

## Lexicons Per-*tuak*-an on Mambal Village Community of Badung Bali Regency in Ecolinguistic Perspective

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**Abstract**-This research aims is to find out the interpersonal relations in the *tuak* lexicon and the dimension of social praxis that is owned by the *tuak* lexicon. The data of this research are oral data and written data as supporting data. The data collection method are observation and interviews with recording techniques and documentation techniques. The results of this research are the existence of interpersonal relations in the *tuak* lexicon based on naming, materials used and coloring whereas the dimensions of social praxis that form *tuak* are sociological, ideological and biological dimensions that arouse human ecological nature for conservation efforts. This encourages the government to preserve palm wine by introducing them to foreign tourists so that it can improve people's lives. The more familiar the palm wine among the community, it will increase the interaction between one community and another so that it will indirectly preserve the palm wine lexicon itself.

**Keywords:** Ecolinguistics; interpersonal relations; *tuak*; praxis dimensions.

### I. INTRODUCTION

Various traditional drinks that are found and known by the Balinese people are alcoholic beverages. In Bali, these three types of alcoholic drinks are often used together as a taboo dish on traditional and religious ceremonies including *arak*, *berem* and *tuak*. This Balinese local drink is still found in Bali, especially the area that location of this research such as in Dajah, Peguyangan, Sedang, Darmasaba and other regions. Balinese people are famous for their proximity to community life. One of them is the community life that is carried out in the event of *metuakan*. In addition, if the drink is not consumed in excess, it is believed to be beneficial for parents and adults to warm the body.

*Tuak* is a type of liquid produced from coconut juice or other types of tree producing sap, such as *siwalan*, *lontar* and *aren* which are tapped and then the results of the leads are then

left for a few days (Muchtadi & Sugiyono, 1992). *Tilapia* tastes sweet, colorless and smells good when it's fresh. Another opinion in the large Indonesian dictionary states that *tuak/tuak/n* alcoholic drinks made from palm juice (coconut, *siwalan*) are distributed - bought, support is lost, PB gets wretched (disappointment and so on). It can be concluded that *tuak* is an alcoholic drink produced from fermented coconut, palm or *siwalan* juice.

This research examines *tuak* as the object of research and discusses the lexicon. Lexicon is part of culture (Kridalaksana, 2008). Every culture consists of a system of categorization of lexicon. The word as a central unit in language is characterized by the existence of syntagmatic mobility; that is to say in relation to other words linearly, the word will show (1) the word can be separated from other words, (2) can be reversed in sequence, (3) can be replaced by another word position

(4) can be isolated, with intonation certain can be used as a sentence (Hidayah, 2017). From the definition of the lexicon above it can be concluded that the lexicon is a wealth of words, learning words in a language in this case we can call dictionary synonyms or vocabulary.

In this research only lexical semantic theory was used. Lexical semantics involves the meaning of connected interlexicon (lexical relations) in certain lexicon fields (lexical fields) such as terms in mining, medicine, shipping, in special, interconnected cooking and mountain climbing activities such as networks. The parts of lexical relations are homonymy, polysemy, synonymy, antonym, hyponym, meronymy, member collection, and portionmass. In this research, only examples of hyponymy and rhythm were discussed.

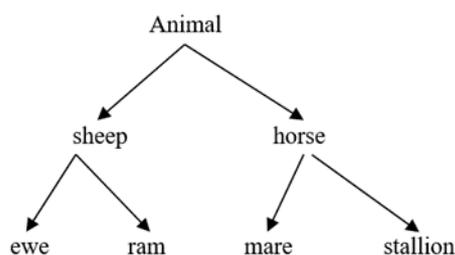


Figure 1.

Taxonomy (Cruse, 1987)

The taxonomy above shows that sheep (sheep) and horse (horses) are hyponyms of animal (animal), ewe (ewe) and ram (rams) are hyponyms of sheep (sheep) and mare (mares) and stallions (stallion) is a hyponym of horse (horse).

A systematic description the results of research findings that were discovered by previous researchers and which have to do with research conducted. This ecolinguistic research is also related to some previous literature or research. Utami (2017) in her research found relationship the meaning of the bamboo lexicon and its types in Balinese in the form of meronymy and hyponym taxonomy. Speakers' knowledge Balinese language in recognizing types Bamboo has begun to shift in generations old or even lost to the younger generation because of the reduced intensity of interaction and also because the entity no longer exists in a Balinese language environment (Utami, 2017). Rajistha (2016) in his research found the grammatical categories of natural lexicons in several centuries were verbs such as *mabawang* (acting as onions) and nouns such as *jaka* (palm tree) (Rajistha, 2016). He took a sample of *beblabadan* in Balinese as the object of research. In another study, Sahril (2016) found

that in *sampiran pantun*, the resilience of lingual treasures of flora vocabulary has the potential to experience extinction. This is due to the abundance of flora vocabulary from the Malay language which is no longer known by the young generation of Malays. This phenomenon is caused, the flora (species) are no longer planted by the community. So that the younger generation doesn't know him anymore (Sahril, 2016).

Based on the background stated above, gap analysis of this research is meaning relation between the lexicons of the Mambal community, the use of social praxis as the language environment that forms the ascending lexicon and third the defense of the lexicon and the form of conservation of palm wine that has been carried out by the Mambal community. The aims is to find out the various types of alcoholic traditional drinks that are owned by Balinese in this case are more emphasized on palm wine so that in the end it will be able to preserve palm wine. While the specific purpose is to answer the problem of this research. The benefits of this research are expected to provide benefits both theoretically and practically.

## II. METHODS

The data used were collected through interviews with the makers of *tuak*. The data in this research are the lexicon - the *tuak* lexicon. The data sources in this research are source of oral data from interviews with the makers of *tuak* and from the media literature. In collecting data the researcher uses the observation method (see method, recording technique, and note-taking technique) and interview method and documentation technique. In this research using qualitative data analysis methods. In this case researcher interacts actively with the makers of palm wine. The results of the research will be presented descriptively. The results of the presentation of the data in this research are presented in formal and informal methods. Formal method is the formulation using signs or symbols, while what is meant by informal presentation is the formulation with ordinary words.

## III. RESULT AND DISCUSSION

### Interface Relationship in Take Licenses

The meaning relationship in question is the relationship between meanings associated with *tuak* and in this research focuses on meronymy and hyponymy.

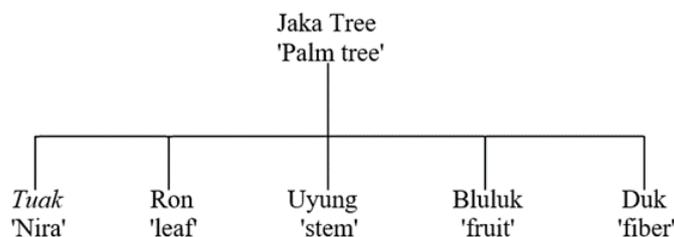


Figure 2.  
Meronymy *punyan jake* 'palm tree'

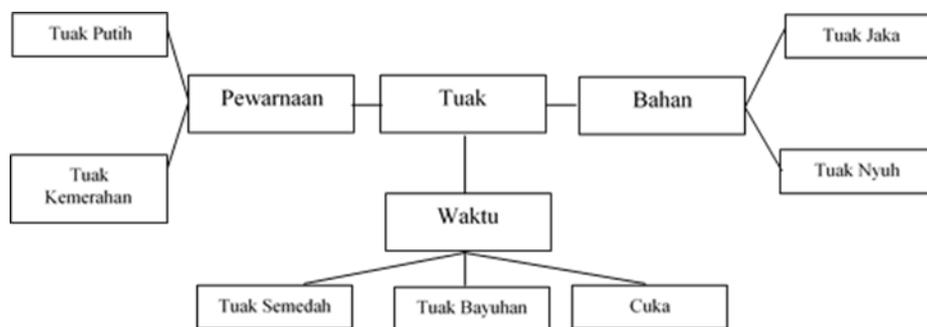


Figure 3.  
Taxonomy of palm wine

The lexicon categorization of *tuak* in this case is based on naming, materials used and coloring. Judging from the naming of the *tuak* itself, the *tuak* can be further divided into two, namely *tuak wayah* (*tuak bayuh*) and sweet *tuak* (*tuak semedah*), vinegar. Based on the coloring, *tuak* is divided into 2, including white wine and reddish wine.

### Practical Dimensions in Take Licenses

In dialectical ecolinguistic models there are speakers (s1), speech partners (s2), third persons or social elements that affect speakers and speech partners to social context (s3) in one language environment (topos), with the existence of objects (O). In the *tuak* lexicon, the dimensions of social praxis are sociological, ideological and biological. In terms of sociology, the tradition of *metuakan* has grown more and more with the formation of it - at least one of them is in Mambal, that is, it says "tan Kuang". The parents came to the *tuak* shop almost every afternoon. They not only vent their desire to drink *tuak*, but also the need to meet peers and talk about interesting things to talk about. Unwittingly they have made some kind of tea, a group to drink *tuak*. In economic terms, from the leaves of palm trees that can be sold, many people use the palm trees as a source of fortune by tapping palm wine from the tree which is then sold to the community.

In terms of ideology, the making of *tuak* is a religious ceremony that must be done

before taking *tuak*. In the village of Mambal before hitting a *jaka* fruit stalk which will later remove *tuak*, a ceremony will be held. His prayer was first delivered to the motherland then to a goddess known as "Men Gableh". While the palm tree trunks that have been cut are given a quick offer with shallots and salt. After that, the *tuak* maker began to beat the trunk of the sapling tree. The ceremony was carried out because of the assumption that we asked permission from the goddess "Men Gableh" to take the water, so that with the permission obtained from the goddess they would get plenty of juice so that in the end they would get a lot of *tuak* to sell to meet their daily needs - day. In the religious ceremony, *tuak* is used for *metabuh* (prayer) not only is the face of God Almighty/Ida Sang Hyang Widhi Wasa, but the main thing is *metabuh* as a complement to the *mecaru* ceremony (sacrifice to Bhuta Kala). This is intended to realize harmony in the universe, which is between the *bhuana alit* (the human body) and the *bhuana agung* (universe).

From the biological dimension, the palm plant has strong roots so as to prevent soil erosion, other than that other organisms make palm trees a place of refuge and make it food so it can be said that palm trees benefit other living creatures that surround it and become a place of life so as not to landslides. One animal that lives on a palm tree is an animal known in Bali as "*ancruk*".

### Extension of Per-tuak-an Lexicon

*Tuak* is one part of the Mambal community culture that has existed from the past and is still preserved until now, both in everyday life and in various religious celebrations. Now it is a meeting place and becomes an arena for social interaction.

**Table 1**  
Preservation of palm wine lexicon

No	Lexicon Per-tuak-an	Endangered / No Extinction
1	<i>Lau</i>	No Extinction
2	<i>Bebahan</i>	Endangered
3	<i>Uyung</i>	Endangered
4	<i>Ron</i>	No Extinction
5	<i>Bluluk</i>	No Extinction
6	<i>Tuak Bayuhan</i>	Endangered
7	<i>Tuak Semedah</i>	No Extinction
8	<i>Tradisi Men Gambleh</i>	Endangered
9	<i>Cuka</i>	No Extinction
10	<i>Tuak Jake</i>	No Extinction
11	<i>Tuak Nyuh</i>	No Extinction
12	<i>Tuak Ental</i>	No Extinction
13	<i>Tuak Putih</i>	No Extinction
14	<i>Tuak Kemerahan</i>	No Extinction
15	<i>Bumbung</i>	Endangered

This can be known by asking and comparing 50 young people aged 17-25 years by asking one by one about the *tuak* lexicon. From the data obtained, the average young person does not know the lexicon. The more familiar the palm wine among the community, it will increase the interaction between one community and another so that it will indirectly preserve the palm wine lexicon itself.

### IV. CONCLUSION

Based on the results of the relationship analysis between the meanings of lexicons in *tuak*, it can be concluded that there are meronymy in palm trees. As well as the presence of hyponymy, *tuak* is a general term, while *tuak manis*, *tuak wayah*, *tuak semedah*, *tuak bayuhan*, *tuak jaka*, *tuak nyuh*, *tuak entail*, *tuak white*, orange *tuak* is the name of the type of *tuak* which can be said to be specific based on different types and characteristics while explaining that the types of *tuak* are hyponyms of *tuak*.

The inter-meaning lexicon of *tuak* relations in this case is based on naming,

materials used and coloring. In terms of naming, there are sweet *tuak* (*tuak semedah*) and *tuak wayah* (*tuak bayuh*) and vinegar. In terms of the ingredients used, there will be jak and *tuak nyuh*. Whereas in terms of coloring we will see the presence of white wine and red wine depending on what is used.

In connection with the ecolinguistic dialectical ecolinguistic model, the dimensions of social praxis that form *tuak* are the sociological dimension, *tuak* can improve people's living standards because the processing of *tuak* becomes arak and palm sugar. In addition, it can be seen that there is a social interaction between people in the presence of a statement. Ideological dimension with the use of *tuak* at religious events such as the percussion ceremony, or when we pray using a portion. In the biological dimension of the palm tree as a place for animal life is "ancruk" which the Mambal people can eat as a side dish.

Conservative efforts that can be taken from the government for the conservation of palm wine are by introducing palm wine to the younger generation. Besides introducing *tuak* which has been processed into wine to make it more durable to tourists so that it can be brought back to their country as a gifts the more familiar the palm wine among the community, it will increase the interaction between one community and the other so that it will indirectly preserve the lexicon *tuak* itself.

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