

# THE DYNAMICS OF AGRICULTURAL CULTURE LEXICON IN JATILUWIH VILLAGE, TABANAN: STUDY OF CULTURAL LINGUISTICS

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**Abstract:** Bali is known as an agricultural area; especially Tabanan Regency is known as Bali's "rice barn". In addition, the cultural life of the Balinese people in their daily activities is very close to agricultural culture activities, whether in terms of *Parahyangan*, *Pawongan*, and *Palemahan*. Changes in nature, technology, and tourism cause changes in cultural and linguistic activities (including vocabulary) because language is a vehicle for cultural activities. This study discusses the dynamics of the agricultural culture lexicon in Jatiluwih Village, Tabanan Regency. This study refers to the theory of *Tri Hita Karana* and complemented by the theory of lexicon. The method of data collection is the speaking and listening method via online in the form of observing the language used by the informants and also by distributing questionnaires to informants via WA and email. Data analysis is carried out by descriptive-explanatory in the form of a description of the research findings and accompanied by explanations and arguments. The results of the study show that there is a significant change in the lexicon in the elements of *palemahan*, in particular, in the fields of agricultural tools, flora, and fauna. There are also not many changes in the fields of *Parahyangan* and *Pawongan*. The changing lexicon tends to be in the noun category and a little in the verb and adjective category. These changes can be caused by the entity or object no longer exists or because of changes in technology, nature, and tourism.

**Keywords:** lexicon, dynamics, agricultural culture

## INTRODUCTION

Bali has been known as an agricultural area; especially Tabanan Regency is known as Bali's "rice barn". The cultural life of community in their daily activities is very close to agricultural cultural activities, in relation to *Parahyangan*, *Pawongan*, and *Palemahan*. Since June 29, 2012, Jatiluwih Agricultural Village, Tabanan has been designated as a World Cultural Heritage (EBD) by UNESCO. Since then, this village is famous as a tourist village. Changes in nature, technology, and tourism cause changes in cultural and linguistic activities (including vocabulary) because language is a vehicle for cultural activities.

In addition to be cultural vehicle, as mentioned above, language is also a cultural work (part/one element of culture) which is very important for human life, both individually and groups. Humans communicate with each other by using language. Language can be spoken (as the forerunner of language) and can also be in the form of writing (because humans know letters or writing). Both forms of language are part of culture. Language is a means to express culture (Artanti, 1998). Indeed, language itself is part of culture.

Language as a vehicle and at the same time part of culture, always develops and changes according to the dynamics of people's lives. Community life that develops and changes has an influence on the language. In the context of Indonesian, for example, it appears that the form of Indonesian today (in the 2000s) is different from the form of Indonesian in the early days of *Sumpah Pemuda* in 1928. The vocabulary is increasingly diverse, in addition to the unusual vocabulary at this time. Phrases and proverbs that used to be widely used by the community, now, maybe only some of them are still known among the people. This difference, as well as this change, can also be proven by examining the books published (written) in the 1950s and below. This situation is caused by the span of time, the influence between languages, the change of generations with all their peculiarities, and the occurrence of intercultural contact. This means that the Indonesian language has developed, has changed,

has also been influenced by many languages. This also implies that the Indonesian language derived from the Malay language has undergone changes due to interactions with regional languages and world languages or their environment (Musaba, 2011).

Based on this background, it is interesting to study "How is the development (dynamics) of Balinese language (especially vocabulary) in the aspect of agricultural cultural activities in Jatiluwih Tabanan due to the development of Balinese society and culture?".

## **THEORETICAL FRAMEWORK**

The theoretical framework is the theory of language development/change (Comparative Historical Linguistics) (Bynon, 1977:24) which states that language as a result of human culture has its own development history. When traced, it can be seen the processes and factors that cause these developments, changes, and differences. These developments, changes, and differences are natural in the dimensions of place and time. The language inherits the rules of old language (retention) and will be different due to changes in the rules (innovation) that occurred later. Innovations that occur can be (a) removing old elements, (b) adding new elements, and (c) replacing old elements with new elements.

Individually or in groups, each community interacts with the wider environment. This is felt when it is associated with the advances of communication and information technology that are happening at this time. If a society does not take advantage on the progress of communication and information media, it will be left behind; it will even be able to hinder the development acceleration. The fact shows that not all members of society enjoy the communication and information media adequately. This is certainly related to their educational background and their inability to adapt to the communication and information media. Therefore, it is an obligation for every society member trying to keep up with the development of science and technology, at least according to their needs. It can be seen that there are movements and dynamics of people's lives which then provide input or influence on their language existence. The language form and development cannot run alone, but must be related to those around it, even to the wider world. On the other hand, language is also very dependent on the context (Pringgawidagda, 2007). The context can be related to place, those involved in language activities, time, and other contexts.

One of language contexts is agricultural activities in Bali, especially farmers in Jatiluwih Village, Tabanan. The context of agricultural activity is one form of cultural activity in Bali. For this reason, in disclosing cultural values, the dynamics theory above is complemented by the views of *Tri Hita Karana* (Dwaja, and Mudana, 2015: 273) which says that *Tri Hita Karana* is a very strong Balinese life philosophy. The word *Tri Hita Karana* comes from Sanskrit, the word *Tri* means three, *Hita* means prosperous or happy and *Karana* means cause. *Tri Hita Karana* means three harmonious relationships that lead to happiness for mankind. To be able to achieve the intended happiness, we as human beings need to seek a harmonious relationship (mutual benefit) with the three things mentioned above. Because through a harmonious relationship with the three things mentioned above, happiness will be created in every human's life. Therefore, it can be said that a harmonious relationship with the three things mentioned above is something that must be woven in every human's life. If it is not, people will be further away from the aspired goal or will find misery. *Tri Hita Karana* as a concept of local wisdom, consists of (1) human relationship with Almighty God/Sang Hyang Widhi Wasa (*Parahyangan*); (2) human relationship with fellow human beings (*Pawongan*); and (3) human relationship with the universe (*Puruûha/Palemahan*).

One language element that is very vulnerable to language change is vocabulary (lexicon). For this reason, this study is supported with vocabulary theory (Lexicon) which says that lexicon is a linguistic term (language component) that contains all information about the meaning and use of words in language (Moeliono, 1991:577). Words can be studied through their formation, categories, and functions. Based on word formation, words are divided into basic and derivative words. Based on the category, words are grouped into verbs, nouns, adjectives, adverbs, and task words. Based on the function (syntax), words are distinguished into the functions of subject, predicate, object, complement, and adverbs.

## METHODOLOGY RESEARCH

Data collection method used in this study is the speaking and listening method. Speaking and listening method was done online with informants. Listening was also done in the form of observing the use of language obtained in the text. The text in question is a text about procedures and stages in the farming process. The text is entitled "*Dudonan Memadi*" 'stages/procedures of rice farming'. In addition, the method of distributing questionnaires to informants via WA and email is also used. Data analysis was carried out by descriptive-explanatory; they are in the form of a description of research findings and accompanied by explanations and arguments.

## RESULTS AND DISCUSSION

### RESULTS

#### Lexicon Type

This study found several lexicons related to agriculture. These lexicons can be grouped based on two points of view, namely in terms of culture and linguistics, especially in the category of words.

#### (1) Agricultural Lexicon by Cultural Sector

The culture referred here is the Balinese culture based on the philosophy of Hindu philosophy known as *Tri Hita Karana*. This culture emphasizes the harmony of life by maintaining good relations with others, with the environment, and with God. The lexicons found according to this context, are as follows.

- (a) *Parahyangan* lexicon such as *betari sri, bedugul, matre, mapag toya*
  - (b) *Pawongan* lexicon such as *sake mejukut, sake manyi, pekaseh, petani, macul*
  - (c) *Palemahan* lexicon such as *carik/uma, temuku, empelan, subak, biah-biah, jubel, blauk, bondol,*
- (2) Agricultural Lexicon by Word Category

The lexicon by category was found to be dominant in the noun and verb categories. The lexicons are as follows.

- (a) Noun lexicon such as *baling, katak, perit, temuku, rabuk*
- (b) Verbs lexicon such as *manyi, nandur, mapag toya, nyangket*

#### Lexicon Dynamics

The dynamics that occur in the lexicon in agriculture occur due to the development of an increasingly modern era. However, there are also several lexicons that are still maintained because the term contains cultural elements that do not change despite the dynamics in the lives of people who use the language.

#### (1) Retention Lexicon

Retention lexicons are words that are maintained despite changes in Balinese life. This type of lexicon is generally found in the realm of *parahyangan*, such as *mapag toya, nyangket, Betari Sri,*  
Another word: *penyakap*

#### (2) Innovation Lexicon

The innovation lexicon appears when the lives of its users are also changing in a more advanced direction.

Missing: *tenggale, penampad, acekel, anggapan, jubel*

Appear: *traktor* (tractor), *mesin potong rumput* (lawn mower), *kampil* (sack of rice), *wereng* (planthopper)

Replace: *padi Mansur* (old) → *padi C4* (new)

*Manyi* → *ngedigang*

*Seka* (*nandur*) → *buruh* (*nandur*)

*Meselisi* → *memburuh*

## Causes of Lexicon Change

The study results indicate that there are three factors that influence the occurrence of changes in *persubakan* lexicons, such as:

- (1) Natural factors: *godes* (lost), *kedis* (birds) *bondol* (lost), *jubel* (lost)
- (2) Knowledge and Technology Factors: *metekap* → *nraktorin*, *nampadin* → mowing the grass (with a machine), *seka manyi* → *buruh ngedigang*, *manyi* → *ngedigang*, *a cekel a kampil*
- (3) Economic and Tourism Factors  
*Satpam* (security guard), *toilet* (toilet), *restoran* (restaurant), *karcis* (ticket)

Bali, because of its unique culture and natural beauty, has become one popular tourist destination in the world and has become favorite Indonesian tourism and has provided a lot of foreign exchange for Indonesia.

The beginning of tourism has indeed increased the standard of Balinese living. Balinese people began to be introduced to materialistic culture. Balinese people began to feel comfortable with that situation so that the culture that teaches balance and harmony began to be measured with money and time began to shift.

*Tiket/karcis* (Ticket), *toilet* (toilet), *vila* (villa), *kafe* (café), *satpam* (security guard).

## DISCUSSION

The findings above show that the form and development of a language cannot run alone, but must be related to those around it, even to the wider world. On the other hand, language is also very dependent on the context (Pringgawidagda, 2007). The context can be related to place, those involved in language activities, time, and other contexts. The context referred here is agricultural culture activities in Jatiluwih Village, Tabanan, Bali as an agricultural area since long ago and since 2012 it has been designated as a cultural heritage area visited by many tourists.

Changes/developments in the language context in agricultural culture activities affect the development of language, especially its lexicon, which also experiences dynamics as a result of social dynamics of supporting community. The social dynamics are inseparable from two forces of social development, namely centripetal power and centrifugal power (Kridalaksana, 1996:1). Centripetal power is the effort of language speakers to maintain their language because language is a characteristic of their identity. Meanwhile, centrifugal power is an effort to accommodate the language in its development as a communication tool in intra-ethnic and inter-ethnic relationships.

Furthermore, Bynon (1977:24) states that language as a result of human culture has its own development history. When traced, it can be seen the processes and factors that cause these developments, changes, and differences. These developments, changes, and differences are natural in the dimensions of place and time. The language inherits the rules of old language (retention) and will be different due to changes in the rules that occurred later (innovation). Innovations that occur can be (a) removing old elements, (b) adding new elements, and (c) replacing old elements with new elements.

The language defense factor because of the centripetal power found in the retention lexicon is generally in the cultural aspect of *Parahyangan*. For example, the use of lexicons *mapag toya*, *Betari Sri*, *upacara ngewiwit*, and *upacara memula* show how strongly Balinese people (especially women who play a major role in the ceremony) maintain their activities/lexicons.

The innovation factor as a result of centrifugal force shows various changes in language (especially the lexicon), especially in aspects of science, technology, economy, and business. Generally, the lexicon changes in the cultural aspects of *pawongan* and results in *palemahan*. The lexicon *macul*, which is the activity of cultivating the soil with *tenggala* and hoe; turned into *nraktorin*, which is the activity of cultivating the soil with a tractor engine. Others, the lexicon *padi tahun/padi lama*, that is the type of rice whose age is annual (at least six months); changed to type rice of *IR /padi baru* which is approximately four months old. All of them are the result of technological developments which then have an impact on changes in various lexicons, such as the disappearance of lexicons *ngodes*, *blauk*, *jubel*, and others; then the emergence of new lexicons, such as *traktor*, *mesin potong rumput*, and including the field of tourism, such as *karcis*, *satpam*, etc.

These changes cannot be avoided because they are natural and indeed needed in the society's life that continues to develop. However, it should be taken into account that these developments do not change cultural characteristics.

## CONCLUSION

Based on the analysis that has been done, it can be concluded as follows. The lexicon of agricultural culture activities (*subak*) in Jatiluwih Village, Tabanan, Bali is dynamic in line with the development of community (speaker/their language) as the context of user and its use. These dynamics follow the flow of society dynamics, namely centripetal force (defense power) which is in line with the retention of lexicon elements. On the other hand, there is also a centrifugal force (innovation/change power) which is in line with changes in the elements of lexicon innovation. Retention elements are generally found in the *parahyangan* field, such as *mapag toya*, *upacara ngewiwit*, and *upacara mamula*. This shows that Balinese people are generally very obedient to their belief system and religion. Many innovations are found in the field of *pawongan* and *palemahan*, such as changing of lexicon *seka* to be *buruh*, *tengala* changing with *traktor*, they are in the field of science, technology, economy, and business/tourism. The various retentions and innovations are theoretically still within the normal corridor in the development of language and culture.

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## ATTACHMENT





| Kategori Wisatawan | Harga Tiket Masuk  |
|--------------------|--------------------|
| WNI (Domestik)     | Rp 15.000 / orang  |
| WNA (Asing)        | Rp 40.000 / orang. |

