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I Ketut Suar Adnyana, I Made Suwendi, Meinardus Fridolin Jantur	317
Entitas Imperatif Bahasa Indonesia dalam Komunikasi Civitas Akademika Universitas Dwijendra Denpasar	
I Ketut Suardana, Ni Nyoman Supadmi	325
Analysist of Transitivity in <i>Prenatal Genetic Screening and Counselling</i>	
I Ketut Sudewa	335
Antologi <i>Potret Pohon Air Mata</i> Karya Ngurah Parsua Kajian Ekologi Sastra	
I Ketut Wardana, I Nyoman Suparwa	341
The Construction of Balinese Local Genus into Linguistic Messages for Ecosystem Sustainability	
I Made Dian Saputra	349
The Discourse of <i>Ida Ratu Gede Mas Macaling Dalem Nusa Penida Klungkung</i> (Among <i>Taksu, Magi, and Sakti</i>)	
I Made Sena Darmasetiyawan	355
Sociolinguistics Approach to the Problems of Translating Balinese Language	
I Made Suastika	365
Kakawin Ramayana Sebagai Sumber Penulisan Geguritan Kapiparwa	
I Made Sujaya	377
Lintas Budaya Dalam Empat Prosa Fiksi Tentang Bali Karya Gerson Poyk	
I Made Suyasa	385
Hikayat Melayu dan Evolusinya Dalam Bakayat Sasak	
I Made Wijana, Ni Ketut Ratna Erawati	393
Keoptimalan Leksikal Dalam Teks Tutar Sarining Rajapeni: Analisis Linguistik Sistemik Fungsional	
I Nyoman Sukartha	401
Kepengarangan Kidung Tantri <i>Mandhuka Rakarana</i>	
I Nyoman Udayana	409
Reciprocity in Indonesian	
I Wayan Agus Anggayana, I Putu Agus Endra Susanta	415
Affixation Of Bugbug Dialect: A Descriptive Study	
I Wayan Ana	431
Mengapa Sulit Menerjemahkan Text Hukum Bahasa Indonesia ke dalam Bahasa Inggris?	

THE CONSTRUCTION OF BALINESE LOCAL GENUS INTO LINGUISTIC MESSAGES FOR ECOSYSTEM SUSTAINABILITY

I Ketut Wardana¹, I Nyoman Suparwa²

Mahasaraswati Denpasar University¹, Fakultas Ilmu Budaya, Universitas Udayana
Email: wardanak3tut@yahoo.co.id¹, suparwa_nym@yahoo.com²

Abstract

The former Balinese richly inherited the following generation philosophical and religious concepts of protecting environment through language performance, such as songs, poetry, proverbs, quotations, superstition or any kinds of nonverbal expression. This study investigated how Balinese formulate wise respect towards the ecosystem sustainability into linguistic messages. The qualitative study which applied ecolinguistics-dialectical theory was conducted by analyzing and describing primary data taken from text, speech, lyrics and proverbs that contained of ecosystem lexicons. To obtain the objective, this study made use a meta-analysis approach. The primary source of data were all metaphor written on story, daily conversation and Balinese pop song's lyrics. The findings of the study were 1) the linguistic form that accommodated the extinction of ecosystem sustainability, 2) factors cause the extinction of lexicon, and 3) efforts to keep environment in the language expression. The linguistics description includes social environment, nature environment and behavior environment. The environmental behavior which was described into linguistic representation could be found in Balinese lyrics. One of them sounds '*Sekadi bungan sandat; selayu-layu ne miik*' (like Kenanga flowers, the more it withers the more fragrant it smells). Balinese women stick the moral messages for young girls to behave well as *Kenanga* flower or '*canangium odoratum*', whose fragrance lasts long though they do not look attractive. Instead as sources of living, human usually treat nature, in this specific case, flowers as conceptual philosophy taken as guide line of meaningful life into proverbs. It implicitly tells that Balinese girls should live and love their inner beauty by behaving well for whole life. It can be imagined that the extinction of this flower means the loss of moral value. This reality shows how language keeps the nature as partners of imprinting moral messages. In other hand, to keep the moral value in girl's character, people should keep the sustainability of the flowers. Needless to say, the existence of language can express the appearance of nature but the loss of nature can affect the extinction of languages and life values gradually.

Keywords: linguistics, ecosystem, value, wisdom, sustainability

INTRODUCTION

Human beings who rely their expectation on environment, either social or natural environment to live on or survive for, have integrative roles to mutually protect and share space and life with them. Human does not only make nature and its various ecosystem as shelters but also as source of life. A wise judgement of human is required to live in harmony with nature and write their destiny life (Kriyantoro, 2014; Atmadja, 2016). Human has protected the environment along the history through languages and cultures. Through language symbols, they name and keep the concepts of all living flora and fauna. Therefore, the existence of language sustains the appearance of nature but the loss of nature can affect gradually the extinction of languages (Wardana, 2015). The extinction of a group of society does not affect the loss of nature where they have ever lived on. In contrary, the extinction of nature will definitely demolish all life around. In other words, sustaining the ecosystem avoid the language loss. The interdependence of language and efforts of protecting ecosystems have been being applied in many countries and cultures.

Like other cultures anywhere around the world, Balinese richly inherited the following generation philosophical and religious concepts of protecting environment through language performance, such as songs, poetry, proverbs, quotations, stories or any kinds of nonverbal

expression, namely dancing and arts. Other religious permanent superstitions have been cited for ages to keep, for instance big banyan trees, away from being cut off by sticking them with the ideas of being sacred. The trees are wrapped black and white clothes symbolizing dualistic characters of human beings. This kind of people's intelligence can be witnessed on religious appreciation ceremony for plantation and animals because their belief convinces that all creatures have souls and they must be equally human like treated. The existence of animal entirely depends on the ecosystem they live, like clean water, green plantation, fresh air and oxygen. The great numbers of butter flies, crickets and dragon flies indicates a great water quality. Balinese's role in taking a hard responsibility is to keep them by ensuring the water clean. Another way to show is by accommodating these insects into Balinese lexicons, expressions or songs. People encode the lyrics into Balinese rhyme that encloses the words of 'insects' or other animals to imprint the lexicons and teach the people to love them as partners to live with.

Instead as partners of living, human usually treat nature, in this specific case, flowers as conceptual philosophy taken as guide line of meaningful life into proverbs. It sounds '*Sekadi bungan sandat; selayu-layu ne menyik*' (like Kenanga flowers, the more it withered the more fragrant it smells). Balinese women stick the moral messages for young girls to behave well as *Kenanga* flower or '*canangium odoratum*', whose fragrance lasts long though they do not look attractive. It implicitly tells that Balinese girls should live and love their inner beauty that stays fragrant for whole life. It can be imagined that the extinction of this flower means the loss of moral value. This reality shows how language keeps the nature as partners of imprinting moral message for better attitude. In other hand, to keep the moral value in girl's character, people should keep the sustainability of the flowers.

Linguistic messages have tremendously strategic roles in forming communal character value. Unfortunately, the linguistic practice in society that occurs nowadays have not optimally accommodated and integrated the development of character values. Atmadja (2016) evaluates that currently ongoing education building have not given significant outcomes in society character formation based on normative values of Bali. Suastra (2017) states that the competence which is developed in current education system and practice have not been balanced, still loaded with knowledge transfer, focused on text books and separated from student's potential local environment. Education system and practice above are contradictive with government policy which emphasizes the developed moral values in keeping environment in schools must be associated with society potentials and their local environment. The appeared effect of contradiction is apprehensive which can be seen from spreading deviant behavior of students and young generation, such as driveway, student brawl, free sex, drug abuse, alcohol, abortion and many others. Furthermore, they show some symptoms of leaving local culture to accommodate the western one. This appears in arts, fashion, favorite, appetite, entertainment, language, life style, children-parent interaction, student-teacher interaction, danger of secularism, pragmatism and hedonism.

Studies in ecolinguistics on lexicons of nature or echo lexical have been recently conducted. Tangkas (2013) has searched speech community on lexicons on rice of Kodi language spoken in northwestern Sumba. The study applied theory of dialectical by Bang and Døør (1993). Rasna and Binawati (2013) wrote an article entitled knowledge of medical plantation for children diesis and adolescent community in Bali. Object of the study which was used target of analysis were the lexicon found on traditional herbs for children diesis. Furthermore Renjaan (2014) has analyzed the relationship of language and ecosystem, entitled comprehension and extinction on lexical of off shore spoken on speech community of Key language. The study made use eco

linguistic theory Haugen and lexical semantic theory by Parera. Mahayana (2015) wrote his thesis about ecolinguistic analysis with the object of the study was metaphor in Balinese, such as *sesonggan* (simile), *papindan* (saying) dan *sesenggakan* (proverbs). His thesis entitled lexicon of flora and fauna in Balinese metaphor. In this study, Mahayana used ecolinguistic theory of Bang dan Døø. This study focused Balinese literature especially *beblabadan* (metaphor) and grammatical category of natural lexicon, syntactical construction and social phrases of metaphor has not been conducted yet. Therefore, this study was worth conducting to describe any phenomenon of linguistics construction on preservation of nature especially *beblabadan* (metaphor) by applying ecolinguistics-dialectical theory. This study tried to describe the linguistic construction that sticks nature lexicon as efforts to adopt its natural characters into positive behavior buildings on metaphor based on semantic analysis. An addition, this study is also conducted to share effort to preserve environment by encouraging Balinese people to use flora and fauna contained lexicons on songs, saying, proverbs or conversation.

This study made use a descriptive approach. The main primary source of data was research finding which have been published in either relevant national or international journals. The study was started by considering the problems and objective of the study and traced back the newest and the most relevant research findings. The next steps were to review, analyze, and choose the content of research findings. The further action was to conduct an interpretation, signify and formulate the findings. Data analysis and research findings formulation was conducted by using descriptive technique. Furthermore, words in *beblabadan* (metaphor) was selected as object of the study. *Beblabadan* was then categorized based on the use of words of nature that analyzed by using triangle semantics (Ogden and Ricards). The analysis was conducted into three steps; (1) determining lexicon used in lyrics, story, or and conversation; (2) analyzing the lexicons by using triangle semantics theory and character values the words may contains; and (3) describing the condition of words and the nature that they represent, by determining level of extinction. The data was then presented by using either formal or informal method.

DISCUSSION

Fundamentally, Balinese local genus is a capital of culture belonged by local society which is inherited traditionally through linguistic messages and contains truth values, wisdom, cleverness and kindness applied as philosophical base to behave well and right in forming harmonic life (Kriyantoro, 2014; Atmadja, 2016). Local genus has strategic roles in forming national character, that is character of Indonesian personality which is appropriate with values of Pancasila and norms of UUD 1945, diversity with the principle of *Bhineka Tunggal Ika*, and the commitment towards NKRI (Suyatno, 2010). Therefore, local genus has significance and relevance of character building. Studies of character values and the experts show the similarity of notion about items of characters which are considered ideal even though there are some differences. For instance, some items of character considered ideal according to Zubaidi (2011) which consisted of 18 items with character values are: (1) religious, (2) honest, (3) tolerant, (4) discipline (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curious, (10) national spirit, (11) love for the home land, (12) appreciate achievements, (13) be friendly/communicative (14) love piece, (15) keen on reading (16) environmental care (17) social care, and (18) responsible. Those items of character values are considered base in trace back the character values in local genus of linguistic construction for ecosystem sustainability.

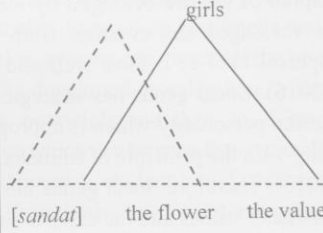

Fundamentally, Balinese expression, such as *Blabadan*, *Sesenggakan* and *Papindan* is a linguistic policy of Balinese people basis of philosophy of local genus called *Tri Hita Karana* (THK). The meaning of THK is the three ways to proceed life happiness, that are (1) *parhyan-*

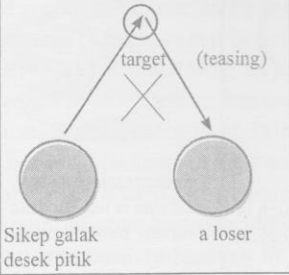

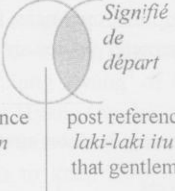

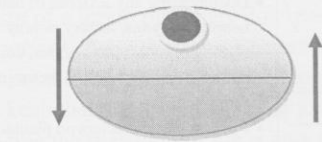

gan (creating harmony between human and God) (2) *pawongan* (harmony between human and other human), and (3) *pelemahan* (harmony between human and natural environment). Therefore, the application of philosophy of THK in all activities, linguistic expression is acknowledged as the core and the buffer of Balinese culture and excellence as a model of harmonic society that support sustainable life. Based on that mentioned above, character values of linguistic expression is traced back in the form of philosophical implementation of THK.

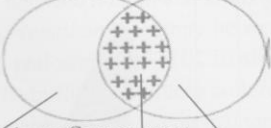

The linguistic form that accommodated the extinction of ecosystem sustainability

One of metaphorical principles is the existence of agreement in metaphorical association between two concepts, for instance the speech community which is known as 'experiential motivation'. It means that there is no metaphor understood without clear basic experience. In linguistic cognitive, metaphor is a concept in mind and a frame of life experience (Steen 2002: 24, Lakoff dan Johnson, 1980). The experience meant here is not related to individual's, but associated with sociocultural experience and history of a group of community. Example, in Balinese expressions; *Bunga angšana, wawu mekar, kembangnyane nedeng miyik* 'the blooming angšana flower the smell is broadly fragrant. The Balinese associated 'bunga' flower as initial sign or central meaning with girls or final meaning agreed by the speakers (by observing their experience and their love towards environment where they live. It can be said that there is no meaning substitution but meaning interaction between experience and environment (Ogden & Richards in Todorov, 1970: 29. All the analysis of meaning substitution on metaphor can be described in the following table.

Table 1
Character values in local genus of linguistic on words of nature

No	Expression in Balinese proverbs	Linguistic analysis	Lexicon and Ecosystem condition	Character Values
1	<i>Sekadi Bungan sandat, selayu-layu ne menyik</i> 'Like Kenanga flowers, the more it withers the more fragrant it smells'	<i>Kenanga (canangium odoratum)</i> girls  [sandat] the flower the value Girls are symbolically associated with flowers, either due to their nature behavior or appearance (Ogden & Richards/ metaphorical proverb)	Natural environment  Many trees of kenanga flower have been cut off for setting settlement and the expression are rarely heard	Beauty as fragrance of life, love, and peace)

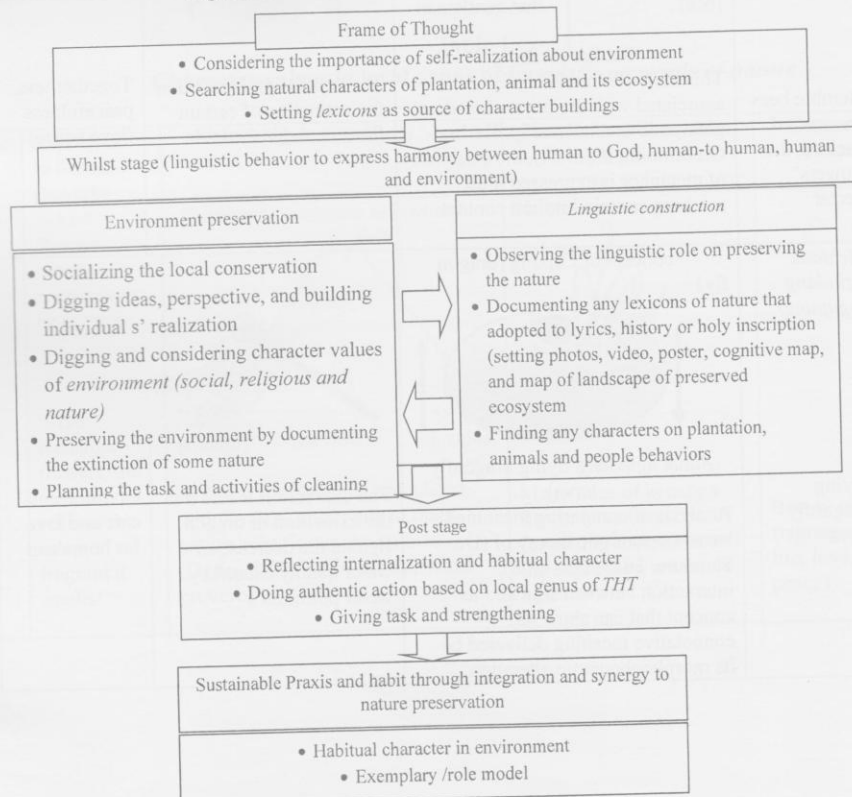
<p>2</p> <p><i>Sikep galak</i> <i>desek pitik</i></p> <p>A forceful eagle is pushed down by a chick</p>	<p>Meaning alteration</p>  <p>In linguistic cognitive, metaphoric is a conceptual phenomenon that exists in mind (Steen 2002: 24)</p>	 <p>The expression is hardly ever used in conversation due the extinction of eagles and their ecosystem</p>	<p>Tolerance (mutual respect and trust)</p>
<p>3</p> <p><i>Tamulilingan pesliab ngisep sarin bunga</i></p> <p>Bumble bees are around sucking the flowers' nectar</p>	 <p>Initial reference <i>Tamulilingan</i> [bee]</p> <p>post reference <i>laki-laki itu</i> that gentleman</p> <p>Similar meaning</p> <p>This kind of bumble bee is associated with the boys who adore girls on love relationship. Kerbrat-Orecchioni (1986: 94), the existence of metaphor is expressed if all meaning contain implicit context</p>	 <p>The expression is rare due the extinction of certain flowers and insecticide</p>	<p>Togetherness, peacefulness (love peace)</p>
<p>4</p> <p><i>Meblauk ngindang (ngapung)</i></p> <p>Flying dragonfly larva</p>	<p>concept of Capung (dragon fly)</p>  <p><i>Blauk ngindang</i> flying dragonfly larva)</p> <p>Analysis of comparing meanings based on semiotic theory of (De Saussure, 1973: 207--208); interaction between sign and its concept that can show its connotative meaning delivered by its morphophonemic alteration.</p>	 <p>The expression is rare due the extinction of dragon fly due the decrease of water quality caused by water pollution</p>	<p>environmental care and love for homeland</p>

5	Lawar gerang de nyagerang'	 <p>Ngelawar Gerang cager nyagerang</p> <p>The sign + between the circle indicates meaning intensity which is in such way altered in phonological process that shows different meaning from its core</p>	 <p>The expression is rare used due is not favorite food any more, though it has high nutrition</p>	Independent togetherness
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Model nature – lexicon sustainability

Based on the table 1 above, character values contained in local genus of *linguistic expression* were recorded, including: religious, honest, togetherness (cooperative), love peace, unification environment care, social care, law-abiding, discipline, openness, flexible, adaptive, democratic, independent, justice, and responsible. Those character values are relevant to be developed as a model of character building below.

Figure 1. A model of nature – lexicon sustainability



In Hindu's concept of earth and other creatures creation, nature is created by God to provide what human live and survive for. There for its universal philosophy of *Tri Hita Karana* (THK). The meaning of THK is the three ways to proceed life happiness, that are 1) *parhyangan*, that is creating harmony between human and God; 2) *pawongan* (harmony between human and other human), and 3) *pelemahan* which means harmony between human and natural environment. Therefore, the application of philosophy of THK in all activities, language is acknowledged as the core and the buffer of Balinese culture and excellence as a model of harmonic society that support sustainable life. Other similar research which was also conducted by Surata (2013) was a cross culture point of view by using *linguistic expression* as model of ethnopedagogy. Surata concluded that cross culture learning by implementing ideas of *linguistic expression* as model of ethnopedagogy was effective to be applied in establishing human realization as generation in utilizing last culture heritage to build their future. Here it is described how linguistic construction has important roles to keep environmental sustainability based on local genus built by Balinese.

- 1) *Paryangan* (creating harmony between human and God)
All God blessing on universe has been respected by Balinese by creating harmonic relationship through religious offering on plantation, animals and earth. In linguistic messages, lexicons have been constructed to name earth, moon, star, wind, water and event sole by 'Sang Hyang' or Dewa/Dewi meaning the God/Goddes; Sang Hyang Pertiwi, Sang Hyang Candra, or Dewa Bayu.
- 2) *Pawongan* (harmony between human and other human)
Linguistic messages to keep harmony amongst human has been constructed in metaphor and any holy transcription instructing how to behave well: *Segilik seguluk sebayan taka*
- 3) *Pelemahan* which means harmony between human and natural environment
Respecting the environment is not only keeping them well and use them for living but through linguistics they can be preserved in lexicons that can be used as a way of life values.

Efforts to keep environment in the language expression.

Nature contained Language expression is a form of care in protecting environment into language. The extinction of a group of society does not affect the loss of nature where they have ever lived on. In contrary, the extinction of nature will definitely demolish all life around. In other words, sustaining the ecosystem avoid the language loss. Therefore, there must be a lot of ways how Balinese keep their environment in the form of philosophical linguistic policy. Some of them are 1) changing the paradigm of life is only today; 2) keeping in every individual mind that sustainability of nature can be preserved by accommodating all lexicons that the nature has in poem, expression, metaphors, lyrics, story and all kind of conversation; 3) documenting the nature means documenting the language and vice versa; 4) realizing that disaster of nature and its ecosystem can be disaster of whole lives; and 5) by this idea, the government, priests and politician should be hand in hand encourage the people through long term policy to preserve the environment.

CONCLUSION

Developing local genus of linguistic expression in metaphor as a model of character building for Balinese people has reciprocal benefit, keeping the language and the environment. It can be imagined that the extinction of the nature means the loss of moral value. This reality shows how

language keeps the nature as partners of imprinting moral messages. In other hand, to keep the moral value in girl's character, people should keep the sustainability of the flowers. Needless to say, the existence of language can express the appearance of nature but the loss of nature can affect the extinction of languages and life values gradually.

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I Nyoman Suparwa

AS

PRESENTER

at the 8th International Seminar on Austronesian and Non-Austronesian Languages
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Faculty of Arts, Udayana University,
Dean

Prof. Dr. Ni Lih Sutjipti Beratha, M.A.
NIP. 195909171984032002

Local Languages Researcher Association (APBL),
Chairman

Prof. Dr. Made Budiarsa, M.A.
AIP 195301071981031002