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Dynamics of Change in The Agricultural Lexicon of Waijewa Speech Community-Indonesia

Diaspora Tualaka[1], **Oce Langkameng** [2]

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Dynamic of change;
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Speech Community;
Waijewa Language;
Ecolinguistics;

Abstract

This research aims to describe the dynamics of change in the agricultural lexicon of the Waijewa speech community. This research uses a descriptive qualitative approach. The data were analyzed using ecolinguistic theory. The results show that (1) the dynamics of shifting in the agricultural ecolexicon refers to the level of understanding of the agricultural lexicon from three generations of speech community of the Waijewa language, namely adolescents, adults, and old persons; (2) the level of understanding the agricultural lexicon of speech community of Waijewa language were categorized into an excellent level. It was proven by a high level of understanding of the lexicon obtained, namely 98 lexicons or with a percentage of about 71%. It was followed by an appropriate level with 17%, a low level with a rate of 9%, and a good level of 3%.

1. Introduction

Language is a social practice produced by a speech community that has a strong relationship with the environment in which the language lives (Halliday, 1978). Halliday divides language functions into 9 (nine), namely: (1) instrumental function, "*I won't function*", language is used to manipulate and control the environment, (2) regulatory function: "*Do as I tell you to function*"; language is used to provide instructions and rules, (3) interactional functions; "*You and I function*"; language is used to define and consolidate groups, (4) personal function, (5) heuristic function, "*Tell me why function*"; language as a tool to learn something, (6) imaginative function, (7) informative function; language is used to explain the real world, (8) game functions, and (9) ritual functions (Cf. Latupeirissa et al.,

[1]*The University of Persatuan Guru 1945 NTT, Kupang, Indonesia. Email: diaspora1212@gmail.com*
[2]*The University of Persatuan Guru 1945 NTT, Kupang, Indonesia. Email: oncebrocklyn@gmail.com*

2019; Bratayadnya et al., 2021). By looking at the function of language, as stated by Halliday (1978), the instrument and informative function are used to manipulate and control the environment.

The phenomenon of change in the natural environment is one of the focus of attention to reveal changes in living linguistic phenomena in the speech community of the Waijewa language. Related to the natural and social environment where the language lives and is used daily by the speech community of Waijewa language as one of the local languages found on the island of Sumba, East Nusa Tenggara.

The rationale for the importance and interest of this research, namely: (1) theoretically, there were some research conducted in Sumba island, such as: Kapita (1976), research entitled "*Sumba di dalam Jangkauan Zaman*"; Welem (2004) research entitled "*Injil Dan Marapu: Suatu Studi Historis Tentang Perjumpaan Injil Dengan Masyarakat Sumba Pada Periode 1876 - 1990*", Budasi (2007) research entitled "*Relasi Kekerabatan Genetis Kuantitatif Isolek -Isolek Sumba Di NTT: Sebuah Kajian Historis Komparatif*", Simpen (2008) research entitiled "Sopan Santun Berbahasa Masyarakat Sumba Timur", Kasni (2012) research entitled "*Strategi Penggabungan Klausa Bahasa Sumba Dialek Waijewa*". From these studies, it was found that there were no researchers who specifically discussed the dynamics of changes in the agricultural lexicon of the Waijewa speech community using ecolinguistic theory; (2) the speech community of the Waijewa language has the uniqueness of language, customs, and culture behind agricultural activities, farms and ranches in their daily life. However, this is unfortunate because currently, there are indications of community behaviour that are feared to interfere with the survival of local culture and harmonization of the local ecosystem. This is indicated through changes in people's perspectives and behaviour related to the existence of several lexicons contained in the domain of the agricultural environment; (3) The progress of science and technology even today influencing the speech community of the Waijewa language, then will eventually change their mindset about a world that was initially only about the cultural community of Waijewa language, it is becoming a part of the modern global world; (4) the concept of language ecology that uses metaphor to analogize language as a biological organism, namely language born, live, and one day will die. Like a living organism, language carried in the life of the speaker lives and develops, and one day it will die. For this reason, the survival of the Weijewa language is the reason for conducting this research and can be considered an effort to preserve the language and culture of Waijewa communities.

This research was focused on describing the dynamics of change in the agricultural lexicon of the Waijewa speech community. With an ecolinguistic perspective framed, this study described the phenomena that occur in dictionaries, expressions, and texts folk tales or legends related to the realm of the environment Waijewa speech community. Thus, it can be found a repertoire of local wisdom in the form of values and the ideology that underlies the life of GTBW so that it can be used as a guide character building for the young generation of Waijewa communities as the next generation of local culture.

2. Materials and Methods

This study uses a qualitative method. Qualitative methods allow researchers to organize, critique and clarify exciting data (Bazeley, 2013). The data of this research was a lexicon in the realm of the agricultural environment with a total of 260 words which are documented from a number of expressions and oral texts about the environment in the form of folklore, legends about the domain that are commonly found and used by speakers of the Waijewa language. There were two data collection methods used in this study, namely the interview and the observation method (Cf. Tualaka et al., 2020). The data that had been available through field research can be analyzed by combining

two data analysis methods, namely the identity and distribution method. The combination of these two methods was conducted because they were considered complementary to obtain valid data analysis results.

The data were analyzed based on the theory of Ecolinguistics (Haugen & Heins, 1972) using the following procedures: a) Data Reduction, b) Data Organization, c) Data Codification, d) Data Understanding and Testing, and e) Interpretation. The data analyzed in this study were in verbal form. The way of presenting the data analysis will be done with a qualitative descriptive method. This means that the presentation of the results of data analysis in this study is presented informally and formally (Glesne, 2016). The informal presentation technique is a way of presenting the results of data analysis by way of descriptions of words or narratives while formally presenting research results in the form of tables, signs and certain formulas.

3. Results and Discussions

This section describes the dynamics of the development of the Waijewa language, especially regarding the level of understanding of the meaning of the natural ecolexicon and its use in the socio-cultural environment based on the level of understanding between generations of the speech community of the Waijewa language.

Level of Understanding of Agricultural Ecolexicon Inter-generation

The level of understanding of the agricultural ecolexicon between generations of Waijewa language speakers was divided into three categories, namely (a) adolescents, (b) adults, and (c) old persons. Furthermore, the types of agricultural lexicon itself can be grouped into two groups of the agricultural lexicon, namely (a) the biotic lexicon, which consists of flora and fauna; and (b) the abiotic lexicon, which consists of cosmology, agricultural tools, and processed food products. The level of understanding of the agricultural ecolexicon between generations of Waijewa language speakers can be displayed in the following table.

Table 1
Understanding Level of Agricultural Ecolexicon by Age Category

No	Category	Adolescents	Adults	Old Persons
1	Very good	53 (38%)	102 (74%)	131 (95%)
2	Good	15 (11)	26 (19%)	4 (3%)
3	Fair	11 (8%)	3 (2%)	-
4	Very poor	59 (43%)	7 (5%)	3 (2%)

The table above describes the level of understanding of the agricultural ecolexicon among the speech community of the Waijewa language, which is divided into three types of age groups, namely: parents, adults and adolescents. The level of understanding of agricultural lexicon for old persons was included at a very good level with has a percentage of about 95%. Then, it was followed by a good level which has a percentage of about 3% and a very poor level, which has a percentage of about 2%. The percentage level of understanding of the agricultural lexicon of parents can be seen in the following chart.

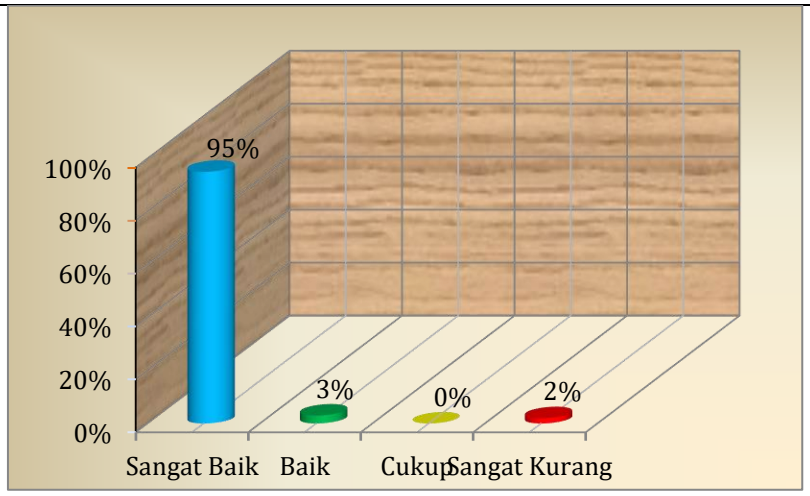


Chart 1. Level of Understanding the Agricultural Lexicon of Parents

The level of understanding of the agricultural lexicon for an adult was included at a very good level, with has a percentage of about 74%. Then it was followed by good level, which has a percentage of about 19%, very poor level, which has a percentage of about 5%, and very poor category, with has a percentage of about 2%. The percentage level of understanding of the agricultural lexicon of an adult can be seen in the following chart.

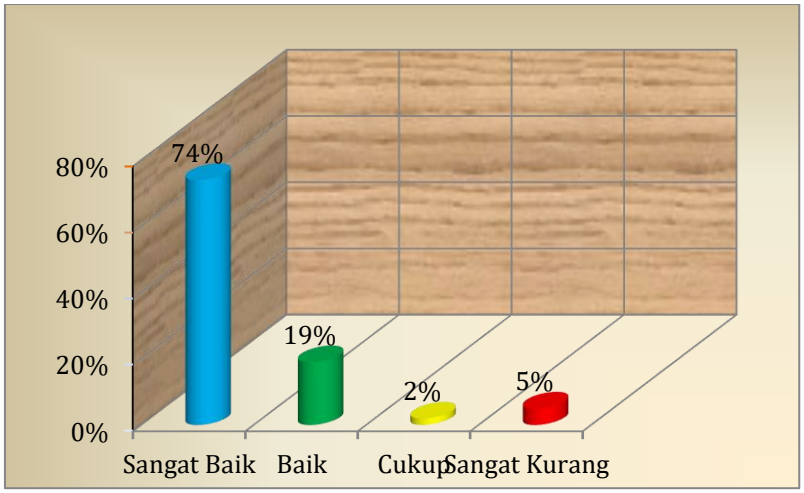


Chart 2. Level of Understanding the Agricultural Lexicon of Adult

The level of understanding of the agricultural lexicon for adolescents was included at a very poor level, with has a percentage of about 43%. Then it was followed by a very good level which has a percentage of about 38%, a good level which has a percentage of about 11% and a fair category with has a percentage of about 8%. The percentage level of understanding of the agricultural lexicon of adolescents can be seen in the following chart.

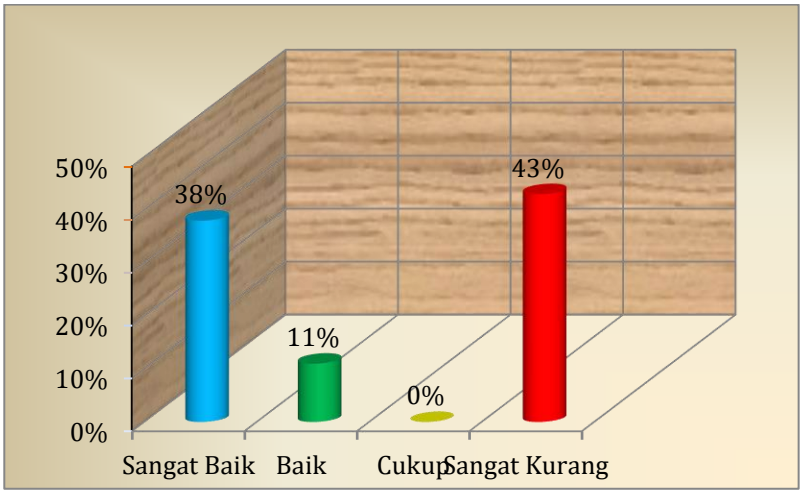


Chart 3. Level of Understanding the Agricultural Lexicon of adolescents

Based on the table above, it is known that the level of understanding of the lexicon for parents and adults was included at a very good level. Meanwhile, the level of understanding of the lexicon for adolescents was included at a very poor level. Thus, it can be explained that the percentage of agricultural lexicon survival of the Waijewa language is still very high when it is compared to the level of shift. It was reasonable since the high level of understanding of the lexicon in adults can be a transmitter to transmit the Waijewa language and culture to the next generation (adolescents), so the agricultural lexicon sustainability of the speech community of the Waijewa language can be well maintained.

Table 2
Level of Understanding the Agricultural Ecolexicon in General

No	Level of Understanding The Agricultural Ecolexicon	Percentage
1	Very good	71%
2	Good	3%
3	Fair	17%
4	Very poor	9%

Table 2 above shows the level of understanding of the agricultural lexicon as a whole, which includes three generations of speech community of the Waijewa language, namely adolescents, adults, and old people. This is to determine the extent to of a language can be maintained or shifted. From the 138 lexica tested, it is known that the level of understanding of the agricultural lexicon of the speech community of the Waijewa language was categorized as a very good level. It was proven by a high level of understanding of the lexicon obtained, namely 98 lexicons or with a percentage of about 71%. It was followed by a fair level with a percentage of 17%, a very poor level with a percentage of 9%, and a good level of 3%.

The data revealed some agricultural lexicons in the speech community of the Waijewa language showing the sustainability of the lexicon in the Waijewa language. Because although there is an original lexicon of cultivation and agriculture in the Waijewa language that is endangered, and some

are even extinct, a number of the agricultural, environmental lexicon can still survive in the speech community of the Waijewa language until now.

4. Conclusion

Based on the data finding and discussion, the writer can conclude that: (1) the dynamics of shifting in the agricultural ecolexicon refers to the level of understanding of the agricultural lexicon from three generations of speech community of the Waijewa language, namely adolescents, adults, and old persons; (2) the level of understanding the agricultural lexicon of speech community of Waijewa language were categorized into a very good level. It was proven by a high level of understanding of the lexicon obtained, namely 98 lexicons or with a percentage of about 71%. It was followed by a fair level with a percentage of 17%, a very poor level with a percentage of 9%, and a good level of 3%.

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