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Meaning of Environmental Ecolexicon in The Gospel of Matthew: Case of Indonesian - Balinese Bible Translation

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Abstract

This research aims to find out the meaning of the environmental ecolexicon in the Gospel of Matthew of Balinese Bible translation. The method used in this writing was a descriptive qualitative method. It was used to describe the environment language phenomenon found in the Gospel of Matthew. The method used to collect the data were observation, recording, and interview. To analyze the data was a descriptive qualitative method based on the ecolinguistic theory given by Bundsgaard et al. (2000). The data result was presented using formal and informal methods. The result shows that the meanings were reflected in the environmental lexicons of Matthew's Gospel, including: (1) the Kingdom of God, (2) repentance, (3) love, (4) holiness life, (5) humility, (6) prayer, (7) faith, (8) forgiveness, (9) preaching the gospel, and (10) the end of the world.

1. Introduction

The natural environment is formed from the language used by humans. Therefore, it can be said that language is closely related to the environment, which is called Ecolinguistics. Ecolinguistics is an interdisciplinary language science that poses ecology and linguistics (Steffensen & Fill, 2014; Yadnya et al., 2021). Ecology is a branch of science closely related to the environment, while linguistics is the study of language (Stibbe, 2015; Tualaka et al., 2020; Tualaka & Langkameng, 2022).

According to Fill and Muhlhauser (2006), ecolinguistic studies are studies on how to use vocabulary to reflect the speaker's physical condition and social environment. In line with that, Haugen (1972) explains that language resides in the speaker's mind. Therefore, language only

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functions when it is used to connect between speakers and with their environment, both social and natural environments (Kravchenko, 2016).

Eliasson (2015) distinguishes between language ecology and ecology of language. The language ecology is a dimension of space, namely the physical, physical, and geographical environment in which all languages and their speakers live. Meanwhile, language ecology is a verbal form with environmental meaning (Hult, 2008).

This study focused on the environmental ecolexicon in the gospel of Matthew in Balinese bible translation. In this case, the meaning of the environmental ecolexicon would be the main target of the research. The main objective of this research is fundamental and meaningful. It is essential because based on these lingual facts, Balinese people, in particular, can understand God's word through the Bible. Thus, efforts to preserve the language can be realized.

2. Materials and Methods

The method used in this research was the descriptive qualitative method. It was used to describe the environment language phenomenon found in the Gospel of Matthew. The data sources were from the Gospel of Matthew, Good news for modern man, the new testament in today's English Version, *Cakepan Suci*, and the Bible of Balinese Translation. Then, data compared were taken from the Bible Indonesian translation published by Lembaga Alkitab Indonesia in the Indonesian version.

The method used to collect the data were observation, recording, and interview (Sudaryanto, 1993:133; Jamshed, 2014). The method used to analyze the data was a descriptive qualitative method based on the ecolinguistic theory proposed by Lindø & Bundsgaard (2000). The data result was presented using formal and informal methods. In standard form, tables and schemes would be used. Meanwhile, in the informal form, it will be presented in sentences and paragraphs. In addition, the two methods can be used simultaneously, in that the table and schema are presented first, followed by an explanation of the table and scheme.

3. Results and Discussions

Result

The data analysis results show several environmental ecolexicons in the Gospel of Matthew. Henceforth, these lexicons were classified into five domains of lexicon use, which can be seen in the following table.

Table 1. Context of Environmental Ecolexicons Usage

No	Environmental Ecolexicons Usage	Parable	Percentage (%)
1	Agricultural Lexicons	Perumpamaan tentang Penabur	
		Perumpamaan tentang Lalang di antara	
		Perumpamaan tentang Biji sesawi	
		Perumpamaan tentang pohon ara	
		Perumpamaan tentang Orang upahan kebun	
		Perumpamaan tentang Penggarap kebun	
	The total field of the	**6**	**28.57%**

2	processed materials Lexicons	Perumpamaan tentang Ragi	
	The total field of the	**1**	**4.76%**
3	Social Society Lexicons	Perumpamaan tentang Dua macam dasar	
		Perumpamaan tentang harta terpendam dan mutiara yang berharga	
		Perumpamaan tentang Pengampunan	
		Perumpamaan tentang dua orang anak	
		Perumpamaan tentang Perjamuan kawin	
		Perumpamaan tentang Nasihat untuk berjaga-	
		Perumpamaan tentang Hamba yang setia dan	
		Perumpamaan tentang Gadis bijaksana dan	
		Perumpamaan tentang Talenta	
		Perumpamaan tentang Penghakiman	
		Hal menghakimi	
		Hal pengabulan doa	
	The total field of the	**12**	**57.14%**
4	Fishing Lexicon	Perumpamaan tentang pukat	
	The total field of the	**1**	**4.76%**
5	Fauna Lexicon	Perumpamaan tentang Domba yang Hilang	
	The total field of the	**1**	**4.76%**

Table 1 above shows that the use of environmental ecolexicons in the social field has the highest, which percentage was about 57.14%. Then, it was followed by agricultural lexicons at 28.57%. Last, the use of processed materials Lexicons, fisheries, and fauna had the same percentage, about 4.76%. High use of the Social Society Lexicons can be interpreted that Jesus, in his teaching, wanted to reveal the truth about the attitudes and behavior of human beings that should be, both individually with God (vertical) and with others (horizontally). The purpose of every parable that Jesus told in His teaching was to reveal a profound and challenging truth so that it could be understood and accepted readily.

Discussion

Biological meaning

Based on an ecolinguistic perspective, the biological dimension provides a direction to welcome the author's knowledge in viewing the world or cosmology. In this case, related to the author's knowledge of the natural environment, be it biotic or abiotic, socio-cultural, which shows the level of intimacy/interrelation and interdependency.

Based on the data found, it is known that there were five contexts of environmental ecolexicons usage found in the Gospel of Matthew, namely: (1) Social Society Lexicons, (2) Agricultural Lexicons, (3) processed materials Lexicons, (4) Fishing Lexicon and (5) Fauna Lexicon. These are explained in detail as follows.

Social Society Lexicons

The first category is the Social Society Lexicons. This category has the highest percentage, which is about 57.14%. For more details, it can be seen in the following data.

1. *mutiara* "Pearls" (Mutiara-mutiara)
2. *tampalan* "*log*" (Balok)
3. *lelipi* "snake" (Ular)
4. *lindung* "Fish" (Ikan)
5. *dammar* "lamps" (Pelita)
6. *lengis* "oil" (Minyak)

The lexicon of *Mutiara* "Pearls" (data no. 1) has a denotative meaning as a gem that is round and hard and a valuable item. The connotative meaning of the pearl lexicon is Jesus Christ as a beautiful and precious pearl. Lexicon of *tampalan* "beam" (data no. 2) has a denotative meaning as a log that has been crushed but has not been made into a board. The connotative meaning of the beam refers to sin, self-burden, or weakness/lack.

Denotatively lexicon of *Lelipi* "snake" (data no. 3) is a reptile, legless, slightly elongated body, scaly skin, living on the ground or in water. Some of them are venomous, and some are not; Meanwhile, the denotative meaning of lexicon *lindung* "Fish" (data no. 4) is a vertebrate that lives in water, is cold-blooded, generally breathes through gills, its body is usually scaly, moves and maintains its balance using fins. The two lexicons are contrasted in the context of prayer. Connotatively, the fish, has a positive connotation (blessing), while the snake has a negative connotation.

Denotatively, the lexicon of *dammar* "lamps" (data no. 5) is a lamp (with fuel oil); meanwhile, the denotative meaning of the lexicon of *lengis* "oil" (data no. 6) is oil obtained by mining from the ground, used for fuel; kerosene; Patra oil. Connotatively, the two lexicons are used as media to keep watch while waiting for the Lord Jesus's second coming.

Agricultural Lexicons

The second category is the agricultural lexicon. This category has a percentage of about 28.57%. For more details, it can be seen in the following data.

7. *bibit* "grain" (Benih)
8. *gandum* "seed" (Benih)
9. *ambengan* "weeds" (ilalang)
10. *batun bingine* "mustard seed" (Biji Sawi)

The denotative meaning of the lexicon *bibit* "grain" is the seedling (rice and so on to be planted). Connotatively, the seed can be interpreted as the Word of God. Furthermore, the lexicon *gandum* "seed" has a denotative meaning as a type of grass that produces seeds, known since early ancient times as a staple food. Connotatively, wheat can be interpreted as a virtue and providence of God.

The lexicon of *ambengan* "weeds" in Greek is called zizania, or in Arabic, it is called zuwan, which means a nuisance plant in a wheat field, which is similar to wheat'. This plant only grows in wheat fields and can damage wheat crops.

The lexicon of *batun bingine* "mustard seed," is a tiny seed that grows into a large tree to provide protection and become a bird nesting place. Connotatively, batun bingine "mustard seed" can be interpreted as the Teaching or doctrine of Christ.

Processed materials Lexicons

The third category is the lexicon of processed materials. This category has a percentage of about 4.76%. More details, it can be seen in the following data.

11. *yeast* “ragine” (Ragi)
12. *lakar tapene* “flour” (Tepung)

Lexicon of *ragine* "yeast" and *lakar tapene* "flour" are package ingredients in making bread. The role of yeast that seeps into the bread dough affects the dough; causes the dough to rise. At first, it was considered insignificant, then it grew and became the basis of many people's lives. Thus, the lexicon of *ragine* "yeast" is connotated as the teaching of Christ.

Fishing Lexicon

The fourth category is the lexicon of fishing. This category has a percentage of about 4.76%. For more details, it can be seen in the following data.

13. *be* “*fish*" (Ikan-Ikan)
14. *jaringe* “net” (jala)

Denotatively, the lexicon of *be* “fish” is a vertebrate that lives in water, is cold-blooded, generally breathes through gills, its body is usually scaly, and moves and maintains its balance using its fins. The lexicon of *jaringe* “net” (data no. 14) means a tool for catching fish in the form of a round net (used by scattering or throwing it into the water). Connotatively, the lexicon *be* “fish” can be interpreted as human beings. Meanwhile, the "net" network lexicon refers to the Lord Jesus himself, where at the time of judgment comes, all humans will be selected, those who always obey God's word (categorized as good people) will be chosen, and those who are not chosen are like "bad fish." "will be returned to the sea.

Fauna Lexicon

The fifth category is the lexicon of fauna. This category has a percentage of about 4.76%. More details can be seen in the following data.

15. *biri-biri* “sheep” (Domba)

The lexicon of *Biri-biri* is a goat with thick hair, and its fur is used to make wool. Connotatively, the lexicon of *Biri-Biri* "sheep" can be interpreted as a symbol of humans. The lost sheep symbolized the sinful of humans, while the sheep that are not lost represented the people who believed in Jesus, repented of their sins, and returned to the proper way. A lamb represents every Christian.

Sociological meaning

Sociological meaning emphasizes the aspect of the relationship between humans and each other. For more details, see the following data.

16. *anake ento patuh teken anake ane wicaksana, ane ngwangun umahne di duur bukit batune*
    “like a wise man who built his house on the rock."
    (sama seperti orang bijak yang membangun rumahnya di atas batu)

17. *anake ento patuh teken anak belog ane ngwangun umahne di duur tanah biase*
    “like a foolish man who built his house on sand."
    (sama seperti orang bodoh yang membangun rumahnya di atas pasir)

Data no. 16 and 17 above provide an overview of the parables with two basic themes. This parable tells of two people, one wise and the other a fool. A wise person is described as building his house on

the rock, while a foolish person builds it on sand or ground without a foundation. Then the two houses were hit by rain and flood, and wind; the house of a wise man is described as standing still after the storm has passed because it was founded on a solid foundation, namely stone; while the house of the fool fell after being hit by a storm because it was built on a foundation that was quickly shaken, namely sand.

Associatively the content of the intense nature possessed by the source "stone" is transferred to the target, which in this case is "God's word ."In other words, God's word has a consequential nature. In addition, associative relations can also be found in the language signs "house" and "people ."This similarity of nature implicitly contains the similarity of the nature of the building. A house is an object built, as well as humans who need to be built to become quality creatures.

Another associative relationship can also be found in the content of the "wise" and "stupid" sign traits associated with the character "people who listen to God's words and do it" and the character "people who listen to God's words and do not do it ."Meanwhile, aspects of language signs "rains, floods, and hurricanes" are associated with the character of "devil's temptations."

18. *Dugas bibite ento kasambehang, ada abagian ane ulung di lubukane, lantas teka kedise ngamah bibite ento kanti telah*
    "As he scattered the seed in the field, some of it fell along the path, and the birds came and ate it up."
    (Ketika sedang menabur, ada benih yang jatuh di jalan. Lalu burung datang dan benih itu dimakan habis)

19. *Ane buin abagian ento ulung di tanahe ane lemek. Bibite ento lantas mentik mokoh tur lanus*
    “But some seeds fell in good soil, and the plants bore grain."
    (Tetapi ada juga benih yang jatuh di tanah yang subur, lalu berbuah)

The data no. 18 and 19 above illustrate the parable with the theme of a sower. The land beside the road means a human heart that does not accept God's word since they do not understand. As a result, the Word of God did not save in their heart. The rocky ground can be explained by the seed sown on it. Though it may grow, it cannot take root. When the sun shines on it, it withers and dies. The rocky ground is like a human heart that happily welcomes God's Word, but the stones in his heart are a barrier for the seed of God's Word to grow so that when trouble comes, he quickly falls away and leaves God.

The thorny land can be explained that the seeds sown not only cannot grow, but on the contrary, they die because the thorns crush them. In this interpretation, God informs that this thorn bush is like the world's worries and deceit of wealth. As creatures who live in this world, we will not escape from worries, anxieties, fears, and so on.

Fertile soil can be explained that the word sown on it will bear fruit in abundance. In other words, for Christians who have a heart like fertile soil, their existence in the world brings blessings for themselves and others. God wants us to have hearts like fertile soil for the growth of God's Word. To have a fertile heart is not easy. We must make sacrifices by working the hard ground to become soft; removing obstructions; plucking thorns, and so on.

20. *Malih Ida mapitutur ring anake punika antuk pangande sapuniki: Pamrentahan ELOHIM ento buka ragine, ane jemaka baan anake eluh laut bebehanga di lakar tapene telung pane kanti makejang dadi tasak*

"Jesus told them another parable: "The Kingdom of heaven is like this. A woman takes some yeast and mixes it with a bushel of flour until the whole batch of dough rises."
(Ada sebuah perumpamaan lain yang diceritakan Yesus kepada orang banyak. “Apabila Allah memerintah, keadaannya seperti ragi yang diambil oleh seorang wanita, lalu diaduk dengan empat puluh liter tepung terigu sampai berkembang semuanya!)

Example data no. 20 above illustrates the parable with the theme of the mustard seed. God wants the world to realize that the world's people generally have this attitude towards spiritual things, which is to belittle, ignore, do not care, do not pay attention, and consider them small and worthless. The world's people behave like this towards the kingdom of heaven because the rulers of the world have blinded their hearts; the world's luxuries already triggered their hearts, and so on.

With the parable of the mustard seed, God wants to reveal that the kingdom of heaven is not only about the material but also related to life because the kingdom of God is like mustard that can grow. Why can it grow? Because he has life. The kingdom of heaven is likened to leaven with the intention that the world's people know that the kingdom of heaven can bring influence to change. It is like a small leaven, which has no value but can affect all three measures of flour.

The purpose of this parable is that the people of the world do not underestimate, do not ignore, but need to pay attention seriously to the kingdom of heaven since it brings hope. It is like a tiny mustard seed grown into a big tree so people can lean on it and take shelter under it. The kingdom of heaven is like a leaven that seems worthless. Who would have thought it had the power and power to influence, resulting in extraordinary changes.

21. *Guru nuturin cening: Sujatinne, yen bakatanga biri-birine ane ilang ento, liang idepne lebihan teken ia ningalin biri-birine ane sia dasa sia ane tusing ilang ento*
"When he finds it, I tell you, he feels far happier over this one sheep than the ninety-nine that did not get lost."
(Dan kalau ia menemukan kembali domba itu—percayalah Aku—ia akan lebih gembira atas domba yang seekor itu daripada atas sembilan puluh sembilan ekor lainnya yang tidak hilang)

Data no. 21 above illustrates the parable with the theme of the lost sheep. Sheep is a symbol that is very often found in the Bible since the days before Daud, the shepherd of sheep who became king of Israel). Sheep are foolish animals that cannot find food/drink on their own without the guidance of their shepherd, much less protect themselves.

The sheep is a symbol of humans. The lost sheep symbolize the lost glory of God, while the sheep that are not lost represent the legitimate people, namely those who have believed in Jesus, repented of their sins, and returned to the proper way.

Ideological meaning

Based on the results of data analysis from biological and sociological meanings, the ideological meaning behind the use of the environmental ecolexicon in the Gospel of Matthew can be found. The ideological meaning is identified based on the lexicon most often used by speakers, which in this case is Jesus in His teaching. Of the 50 types of the lexicon used as a database, it was found that six types of the environmental lexicon are the most frequently used by speakers, which are contained in the Gospel of Matthew.

The six lexicons consist of: (1) lexicon of *batune* "rock," a lexicon with a usage percentage was about 52%; (2) lexicon of *roti* "bread," with a usage percentage was about 42%; (3) lexicon of *pabianan anggurne* "his vineyard," with a usage percentage was about 18%; (4) lexicon of *tegale* "field," with a usage percentage was about 16%; (5) lexicon of *ladangne* "his field," with a usage percentage was about 15%; and (6) lexicon of *bibit* "grain," with a usage percentage was about 32%. The use of the batune "rock" lexicon in the Gospel of Matthew can be seen in the following data.

22. *Asing-asing anak ane madingehang pitutur Gurune ene tur nglaksanayang, anake ento patuh teken anake ane wicaksana, ane ngwangun umahne di duur bukit* ***batune***
"So then, anyone who hears my words and obeys them is like a wise man who built his house on **the rock**.''
(Nah, orang yang mendengar perkataan-Ku ini, dan menurutinya, sama seperti orang bijak yang membangun rumahnya di atas **batu**)

Data number 22 above implicitly illustrates that Jesus, in His teachings, explained the wise and the foolish person. A wise person is described as building his house on the rock, while a foolish person builds it on the sand. Then the two houses were hit by rain and flood, and wind; the house of a wise man is described as standing still after the storm has passed because it was founded on a solid foundation, namely stone; while the house of the fool fell after being hit by a storm because it was built on a foundation that was quickly shaken, namely sand.

The lexicon *batune* "rock" representation shows the interrelation of language speakers, namely Jesus, with the language's environment. Topographically, it can be explained that at the time of Jesus in Palestine, especially in areas where stones were difficult to find, houses were usually built of mud. Because of the primary material, people can easily make holes in the walls of this kind of house. To protect the bricks from rain infiltration, a sufficiently stone foundation is needed (Ensiklopedi Alkitab Masa Kini: Jilid 2, 1999: 331). Furthermore, the Jewish people at that time were often hit by droughts. The rivers, gullies, and valleys became so dry that all visible was sand. This situation encourages people who live in the valley to take the opportunity to cultivate crops on the banks of the river and even build huts there on sandy soil. They do not remember that when the rainy season comes accompanied by winds, the house and its contents can be destroyed (Kistemaker, 2003: 7).

In terms of metaphor as a sign of language, it is stated that the metaphor in this parable focuses on the bare nouns "house" and "people ."Home is closely related to culture. At the time this parable was told, the Jewish community built a house on the rocky ground considering the natural conditions at that time. Houses built on rocky soil will have a strong foundation, while other houses built on sand will not have a base.

Associatively, the content of the essential nature possessed by "stone" is transferred to the target, which in this case is "God's word ."In other words, God's word has a robust nature. In addition, associative relations can also be found in the language signs "house" and "people ."This similarity of nature implicitly contains the similarity of the nature of the building, and a house is an object that is built, as well as humans who need to be built to become quality creatures.

4. Conclusion

Based on the data finding and discussion, the writer can conclude that the meanings were reflected in the environmental lexicons of Matthew's Gospel, including (1) the Kingdom of God, (2) repentance, (3) love, (4) holiness. Life, (5) humility, (6) prayer, (7) faith, (8) forgiveness, (9) preaching the gospel, and (10) the end of the world.

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