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The Form of Environment Ecolexicon Found in The Balinese Translation

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Abstract

This paper discusses the forms of environmental ecolexicon found in the Balinese translation of the Gospel of Matthew. In this research, the writer used the descriptive qualitative method. The data consist of primary and secondary data sources. The primary data sources were taken from the Gospel of Matthew, both in English and Balinese, as well as the results of interviews. At the same time, the secondary data sources were taken from the books outside the Bible, as well as various libraries related to this study. The method used in collecting the data was recording and interviews. The data that were collected were grouped based on the grammatical forms, word categories, and ecological elements. Then, the grouped data were analyzed qualitatively based on the ecolinguistic theory given by Bang and Door (2000). The result shows that the forms of environmental ecolexicon found in the Balinese translation of the Gospel of Matthew were categorized into three main parts, namely: (a) Biological dimension, which consists of grammatical form, word category, and element of ccology, (b) sociologist dimension, and (c) ideologies dimension.

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1. Introduction

Language is a part of the culture. Catford (1965) states that language is a subsystem and culture has rules. In various cultures, humans will continue to use language as a means of communication and will react according to their cultural patterns (Jiang, 2000). People with religious life also use certain languages, for example, Hindu communities with Sanskrit, Muslim communities with Arabic, or Christian communities with Hebrew. In Christian society, the Bible is translated into the languages of the world and adapted to the local culture (Bevans, 1985).

Nowadays, the Bible has been translated into hundreds of languages in the world (Metzger, 1993), including Indonesian and Indonesian languages (Manafe et al., 2020). It is done in order to make Christians understand when they read their scriptures and reduce misunderstandings (De Vries, 2001;Richards & Brien, 2012; Schultz, 2012). Apart from Indonesian, the Bible has also been translated into regional languages, including Balinese. This is done to make the Balinese, in particular, understand God's word through the Bible in their own language. In addition, the use of the local language will be more easily accepted because it is more familiar to the speakers, especially Christians who have the regional language as their mother tongue (Atkinson, 1993).

This article specifically discusses the forms of environmental ecolexicon found in the Balinese translation of the Gospel of Matthew. In this case, the authors identified the types of environmental ecolexicon, both biotic and abiotic environments. The form of the environmental ecolexicon was explained through the three ecological dimensions, namely: (a) the biological dimension, (b) the sociological dimension, and (3) the ideological dimension. The environmental ecolexicon contained in the Balinese translation of the Gospel of Matthew is an interesting and important linguistic phenomenon to be studied. It was not only to provide the data on the ecological vocabulary of the Balinese language in the Gospel of Matthew but also as an effort to maintain the language and culture, and the environment of the Balinese people.

2. Materials and Methods

This study used a phenomenological approach (Cf. Byrne, 2001). Thus, research work is based on the flow of a phenomenon (Sudaryanto, 1993; Von Krogh et al., 2012). Since the research used a phenomenological approach, the method used in this study was descriptive qualitative. It was used to describe the forms of environmental ecolexicons found in the Balinese translation of the Book of Matthew's Gospel. Since the research used a phenomenological approach, the method used in this study was descriptive qualitative. It was used to describe the forms of environmental ecolexicon found in the Balinese translation of the Book of Matthew.

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3. Results and Discussions

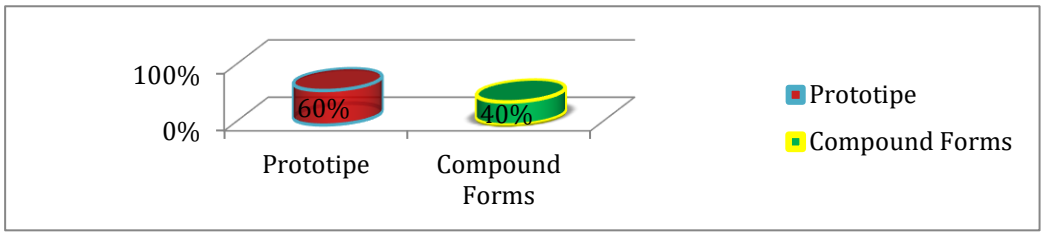
Results

This part begins with the presentation of the data of the lexicon in the Gospel of Matthew. Furthermore, the lexicon data is classified based on grammatical forms, word categories, and ecological elements, which can be seen in the following table below.

Table 1. Environmental Ecolexicon

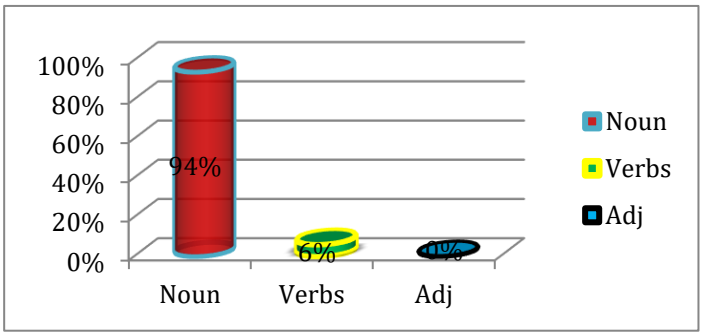
no	Environment ecolexicon	Types		Total number of lexicon
1	Grammatical Form	Basic		30
			Compound	19
2	Word Category	Noun		45
			Verb	3
		Adjective		0
3	Element of Ecology		Biotic	25
		Abiotic		23

Table 1 shows the use of the environmental lexicon, which was classified into grammatical form, word category, and ecological elements. The use of ecolexicon based on the grammatical form shows that the total use of a single form was about 30 lexicons; meanwhile, the compound form was about 18 lexicons. For more details, the difference in the percentage of the use of basic and compound lexicon can be seen in the following graph below.



Graph 1. Percentage of Environmental Ecolexicon Usage Based on Grammatical Form

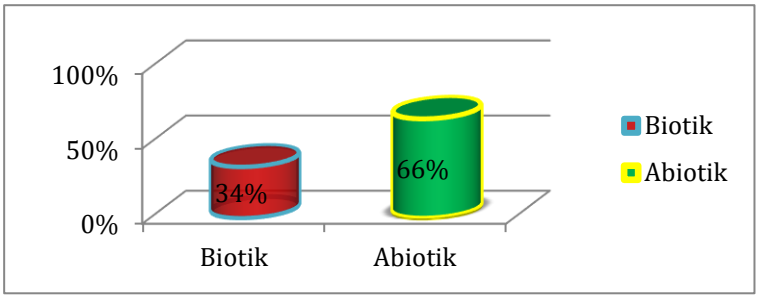
The graph above shows that the use of environmental ecolexicon based on basic form elements has the highest percentage, namely as much as 60%, compared to compound forms, which have a usage percentage of 40%. Then, the use of ecolexicon based on word category shows that the total use of nouns was about 45 lexicons, verbs were about three lexicons, and there was no one lexicon categorized as an adjective. For more details, the difference in the percentage of the use of word category can be seen in the following graph below.



Graph 2. Percentage of Environmental Ecolexicon Usage Based on Word Category

Looking at graph two above shows that the noun category of ecolexicon is more dominantly used. It was about 94% that highest. It was followed by lexicon categorized as a verb with a percentage of about 6%, and there was no environmental ecolexicon with categorized as an adjective in Matthew's Gospel.

Last, the use of ecolexicon based on the element of ecology shows that the total use of biotics was about 25 lexicons, and antibiotics were about 23 lexicons. For more details, the difference in the percentage of ecological elements can be seen in the following graph below.



Graph 3. Percentage of Environmental Ecolexicon Usage Based on element of ecology

Based on the ecological elements, it was found that the percentage of the biotic lexicon was only about 34%, while the abiotic lexicon was about 66%.

Discussion

Biological dimension

Base Form/ Prototype

Free morphemes and base morphemes hierarchically form a single word. The lexicon in singular form or in the form of basic words in Balinese cannot be broken down into simpler forms, such as the word ujan "rain," which consists of one morpheme. The following data is an example of an environmental lexicon in the form of a single morpheme in a sentence.

1. *...anake ane wicaksana, ane ngwangun umahne di duur bukit* ***batune***
   "...a wise man who built his house on **the rock**."

2. *dikalane* ***ujan*** *...*
   "**The rain** poured down...."

The data no. 1-2 above is basic words, all of which are categorized as nouns. Free morphemes and base morphemes hierarchically form a single word. The batune (no. 1) and ujan (no. 2) lexicon have the same ecological elements, namely the abiotic category.

Compound word

Generally, compound words can be divided into compound words without affixes and affixes. In Balinese compound words without affixes, once the two elements are combined, they give rise to new meanings without the help of other processes. While affixed, when the two elements are combined, it is necessary to get additional in the form of affixes or affixes.

3. *... ento cirin **masan ujane** suba teka*?
   "...you know that **summer** is near."

4. *... anak belog ane ngwangun umahne di duur **tanah biase***
   "...a foolish man who built his house on **sand**."

Data no. 3-4 above shows compound words that are not affixed. The words Masan and ujane (no.3), as well as soil and biase (no. 4), when the two elements are combined, have given rise to new meanings without the help of other processes.

5. *... Ida Hyang Yesus medal saking umahe punika tur malinggih ring **sisin danune***
   "...Jesus left the house and went to the **lakeside**."

6. *... Anake sareng akeh punika sami pada majujuk ring **pasisin danune***
   "...while the crowd stood on the **shore**."

Data no 5-6 above shows compound words with affixes. They are formed by the -n suffix. The function of the -n suffix in compound words Sisin danune and pasisin danune is to form noun compound words. Other affixes that make up Balinese compound words in the Gospel of Matthew are the prefix pa- / pa(N-); Prefix N-; prefix ma-; prefix ka-; and Suffix –an.

Noun and Verb

Syntactically, nouns are categories that cannot be joined by the morpheme no, but can be preceded by from. Nouns are divided into basic nouns and derived nouns. A basic noun is a basic word or a single word that is a class noun. The use of basic nouns or single words can be seen in the following data.

7. *batune* "rock"
8. *jan "rain"*
9. *gandum* "seed"

From the existing data, there are only three elements of the environmental lexicon in the verb category were found, namely: ngampung, tandurin, and ngalapin tetanduran. In terms of morphological form, verbs in Matthew's Gospel, for example, can be dha on the original verb or the basic verb and the derived verb. Furthermore, for a linguistic explanation, the set of verbs in Balinese can be seen in the data below.

10. *ngampung* "harvest"

11. *tandurin* “plants”
12. *ngalapin tetanduran “crops”*

Morphologically, the lexicon data above shows that there are types of verbs that are the original or basic form. As shown in data examples 47 - 49, the basic verbs: ngampung, tandurin, tetanduran can stand alone without being combined with other basic forms or with affixes.

Soziologie dimension

The sociological dimension deals with how we manage relationships with others, for example, within the family, between friends, neighbors, or in the larger social environment. In order to find the dimensions of the sociological meaning of the environmental lexicon in Matthew's Gospel, it is important to explain the socio-political context that became the background for the writing of Matthew's Gospel in proclaiming the teachings of Jesus. This is related to the choices of the environmental lexicon, which of course, are familiar. This is because the choice of a specific lexicon clearly represents a special understanding and interaction about the teachings or Words being preached and the background of the congregation being addressed at that time. For more details, see the following data.

13. *Ida Hyang Yesus medal saking umahe punika tur malinggih ring* ***sisin danune***
    Jesus left the house and went to the **lakeside**, where he sat down to teach Yesus.

14. *sareng akeh punika sami pada majujuk ring* ***pasisin danune***
    “the crowd stood on **the shore**."

Data no. 13-14 above shows the form of interaction that occurred between Jesus and his disciples, which occurred at the same location. Meanwhile, the use of the lexicon Sisin danune, pasisin danune, and seed explicitly describe the socio-cultural environment of society in Galilee. It should be noted that the parable data fragment that Jesus taught above occurred on the shore, northwest of the Sea of Galilee. The listeners of the parable were the Galileans, most of whom were farmers by profession. Thus, it can be explained that as farmers or cultivators who are familiar with and interact with the environmental lexicon, it can be ascertained that the interdependence of these varieties with cultivators and dryland farmers, and vice versa, becomes very high and meaningful. The next data is a parable that Jesus taught "about the tares among the wheat."

Ideologies dimension

The ideological dimension is an individual and collective psychic, cognitive and mental system. Environmental lexicons that are recorded are full of meaning and function because the types of food plants in the verbal recording are not limited to food ingredients with biological functions that are beneficial for human life physically. Certain plants are also rich with cultural meanings that function ideologically.

The discussion on the form of the lexicon with ideological meaning is divided into five lexicon domains, namely: (1) the form of the agricultural/plantation lexicon, (2) the lexicon of processed materials, (3) the lexicon related to social life, (4) the fisheries lexicon, and (5) lexicon of religious fauna or animals. These lexicons functioned as media for teaching Jesus in the rescue mission.

15. My son stabbed my wheat in Tegalne
    "A man sowed good seed in his field."

16. nyambehang or is it swollen in the middle of the wheat in the Ento Tegale.
    “an enemy came and sowed weeds among the wheat and went away."

Based on data no. 15-16 can be explained that the use of agricultural lexicon such as wheat "seed" (Seed) and akah-akah ambengan "weeds" (weeds); is an element of the environmental lexicon which is used as a medium by Jesus in teaching mankind.

The most common wheat found is Triticum durun. Due to its physical and chemical qualities, wheat makes bread softer and tastier than other types of grains. Because of its importance as a staple food, wheat is often used as a symbol of God's benevolence and providence. Wheat was also often used as a grain offering in the Temple in Old Testament times.

The word weed (Lolium telentum) in its original Greek is zizania or in Arabic zuwan, meaning 'a nuisance plant in a wheat field, which is similar to wheat'. This type of plant only grows in wheat fields and can damage wheat crops. When it starts to grow, the roots of the weeds and the roots of wheat will be intertwined with each other so that if the weeds are pulled out, the wheat will also be uprooted. Thus the weeds can only be uprooted when the harvest season arrives, to then be collected and tied into bundles, then burned.

Mustard seed is a type of vegetable seed that is often mentioned in the Bible, namely in the Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the Gospel of John. The size of this seed is very small and delicate, making it quite difficult to grow because of its texture which is very easily carried by the wind, and eaten by bird pests, given that the method of planting in Jewish culture is sowing seeds and not burying seeds in the ground. But if these seeds can grow well, these seeds will become plants that are quite large and strong, far exceeding other vegetable plants at that time.

4. Conclusion

Based on the data presented, it can be concluded that the forms of environmental ecolexicon found in the Balinese translation of the Gospel of Matthew were categorized into three main parts, namely: (a) Biological dimension, which consists of grammatical form, word category, and Element of Ecology, (b) sociologist dimension, and (c) ideologies dimension.

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