritual</i>	<i>Fuiktahan</i> 'daun siri', <i>betel leaf</i> , <i>bua</i> 'pinang', <i>areca nut</i> <i>ahu</i> 'kapur', lime <i>betel</i> ,	<i>Halonudan</i> <i>ritual</i> <i>process of</i>	<i>Makaerudan</i> 'makaer

	<i>process of rain</i>	<i>manu</i> 'ayam jantan merah', <i>red cock</i> , <i>manu tolun</i> 'telur ayam', egg, 'tais' 'sarung'. <i>fabric</i> .	<i>rain</i>	udan' 'rain holder'
5	<i>Furibatar/kudabat ar</i> 'menanam jagung' <i>Planting the corn</i>	<i>Aisuak</i> 'kayu tua ukuran panjang yang ujungnya sangat tajam digunakan untuk menanam benih jagung/kayu runcing', <i>spiky wood</i> , <i>batar fini</i> 'benih jagung' <i>corn seeds</i>	<i>Furibatar</i> 'Planting the corn'	<i>To'osnain</i> 'petani/pemilik kebun land owner
6	<i>Seluk Batar</i> 'penyiangan jagung' <i>Change corn seed</i>	<i>Corn seeds</i> , <i>spiky wood</i>	<i>Seluk batar</i> 'change corn seeds'	<i>To'osnain</i> 'pemilik kebun' land owner
7	<i>Hasae batartasak</i> 'Panen jagung muda' <i>harvest young corn</i>	<i>Taha</i> 'parang', <i>machete</i> <i>fuiik</i> , 'siri' betel leaf, <i>bua</i> 'pinang' <i>areca nut</i> , <i>koba</i> 'tempat siri pinang' <i>betel place</i>	<i>Tesi batartasak</i> "harvest corn"	<i>To'osnain</i> 'petani/pemilik kebun) land owner
8	<i>Hasae batartuk</i> 'panen jagung tua' <i>harvest old corn</i>	<i>Taha</i> 'Parang' <i>machete</i> taan 'tempat untuk menyimpan jagung tua' <i>basket</i>	<i>Tesi batartuk</i> 'binding old corn'	<i>To'osnain</i> 'Petani/pemilik kebun' land owner
9	<i>Hasae batarfohon/lulik</i> 'menaikan jagung ritual' <i>corn offering ritual</i>	<i>Batar</i> 'jagung' <i>corn</i> , <i>fahi</i> 'babi Pig', <i>surik</i> 'keris' <i>Knife</i> , <i>diman</i> 'tombak' <i>spier</i> , <i>tanasak</i> 'ta'an' <i>basket</i> , <i>taha</i> 'parang' <i>machete</i> , <i>siri</i> 'daun siri' <i>betel leaf</i> , <i>bua</i> 'buah pinang', <i>areca nut</i>	<i>Hasae batarmanai</i> 'k/batarlulik' "corn offering ritual"	<i>Uma bot</i> 'rumah suku' <i>tribal house</i>
10	<i>Kesi batar mana'ik</i> 'mengikat jagung unggul' <i>binding of corn seed</i>	<i>Batartuk</i> 'jagung tua' <i>old corn</i> , <i>batar kakun</i> 'kulit jagung' <i>cornhusk</i> , <i>tudik</i> 'pisau' <i>knife</i> , <i>hirik</i> 'tali' <i>rope</i> ,	<i>Kesi batarmanaik</i> <i>corn binding</i>	<i>To'osnain</i> 'petani/pemilik kebun' land owner

The source is processed from the field

Based on the table above, each stage of the ritual will be described in the practice of corn ritual as follows:

1. *lereto'os* 'Land Opening'

Lereto'os or opening a new land for planting corn, that in Tetun Fehan was the farmers' initial activity before planting *batar* 'corn'. Therefore, farmers begin the activities to clear land, and farmers already know when it's a good time to start land clearing activities. The lexicon *lere*

refers to an 'activity starts from determining the good day; farmers need a fukun who is believed to have knowledge about the procedures and can do it in the ritual. Every Fukun does a job, or a social act which is mystical in nature, and speaking with Tetun Fehan must go through various kinds of calculations. Just as in farming batar 'corn' must see or determine the good day, and so on. It is believed that everything that is done in a hurry is not good. Weber defines social action as a thought process that involves an event, a stimulus, to produce the last response (Ritzer, 2012: 200).

The ritual can be done after an agreement was made between the farmers and the fukun to calculate the moon in the sky to find a good day to start the activity.

After a good day is determined, then with the permission of fukun, it is time to begin to open the land on land that has never been worked on (new land). "*Fukun* began to pray to the natural authorities surrounding (forest guards) before the ritual of lere toos, *Fukun* and garden owners (*toos nain*) go to save the ritual material in the forest. Allow or not the sign is that the ritual material that is stored is not disturbed, if disturbed means that it is not permitted or rejected. "If approved by the natural authorities, the 'tetuah adat' *Fukun* first performs the lere toos ritual activity, first starting with holding the land, once held by read the prayer as follows:

"Imi mak dairaine'ehosi kukun kalan tau matan mai.Fonetik buat ida bat ami hatene. Rai nee at amilere kalae.Ita mak siak bot, hatete tian. "

Free translation

O lord of nature we offer.

Give a sign that we may open this land for gardening.

This is what was said.

After that, if manu siak that the 'white eagle' was sounding it is meant giving a sign that the land could be cut down for gardening, because according to the knowledge of eagle folklore, it brings joy so that the activities of lere toos / lere ai may continue. Unless the falcon does not come, no activity should be carried out.

After the ritual of lere toos is carried out by *Fukun* 'tetuah adat since Fukun was the first person who had the right to cut grass by saying the mantra first.

2. *Sunu ailere*'burning slash'

After cutting down trees on new land that will be planted with 'corn' *batar*, the next activity is sunu lere 'burning slash' also requires a fukun because it is the fukun duty that has the power in ritual matters. In ritual activities cutting down large trees, it is a requirement of using seven betel leaves and seven dry betel nuts, and 1 bottle of sopi,(local alcoholic drink) and a rope from dried gewang leaves. Based on the results of interviews with the informants of corn farmers (*batar*) and the Malaka people that the land to be ready to be processed both personally and by the Malaka government before processing vacant land it is necessary to do rituals. Sunu ailere or "burning the land 'has become a tradition inherited from generation to generation by" corn "batar farmers. Farmers in Central Malaka, West Malaka and Laen Mane Subdistricts are very close to their surroundings, many things that are a condition in conducting farming activities as a balance between real and magical life. These cultural values contain teachings so that humans maintain harmony with nature through manners between beings. In harmony with the statement of Sujarwa (2011) that humans who have known the characteristics of the natural environment well will make a philosophy of life that guides humans to live in harmony with nature.

The tools used are kapak "ax" and *taha* "machete", in this activity requires a strong physical, because the trees are usually large. Logged tree trunks are prepared for the fence on the

garden to be planted. After lere to'os 'clear the land', the next day *batar* farmers will complete the process of burning, the next day the farmers begin to clean up the remnants of combustion or known as hamos toos. Remnants of unburnt tree branches were collected and then burned, besides being burned, the tree branches were used as firewood.

3. *Hisik Fini* 'an blessing of seeds'

The process of fisik fini 'seed blessing' will be done by the local priest as one part of the process of the ritual which is conducted by the tutors of Tetun Fehan in the Malaka District. The process of hisik fini is compared with other types of plant seeds, before being brought to the land to be planted or sown. *Hisik batar fini* 'corn seed blessing' is usually led by 'priest' *nai lulik*. The ritual of hisik fini activity is carried out in the holy eucharistic ceremony. The ceremony for blessing the seed can be done at home by bringing the seed to church leaders or in a house of worship, the church. *Hisikfini* has become part of the ritual life of pre-planting corn (*batar*) by the Malaka people. The meaning of the ritual of the 'superior seed blessing' is blessed so that it can provide abundant results for the farming community in the Malaka district.

4. *Halon udan* 'ritual process of rain'

The GTTF halon udan ritual is one of the important rituals related to rain. The rain in Timor is uncertain, so the ritual is believed that the rain will come soon according to human will (Foni, 2002). The ritual is the same as in the previous ritual, so is the place. The difference is at the core of prayer, which is asking for the presence of rain on the land that has been prepared. Before the ritual is carried out, the *Fukun* negotiates with the villagers to find the cause of the rain. After the cause is found and fines and other rituals are desired by the world of spirits, the ritual of bringing rain can be done. Prayer rituals bring this rain very long, the point is to seduce God and invoke rain with the language "traditional speech" in the form of very beautiful poetry (Foni, 2002). The causes are generally sought from the implementation of the previous ritual, whether there are ritual errors, or the existence of errors in other aspects, which cause disharmony of the human world with spirits (Foni, 2002). It is also sought, whether there are technical things in the field that disturb the comfort of maisokan and ancestral spirits, or there are actions that damage the earth, such as cutting roots wrongly, or digging the soil wrongly where the spirits dwell. The ingredients provided in the halon udan ritual are in the form of *fuik bua* 'siri pinang', *ahu* 'kapur' *manu aman* 'rooster' *manu tolun* 'egg', *tais* 'sarong' *osan murak* 'coin / silver'.

5. *Furi Batar* 'Planting Corn'

After passing the seven rituals, it was time to plant corn. The process of planting corn on a large area of the farmer calls his relatives and neighbors to help make the planting, but if the land is not too large they are sufficiently assisted by relatives or close relatives. It means how important is the relationship that farmers have to build with other communities in corn farming, because this activity cannot be done individually. Planting corn is an activity that requires many people, so farmers are required to have good relations with other members of the communities. In the process of planting *batar* 'corn' as a dukun, the garden is given a one-sided power to start first before other people start planting, by initiating a *batar* garden ritual. In the *batar* garden ritual, reciting the mantra on the corn seed that will be planted is stored in a container such as *ta'an* 'a place to store corn seeds made from palm leaves'.

The process of *furi batar* ritual is carried out after the community cleans the land and the land is ready to be planted with corn. Before the implementation of the *furi batar* 'planting corn', a meeting was held to determine the implementation day, which was led by the *Fukun*. An

agreement was reached when the implementation was adjusted to the good day. The selection of a good day is intended so that the implementation of the event does not get obstacles in the process of planting. Some of the equipment that must be prepared the *furi batar* ceremony is 'planting corn' like *taha* 'parang', *aisuak* 'ceplok' tool makes a hole namely tapered wood, *besita* 'pacul', *manu tolun* 'chicken egg' water, *sopi*, offerings (rice, betel leaf, areca nut and kapur siri). The offerings are placed on the 'ritual offerings' venue while pray was done by *fukun adat*'.

6. *Hasae batar tasak* 'harvest young of corn '

Maintenance of corn (*batar*) in Malaka District is known as *seluk batar*. The activities are carried out when the corn plant is approximately 7 days old. In this activity, farmers check again the corn that has been planted by carrying corn seeds stored in a container such as a basket or bucket. Farmers surround the garden and if corn is found that does not grow, it will be replaced by planting new seeds. Not only that, sometimes there are some holes found by the farmer not containing corn, so the corn seeds that were brought earlier will be filled into the empty hole.

Activities are usually interspersed with the care of corn plants. Even though from the beginning the implementation was given a prayer through a mantra which was read by the *Fukun*, the corn plant had to be maintained or cared for. From morning to evening farmers clear weeds that can interfere with the growth of corn, sometimes farmers in Malaka must stay in the garden to continue weeding activities tomorrow. For beds they usually make lodgings of a modest but rather high size, which is intended to be able to monitor the location of the garden further away. After the weeding activities are carried out, a *Fukun* ritual is combined which is trusted by farmers to keep corn plants from the wind or other natural symptoms. *Batar* rite ritual is an activity around the garden that starts from the right, and is done when the corn is around 40 days old. This ritual must be carried out by *fukun / dato*, because in the vicinity of the garden spoken by *Fukun* with the intention that the corn plant grows well.

7. *Hasae batar tuk* 'harvest old of corn'

The GTTF 'harvest young corn ' activity has been carried out when the corn is 60 days old. At the time of the *hasae batar tasak*, taking the first corn in the first garden by *fukun / toos nain*, after that corn harvesting can be done by other people. When taking *batar* 'corn' not all corn will be taken, usually on the first day the *hasae batar* only takes one corn tree with corn fruit (*batar*) to be tied to the 'mesbah' dish where the offerings are near the corn garden. *Fukun / toos nain* takes corn to be brought to the church as an offering of the results of human effort to God as the giver of sustenance. This is expressed as gratitude for the GTTF / ethnic Malaka for the harvest obtained this year. The ritual process of *hasaen batar tasak* before the offerings, the corn (*batar*) that has been taken is then boiled or with the term *tein* and there is also a sliced and pounded then wrapped using corn husk to be *filun* "corn lemet".

8. *Hasae batar Fohon* 'corn offering ritual'

In carrying out farming work, GTTF has traditional rituals and processing techniques that are still related with cultural nuances in the form of agricultural rites which are still held firmly by the Wese-Wehali community namely *Hamis* and *Hasae Batar Fohon*. However, many of *Tetun* speakers have embraced official religions in Indonesia, both Catholicism, Christianity, and Islam, but most of the tradition of cultivating *batar* (corn) farming is still practiced by agricultural rituals. Especially in the life of 'batar' corn farming they still retain the characteristics of tradition, customs, and religion of *hamis* and *hasae batar Fohon*. Agricultural rituals carried

out by the community of Tetun Fehan community are related to food crop agriculture especially corn flour. Corn is one of the most important types of plants among other food crops, of course in the context of agriculture. In traditional corn farming or gardening, there is a series of rituals in accordance with the original beliefs, rituals that are carried out during planting, post-planting, planting, and harvesting of young corn / old corn until the feast of *hamis and hasae batar* (thanksgiving) corn.

4. Novelities

The novelty of this research is the tailtial dimension. The eco-spiritual dimension relates to the power system of the universe through divine power. The tailtial dimension also illustrates the existence of a transcendental relationship between Tetun Fehan and matabian, spirit, *bei ubu uhur* ancestor 'and *rainain*' ruler of the universe. So, almost all life comes from the Supreme Creator (*nai maromak*) as a determinant of life in this world. The ultimate goal of every human being is always hoping that all requests can be granted specifically related to traditional agricultural agriculture, namely abundant crops, harmonization with nature, maintaining soil fertility, and maintaining human safety.

In other words, ecolinguistic studies that previously focused on tri-dimensionequipped with one more dimension, namely the tailual dimension. Thus, ecolinguistic studies that are based on tridimensions have now become chess dimensions, namely ideological, sociological, biological, and tailual.

5. Conclusion

From the analysis of the data above it was found that Malaka people, and as Timorese in general, had intimate relations with the experience in the world (*raiklaran*). The intimacy of this relationship is incarnated in rites when they open land, bless seeds, plant seeds, request rain, weeding, harvest young corn, harvest old corn, tie up corn, and raise any corn. The traditional rites were carried out as a form of respect for the spirits of ancestors, both young and old, using Tetun Fehan. The ten stages are cultural materials used and actors from the lexicon activity culture that are used in the form of ritual activities, ritual material, rituals, and actors in GTTF of *batar* text.

6. Acknowledgements

The author wishes to thank all those who have given valuable contributions to this research so that the results can be disseminated through publication, especially to the examiners: Prof. Dr. Ida Bagus Putra Yadnya., Dr. I Made Sri Satyawati., M.Hum., Prof. Dr. Aron Meko Mbete., Prof. Dr. I Ketut Darma Laksana, M.Hum., Prof. Made Budiarsa, M.A., Dr. Ana Agung Putu Putra, M.Hum., Dr. Nuzwaty, M.Hum for their advices to deepen the analysis and presentation of appropriate research results.

References:

- Arikunto, Suhan L 1997. *Prosedur Penelitian Suatu Pendekatan Praktek*. Yogyakarta: Rineka Cipta.
- Bang, J. Chr.& Door, J. (1996). *Language, Ecology, and Truth - Dialogue and Dialectics*, [online] Dapat diakses lewat situs: www.pdfio.com/k-22479.html.
- Daeng, Harts J. 2000. *Manusia Kebudayaan dan Lingkungan*. Yogyakarta: Pustaka Pelajar.
- Fill, Alwin and Peter Muhlhausler. 2001. (Eds.). *The Ecolinguistics Reader. Language, Ecology, and Environment*. London and New York: Continuum.
- Foni, W. (2002). *Budaya Pertanian Atoni Pah Meto: Suatu Studi Siklus Ritual Kegiatan Pertanian Lahan Kering Atoni Pah Meto Tunbaba di Timor Tengah Utara, Nusa Tenggara Timur*. Tesis (tidak diterbitkan)., Salatiga: Program Studi Pembangunan, Program Pascasarjana, Universitas Kristen Satya Wacana.
- Halliday, M.A.K. 1978. *Language as Social Semiotic: The Social Intrepretation of Language and Meaning*. London: Edward Arnold.
- Haugen, Einer. 1972. *The Ecology of Language*. Standford, CA: Standford University Press.
- Lindo, Anna Vibeke&Bundsgaard (eds.). 2000. *Dialectical Ecolinguistics Tree Essays for the Symposium 30 Year of Languange and Ecology in Graz December 2000*. Austria: University of Odence Research Group for Ecology, Language and Ecology.
- Mbete, AronMeko. 2008. *Nggua Bapu Ritual Perladangan Etnik Lio Ende*. Denpasar: Pustaka Larasan
- Miles, Mattew B & A.M.Huberman.2007.*Analisis Data Kualitatif*.Penerjemah: Tjetep Rehendi Rohidi. Jakarta: Universitas Indonesia
- Neonbasu, Gregorius. 2016. *Citra Manusia Berbudaya. Sebuah Monografi tentang Timor dalam Perspektif Melanesia*. Jakarta: Antara Publishing.
- Odum, Eugene P. 1996. *Dasar-Dasar Ekologi*. Edisi Ketiga Diterjemahkan dari Fundamentals of Ecology Third Edition. Diterjemahkan oleh Gadjah Mada University Press. Yogyakarta.
- Sudaryanto. A. 1993. *Metode dan Aneka Teknik Analisis Bahasa Pengantar Penelitian Wahana Kebudayaan secara Linguistik*. Yogyakarta: Duta Wacana University Press

Biography of Authors

	<p>Maria Magd. Namok Nahak, S.Pd., M.Hum. was born in Betun, on August 16th, 1969. He is senior lecturer in Timor University (UNIMOR), East Nusa Tenggara-Indonesia. She graduated with a bachelor degree in the study program of language education, and Indonesian literature, East Timor University, Faculty of Science Education 1996. He finished his master degree in the postgraduate program, magister program, linguistic studies, Udayana University in 2008. He currently is completing his dissertation at Udayana University.</p> <p><i>Email: marianahak2019@gmail.com, +6281338905798</i></p>
	<p>Prof. Dr. I Wayan Simpen, M.Hum. is professor in Udayana University, Faculty of Art, Denpasar, Indonesia, . +628147082823</p> <p><i>Email: wyn.simpem@unud.ac.id</i></p>