

RECONSTRUCTION OF COMMUNITY CULINARY ECO-ETHIMONAL CULTURE MALAY TANJUNG PURA

Rusyda Nazhirah Yunus

Universitas Pembangunan Panca Budi, Medan, Indonesia

Rusydanzhira@yahoo.co.id

Abstract: *This study discusses the reconstruction of culinary eco-etimon culture in the Tanjung Pura Malay community. The purpose of this study is to investigate the reconstruction of eco-etimon culture in spicy porridge ingredients, their lingual form and the proto reconstruction of the spicy porridge ingredients. This research uses descriptive qualitative method. The research data are the words contained in the spicy porridge ingredients of the Tanjung Pura Malay community, as well as the data obtained from the interview. Then a lexicon of spicy porridge from the Karo, and Acehnese languages. Data was collected by note taking technique, which is to record ingredients from spicy porridge and interviews with informants who were around the data source. Data analysis techniques in this study were carried out collecting lexicons of spicy porridge ingredients, reconstructing the lexicon and the function of spicy pulp ingredients, conducting interviews with informants about the existence of the lexicon. Then compare the pattern of sound changes (the reconstruction implications) of some of the lexicons in the spicy pulp. The results of the analysis indicate that the encoding of spicy porridge ingredients by Tanjungpura Malay ancestors in the form of lexicalisation and grammaticalisation included in compound words and expression metaphors. Reconstruction of language form and function of spicy porridge ingredients. BA, BK, and BM have a reconstruction based on the type of sound change.*

Key Words: *Eco-Ethimonal, Culinary, Culture.*

1. INTRODUCTION:

Kinds and names of languages are generally associated with the speakers and where the speakers live. Reality like this clearly brings us to the realization that language is related to the story and place of life of the speaker. In more technical language, it can be said that language is related to the environment and its user community. Keraf (2014: 43) Environment is an ecosystem, the universe. But the environment at the same time has an inseparable link with the life in it. In fact, the environment or the ecosystem itself contains and means life itself or at least which allows life to take place in it. Thus the environment is related to life, to life, because it supports life and is life at the same time. Likewise with language, language is related to environmental life. Language will be extinct if the life of the environment is extinct.

Malay society is full of cultural wisdom values in preserving the environment, which is expressed in terms of the traditions of the Malay community. One of the traditions is seen from a typical food that is spicy porridge. Spicy porridge is a traditional food that is often cooked during the fasting month. This spicy porridge is a typical food of North Sumatra Malay especially Tanjungpura Langkat Regency. The diversity and specificity of food or culinary of each ethnic or community in the archipelago is closely related to the natural environment and social conditions of the people. Call it as an example of the elements or ingredients that become food, aka the culinary of a community or certain ethnic groups in the archipelago, are closely related to the treasures of natural wealth and environmental conditions that shape the culture of the community. For example, spicy porridge food, this food has a lot of ingredients mixed in it.

In the linguistic context, especially in Malay, the presence of the names of leaves, spices and other ingredients in spicy porridge food shows the understanding of the Malay community towards the realm of knowledge about ecolinguistics. This implies that Malay language has vast knowledge about the names of plants which is a picture of the harmony of the Malay people with nature. Related to this, the intended knowledge is about the realm of ecolinguistics. Muhlhusler (Al-Gayoni, 2012: 4) argues that ecolinguistics is the study of the reciprocal relationship between language and the environment or the environment and functional language and studying the support of various language systems that are introduced for the survival of living things as well as the factors that influence residence (places) the languages of today. Furthermore, the names of the ingredients contained in this spicy porridge will provide preliminary information on how the Malay people view in unifying the knowledge and culture of plant use to biodiversity in Malay.\

These three dimensions in social praxis also apply in language, this is what later led to Ecolinguistics, namely studies that connect biological, sociological and ideological dimensions in language. In this study, the social praxis is the tradition of the spicy porridge of the Tanjungpura Malay community during the fasting month, and the language seen is the language contained in the ingredients in the spicy porridge. Language cannot live without social praxis, thus, the languages contained in the spicy porridge ingredients will not live if this tradition does not continue to develop, but not only that, our existence as a biological which causes environmental damage also affects language.

The greed of the people who live in the Tanjungpura area who control the forest and dredge the results for economic, building and food purposes have a significant impact on the life of the plants that surround them. Turner (2001) says that human arable land patterns can also change the basis of the environment. This can occur through direct salami processes, and can also occur through interactions with abiotics to create the life of an organism, such as reproduction and spread. Arable land is a place for humans to cultivate land for a source of life.

Environmental criticism will affect language deterioration. Crops contained in spicy porridge are threatened with extinction due to community greed for their economic interests and also for their residential areas. If the environment experiences criticism, then lexical deterioration occurs, the languages regarding the ingredients in spicy porridge will also experience criticality.

Along with the development of the times, spicy porridge also changes in the use of this spice, because most of the spices are already hard to find. Thus the reconstruction of culinary culture in this case is needed to find out the former lexicon, and the meaning of the living lexicon today. In addition, if viewed in terms of comparative historical linguistics can be found proto reconstruction of some of the lexicon in the spicy porridge material, by comparing three languages namely Acehnese, Karo and Malay, because each language changes in the course of time.

2. THEORETICAL BASIS:

2.1 Ecolinguistics

The scalpel used to study language and ecological problems is ecolinguistic. Through ecolinguistics will explain the phenomena of language with ecological parameters. A first linguistic paradigm figure 30 years ago named Einer Haugen has combined language with ecology. It was explained that language ecology is the study of interrelations between languages in human cognitive and multilingual communities. Since then, ecolinguistics as a branch of linguistics has developed a relationship between language and ecology that has been established in different ways and by using different approaches and methods (JOrgensen and Bendoricchio, 2001).

Ecolinguistics is a theory that links linguistics with ecology. Ecology in linguistics plays a very important role. The importance of ecology in linguistics, especially for language survival. Because there is an assumption that language decline is caused by environmental degradation. Departing from these philosophical thoughts, the environment becomes one of the important studies in linguistics. On the contrary, the facts have shown that an environment without language is dead. Without language, one cannot possibly reveal the secrecy of that nature to others. Everything that will be done must use language. Through language, we can construct experiences or express or classify the real world that is around us. However language is the result of the configuration of the human mind with its ecology. Through language will be illustrated how someone thinks about something that exists in the real world including culture. The coding of each culture naturally experiences differences or varies. The form of coding can occur through lexicalize, gramaticalize, textualize, and culturalize. Coding differences can be seen in the level of richness of the lexicon, grammatical, text, and culture.

2.2 Comparative Historical Linguistics

This study has three fundamental problems, namely inheritance problems, types of sound change, and PAN phonemic correspondence in BA, BK and BM. All of the above problems are dissected with a comparative historical linguistic theory. The choice of comparative historical linguistic theory certainly has several reasons, first, the comparative historical linguistic approach, especially in Europe, America, and in Asia, is sufficiently well established to formulate the existence of kinship and harmony (genetic relations) Indo-European languages (IE) and also the kinship of languages in the Southeast Asian region. Second, this comparative historical linguistic theory was built by comparative historians of Austronesian languages, including Bynon (1979), Hock (1988) and Crowley (1992). The three experts in principle have the same view of comparative historical linguistic studies. These views are summarized in the following description. Each language, after evolutionally separating from its prototype, languages develop and change in different ways (Bynon, 1979: 22).

Languages that belong to the same group certainly inherit genetically the same / similar elements that distinguish the language from other language groups that are not members of that language group. The similarity does not always mean that the two languages belong to the same group. The similarity / similarity between the languages of relatives can be explained as a result of shared retention or shared innovations of the proto-language. Two languages that are the same / similar because they have experienced joint innovation can be said as evidence that they are descended from the same ancestors who made these languages into the same subgroup. Joint innovation is proof that they belong to the same subgroup, because the exact same change is not possible independently in two separate languages (Crowley, 1992: 164). So, it can be interpreted that the grouping rests on the assumption that joint innovation is not likely to arise by accident.

The type of sound change is more representative of individual sound changes, that is, simply questioning the proto sound without relating it to other phonemes in the environment in which it enters. These changes are assimilative

and disimilative as seen from the point of change in sound quality. Besides sound quality there are also other changes that are solely seen from the place as follows (Keraf, 1996: 90).

3. RESEARCH METHOD:

The method used in this research is to use a qualitative approach. Moleong argues that "qualitative research is descriptive in nature, the data collected consists of words or pictures rather than numbers" (Moleong in Basrowi and Suwandi 2008: 187) and in this study, researchers used a descriptive qualitative approach. This research was conducted in the City of Tanjungpura. The research data are the words contained in the spicy porridge ingredients of the Tanjung Pura Malay community, as well as the data obtained from the interview. Then a lexicon of spicy porridge from the Karo, and Acehnese languages.

The collection method used to collect research data is the note taking technique, which records the ingredients from the spicy porridge and interviews with informants around the data source. Data analysis techniques in this study were carried out collecting lexicons of spicy porridge ingredients, reconstructing the lexicon and the function of spicy pulp ingredients, conducting interviews with informants about the existence of the lexicon. Then compare the pattern of sound changes (the reconstruction implications) of some of the lexicons in the spicy pulp.

4. RESEARCH RESULTS AND DISCUSSION:

Finding and discussion of the research will be described below.

The coding of spicy porridge ingredients by the Tanjungpura Malay ancestors in the form of lexicalisation and grammaticalisation. Lingual elements are configurations of the human mind with nature as the real world. The root of ecolinguistic studies is word. This will be reflected in the lingual aspects described below.

4.1. Lexicalization

The start and utilization of it. This naming is classified on Nomina as described below.

4.1.1. Noun

Rice 'the main ingredient in spicy porridge'

Turmeric 'yellow giver'

Cassava 'the main ingredient in spicy porridge'

Onion 'food seasoning'

Pepper 'food flavoring'

Nutmeg 'flavoring / medicinal herbs'

Salt 'cooking spice mixture'

Coconut 'produces coconut milk'

Caraway 'spices and medicines'

Lemongrass 'food flavoring'

Ginger 'aromatic kitchen herbs'

Lempuyang 'root rhizome which is commonly used as traditional medicinal ingredients or herbal remedies'

Galangal 'seasoning'

4.1.2. Grammaticalization

1. Compound words

Turmeric leaf 'used daily for cooking spices. Turmeric leaves also have antioxidant benefits '

Mangkokan leaf 'is a garden ornamental plant that also has antiseptic and deodorant properties'

lime leaves 'ingredients or food flavorings'

guava leaf 'This leaf can prevent cold coughs, natural deodorants, reduce blood sugar levels and treat bruises.'

cilantro 'can prevent anemia, prevent kidney stones'

sikentut leaves 'function as medicine for stomach pain and intestinal pain'

Noni leaf 'cure ambient disease, strengthen the condition of the body that is weak, streamline the body and launch digestion'

bay leaf 'fragrance in food'

Key Intersection 'can treat thrush, colds, flatulence, difficulty urinating, itching, vaginal discharge, heartburn, tuberculosis, etc.'

black Intersection 'medicinal plants or processed into herbal medicine'

mango meetup "as traditional medicine including as an ulcer drug, diarrhea, pain relief during menstruation, vaginal discharge, as well as treating acne and ulcers"

peanut 'cooking oil ingredients'
soya beans 'function as calcium provider'
green beans 'function as ingredients of calcium'

anise 'to provide a distinctive taste, this anise is also useful for treating digestive disorders, relieving toothaches, treating colds and colds, and helping with insomnia
mace 'fragrance and eliminate nausea.

2. Metaphors and Phrases

There is rice first put the rice 'secret should be kept well'
No rice is whispered 'do everything as long as the intention is achieved'
There is no rice to cook 'there are no advantages worth mentioning'
Like beans boiled in one 'bouncing with joy'
Beans forget their skin 'don't know themselves'

Reconstruction of language form and function from spicy porridge ingredients

1. Reconstruction of language forms

- Black Intersection is a plant that is very good for health especially those who are experiencing weight loss or other diseases. In Indonesia, the nickname for this medicinal plant varies some call it black Intersection and Intersection ireng. But now more familiar with temulawak.
- Mango Gathering has several benefits as traditional medicine including as an ulcer drug, diarrhea, pain relief during menstruation, vaginal discharge, as well as treating acne and ulcers. Now the mango meet is better known as white skin.

2. Function reconstruction

- Ginger as a plant that used to have a function only as a spice in cooking has now developed its function as in Javanese people who make ginger-based drinks, namely ginger.
- Cassava is a plant that was used as a staple food that is processed only by boiling, but now we can find various preparations of cassava such as sponge, chips, etc.
- Nutmeg used to only function as a spice in food or as a medicinal herb, now nutmeg is growing where we can see nutmeg being processed into sweets / halua.
- Temulawak which is a plant that functions as a preparation in medicine, but now ginger is one of the main ingredients in facial cosmetic concoctions.
- Soybeans used to be the only main ingredient in tempeh and tofu, but now soybeans are consumed by many people.

Through careful observation and comparison of BA, BK and BM it is evident that the four languages have a sound change and have a reflection of the prototype language. This is found in the following proto:

PAN BA BK BM

- * / bavaŋ // carryŋ // carryŋ // carryŋ / 'onion'
- * / halija // halia // baliŋ // ginger / 'ginger'
- * / kunig // turmeric // turmeric // turmeric / 'turmeric'
- * / palm // u // tualah // niur / 'coconut'
- * / sira // sira // sira // sira / 'salt'
- * / d'intan // cumin // cumin // cumin / int cumin '

1. * / bavaŋ /

There was a change from * / bavaŋ / to / carryŋ / in BA, BK, and BM in the phonemes / v / and / w /. The / b / phonemes in Austronesian proto * / bavaŋ / are derived linearly in all three languages. The phonemes / a / are derived linearly in all three languages. The phonemes / v / are derived with changes so that they become phonemes / w / in all three languages. The phonemes / a / are derived linearly in all three languages. The phonemes / ŋ / are derived linearly in all three languages.\

2. * / halija /

The process of change from proto * / halija / to / halia / in BA, where this process is a sound change with the disappearance of a phoneme at the end of a word. While in BK and BM the process of change occurs, phonemes / h / in Austronesian proto * / halija / are derived linearly only in BA, but for BK and BM languages changes occur. The phonemes / a / are derived linearly only in BA, while BK and BM change. The phonemes / l / are derived linearly only

in BA. The phonemes / i / are derived linearly only in BA. The phoneme / j / is inherited by the omission in BA as a derivative language. The phonemes / a / are derived linearly only in BA.

3. * / kunig /

The process of change is a process of change in the form of phonemes at the end of the word. This can be seen in proto * / kunig / being / kuniŋ / in BK, while in BAdan BM a phoneme / k / phoneme change process occurs in Austronesian proto * / kunig / derived linearly in all three languages. The phonemes / u / are derived linearly from the three languages. The phonemes / n / are derived linearly in only three languages. for phonemes / i / linear inheritance occurs only in BK, whereas in BA and Bm changes occur.

4. * / palm /

The etimon of * / palm / derived from BM is / iur /. Whereas in BA and BK there is a process of change by changing the shape of the derived proto. The phonemes / ny / in Austronesian proto * / nyiur / derive linear proto words in BM, but in BA and BK are inherited with change. The phonemes / i / are only derived linearly on BM. The phonemes / u / are inherited linearly on BM, while in BA and BK there is a change in the phoneme. Likewise for phonemes / r / derived linearly only in BM.

5. * / sira /

The existence of etimon in which proto * / sira / is derived in its entirety in BA and BK as well as the retention of the derived language. Whereas in BM innovation becomes / salt /. The phonemes / s / in Austronesian proto * / sira / derive the linear proto word in BA and BK but in BM it is inherited that there is inheritance with change. The phonemes / i /, / r /, / a / are linearly derived from BA and BK. Whereas in BM there has been a phoneme inheritance with changes.

6. * / request /

The process of changing the sound between the relatives' language in the form of removing a phoneme at the beginning of a word. As in the proto * / d'intan / phoneme removal occurs in the word / cumin / ie the loss of phonemes d and turns into phonemes j. thus the phoneme / d / is derived with changes to the three languages. The phonemes / i /, / n /, / t /, / a /, / n / are derived linearly from the three languages.

5. CONCLUSION:

Based on the results of the description above it can be concluded that:

- 1) The encoding of spicy porridge ingredients by the Tanjungpura Malay ancestors in the form of lexicalisation and grammaticalisation which is included in compound words and expression metaphors, where lingual elements are a form of configuration of the human mind with nature as the real world.
- 2) Reconstruction of the form of language and function of spicy porridge materials, such as Reconstruction of the form of language: Black Gathering is a plant that is very good for health especially those who are experiencing weight loss or other diseases. In Indonesia, the nickname for this medicinal plant varies some call it black Intersection and Intersection ireng. But now more familiar with temulawak. Functional Reconstruction: Ginger as a plant that used to function only as a spice in cooking has now developed its function as in Javanese people who make ginger-based drinks, namely ginger.
- 3) BA, BK, and BM have sound changes and the terms reflect words in Malay, Acehnese and Karo languages.

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