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Lexicon Erosion of Weaving Fields in Bali: Ecolinguistic Study

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Abstract

Balinese people use Balinese as a means of communication for the Balinese people. The Balinese language is dynamic, so it has changed due to the relationship between the language, humans, and their environment. The dynamism of the Balinese language also impacts the use of Balinese terms in traditional Balinese fabric weaving due to changes in weaving activities that have begun to be abandoned by the community of Bali. This change in the use of lexicon becomes relevant based on the study of ecolinguistic theory. The ecolinguistic theory is considered relevant in seeing the decline in the use and inheritance of the lexicon of Balinese terms in traditional Balinese fabric weaving.

1. Introduction

Language is a system of sound symbols that are arbitrary, unique, productive, dynamic and varied (Robins, 2014' Dewi et al., 2022). From the properties of language mentioned above, language is very prone to change. Its arbitrary nature is a trait that can be used as desired by its speakers. Each language has a different framework, and one cannot use a framework in one language against another language that has a different framework . This is the uniqueness of a language. Then judging from its productivity, language can increase vocabulary over time. The dynamism of language is a trait that strongly signifies a change in the scope of language. The latter nature of language is varied. The properties of the language can have an enormous influence on its development of the language (Ingam, 2022).

Language is dynamic, so language is constantly changing (Gonzales, 2019). This is because of the interest and connection of language with humans. Therefore, changes in people's activities and

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social situations will result in language will also change, either word choices or the addition of vocabulary to accommodate every activity carried out by humans (Cf. Taleghani & Qureshi, 2021). In his society, human activity is not fixed and constantly changing, so language becomes changing, impermanent and non-static (Robins, 2014; Mbakop, 2021). As a language, Balinese is, of course, also dynamic (Dewi et al., 2022). The use of Balinese in the life of the Balinese people influences the dynamism of Balinese. The concern is that the dynamic nature of the language will affect the use of Balinese. Activities that grow due to the arrival of a new culture will cause the Balinese vocabulary to be unable to accommodate it so that it will be replaced by terms, both from Indonesian and other languages. In addition, it can also happen that the term or vocabulary of the Balinese language needs to be used, so there will be a decrease in the quantity of use which results in the loss of a term that serves to wrap up Balinese culture. With this phenomenon, this study wants to re-uncover the lexicon related to the field of weaving in Bali.

With the growth of tourism activities, new technologies, and differences in status and social life, Balinese vocabulary that was considered unable to accommodate communication began to be abandoned. As a result, many terms in the language have begun to become unknown because Balinese speakers have rarely or never listened to them, for example, the terms *nyucuk* and *anyinan*, which have begun to be unknown to the public. This phenomenon became an empirical basis for studying the Balinese language, especially the lexicons of the field of weaving in Bali.

Balinese is predicted to experience a shift, so the Balinese language today is very varied. Judging from the dimensions of time and space, the Balinese language evolved according to the realm of its environment. Space and time are the parameters used in seeing language changes that result in the erosion of a language. The reduction of public mastery or knowledge of lexicons related to the field of weaving in Bali is exciting and will be discussed in this paper. This is interesting because many people who pursued the field of weaving in Bali began to leave and switch to other professions, so the profession began to be abandoned. This shift in profession and inheritance of weaving skills in Bali brought about the erosion of lexicons in the field of weaving because the place where the lexicon grew began to decrease from time to time.

2. Materials and Methods

Related to the prediction of people's mastery of the lexicons in the circle and weaving above, in this case, it is necessary to reveal the things surrounding these events' occurrence. Social ecology is the starting point of the development or erosion of a language. The word ecology comes from the Greek ollos, meaning "house" or "place to live". Ecology is the study of those organisms "at home". Furthermore, ecology is the assessment of organisms or groups of organisms to their environment or the reciprocal relationship between living organisms and their environment (Odum. 1996). The environment that accompanies a specific environment will constantly interact to give rise to an ecosystem; for example, environmental sociology generally examines relationships between people or human life (social life).

On the one hand, environmental laws and environmental laws have developed. Economic problems arise in humans and are derived from the physical metabolism of modem societies, such as physical production and consumption, efforts to obtain natural resources and their growth (Susilo, 2012: 141). Thus, the social environment will affect the development of the character of the surrounding environment in which they live. Man and his interactions are determinism, and the possibility and dialectical nature between the man-environment are not eternal. Therefore, the environment tends to change in the direction of man. In line with this, man can manage the development of this nature's survival so that nature can be truly conquered.

A professor of ecology from the University of Parma, Italy, named Antonio Maroni, stated that the episode of man's relationship with the environment parallels the historical background of man's relationship with that universe. According to him, these most essential and crucial stages are divided into three stages: the period of natural equilibrium, the period of a natural imbalance, and the present (William Chang, 2001: 16 in Susilo, 2012: 54).

Language is a complex symbol motivated by the influence of the physical and social environment of the community. The physical environment is; the geography/topography of the climate, coasts, and valleys. That is considered the basis of its economy. Social influences start from the thinking of individuals, groups, and political organizations. Language development can be influenced by learning systems concerning vocabulary, phonetic systems of its grammatical systems concerning morphology, and syntax. Vocabulary is the most precise mirror in its speakers' physical and social environment.

The physical and social factors of society have the potential to produce new lexicons so that the vocabulary characteristics of a social group of people will be reflected. For example, the lexicons in hilly areas will differ from those found in coastal areas or fishermen, in the political field, and so on. In this case, the language of the lexicons has a complex meaning that can be analyzed further in full rather than just a transparent analysis of descriptions. Therefore, the characteristics of the environment will be reflected in its language and, to a greater extent occur in its social environment so that universality can be described in full. Thus vocabulary as a mirror of the social environment must be given a place and space to be enriched continuously with an increase in cultural complexity and linguistic complexity. These complexities refer to morphological and syntactic development (Veneziano, 1999).

Related to the social environment above, language can also be influenced by particular environments, for example, language in the marine environment, language in hilly environments, language in political environments, and economic environments, among others. Each of those neighbourhoods has several lexicons with the environment. This characteristic of the language environment can be studied based on a young theory, namely the ecolinguistic theory. Edward Sapir (1884-1939) was a pioneer of ecolinguistic concepts, followed by Haugen (2001), Fill and Muhlhausler (2001) talking about ecolinguistics. Ecolinguistics is seen as life science, the science of life and life, such as language, culture, people, and the environment.

In ecolinguistics, language is understood as the reality of nature and man (Dewi et al., 2022). The language of life and development in man is undoubtedly its human biological dimension related to its sociological dimension. Language must be learned and taught in a new generation as a vehicle for communication. Man can understand and organize human life; language can be viewed as something alive. Living language in the human body is based on speech instruments. The language spoken is based on a socio-cultural dimension. So that the interaction between harmonious socio-cultural environments can protect the right to life of the language in the language, the basic assumption of the ecolinguistic theory is to reconstruct local languages so they can be preserved again. Three ecological meters are used in studying linguistic phenomena, namely: (1) environment, (2) diversity, and (3) interaction, interrelation, and interdependence.

These three parameters are the basis of ecolinguistic studies (Haugen, 2001). The ecolinguistic theory describes that language has a reciprocal relationship with the environment. This reciprocal relationship has both positive and negative implications. The positive impact is maintaining balance and environmental sustainability in the next generation. Meanwhile, the negative impacts are caused by various changes, imbalances, and damage to the ecosystem.

Based on the description above, this paper will discuss the lexicon in the field of weaving in Bali. This study will be viewed from two dimensions, namely, the space dimension and the time dimension. The dimension of space is an environment that supports the creation and organization of lexicons of the weaving field in Bali. At the same time, the time dimension is the period or age of the wearers of

the lexicons of the weaving field. The problem to be answered in this paper is "How is the existence of Balinese lexicons in the field of weaving in Bali?". The ecolinguistic theory is considered relevant in dissecting this problem since ecolinguistics investigates language with its environment.

3. Results and Discussions

Every region in Indonesia has traditional fabrics with various characteristics. One of them is the geographical location that causes the diversity of various types of traditional fabrics, for example the material and variety of decorations. This geographical difference also causes differences in lifestyle in every ethnic group in Indonesia. The various traditional fabrics include batik cloth, ulos cloth, songket cloth, endek cloth, jumputan cloth, gringsing cloth, ikat ende woven fabri , and woven fabric siak.

In Bali menenun is a job that is mostly done by women. Weaving activities have become a culture in making traditional fabrics in Bali until now. In addition to being a culture, weaving used to be an activity of the Balinese people in meeting the primary needs, namely the clothes of the Balinese themselves. There are several traditional Balinese fabrics produced from the weaving process, such as songket cloth, endek cloth, geringsing cloth , and rangrang cloth. In producing a woven fabric, it takes a long time to weave, about 2 (two) to 3 (three) months of work. In addition to the long weaving process, the process of processing raw material raw yarn until the yarn is ready to be wovenis quite time-consuming. As the times progressed weaving activities began to be abandoned. This is due to the shift of traditional fabric weaving in Bali using machines that are considered easier to make and faster results. This change in mindset and behavior caused many Balinese to abandon this weaving activity, switching to other activities that they considered more Easy and prestigious according to the times.

In the current era, various ethnic groups live and settle in Bali. These various ethnicities cause the Balinese language to be directly or indirectly contaminated by other languages. This economic progress, technological advance, and multi-ethnicity can be one of the factors changing the mindset and behavior of the Balinese people. For example, the abandonment of activities or professions of weaving Balinese traditional fabrics because they are considered no longer prestigious and considered old-fashioned. This change in mindset led to a change in the Balinese language. Especially the Balinese language in the field of weaving in Bali there are a number of lexicons whose use is no longer common or even tends to be forgotten by the younger generation. In the next few years the Balinese language in the field of weaving is predicted to become a mere historical memory and can only be found in dictionaries. This causes the younger generation to feel unfamiliar in hearing or even recognizing lexicon or terms in this field of traditional Balinese fabric weaving. Lexicon in the field of weaving traditional Balinese fabrics will be classified into two groups, namely the nomina group and the verb group. In dulling the data, the authors used 15 respondents based on age creteria.

3.1. Nouns

1. Sekoci "transverse thread insertion device on endek cloth loom."
2. Guwun "a tool for raising the thread."
3. Sasahan "roll of melajur yarn"
4. Rebong "songket cloth motif located on the right side and left side of songket cloth."
5. Pakan "transverse thread on woven fabric."
6. Serat "the tool determines the number of threads."

7. Catrian "colour thread for motifs on songket fabric."
8. Tembing "motifs on songket fabric located at the lower and upper sides of songket fabric."
9. Undar "endek weft thread winding device"
10. Molen "stretched yarn rolling tool."

The lexicons above are used only in weaving traditional Balinese fabrics. Found as many as 10 (ten) lexicon fruits. All ten lexicons are predicted to be threatened with erosion. This is because the lexicon living environment is decreasing and marginalized by other activity environments. Based on the distribution of questionnaires and interviews with several traditional Balinese cloth weavers, the lexicon tembing "motifs on the songket fabric located at the lower and upper end of the songket cloth "Lexicon has begun to be rarely used in naming motifs on songket fabrics. This is due to the need to recognize motif parts on songket woven fabric. Based on a questionnaire circulated, children under the age of 30 answered that 80% had never heard or did not even know what was meant to be songket woven fabric. Of respondents aged 30-50 years, 60% answered that they had listened, while respondents aged 50 years and over answered that they had heard, known, and could indicate, which is called by the term tembing. So the use of this term tembing began to be forgotten and disappeared its use, so the use of this Lexicon has eroded. A tembing lexicon is only used in the weaving environment of traditional Balinese fabrics.

The Lexicon of the under is used in rolling weft threads on endek fabric weaving. This tool is a round wood that resembles a wheel that can be rotated by hand. Currently, the use of undar in rolling endek weft yarn is starting to be replaced by a technology-based tool, dynamos. Based on the questionnaire distributed, respondents under 30 answered that 70% needed to learn and had never heard of this tool. Meanwhile, respondents aged 30-50 years and respondents aged 50 years and over 80% answered that they had heard, knew and could imagine this tool. Based on the results of the questionnaire answers that have been distributed, it can be concluded that the Lexicon has been eroded due to the development of the times by replacing the tool with a more modern tool, as dynamos are more practical and easier to use.

3.2 Verbs

The data on the Lexicon of Balinese verbs in the field of weaving traditional Balinese fabrics can be seen in the lexicon data below.

1. Mabed "the process of tying weft threads to form a motif on the endek fabric."
2. Nganyinin is "the process of applying starch liquid to songket cloth weft yarn."
3. Ngetégang is "the process of hitting the weft thread during the weaving process."
4. Nyucuk is "the process of inserting floating threads into the fibres one by one."
5. Nyuntik "the process of forming motifs on songket fabric."
6. Ngaliying "endek cloth weft yarn rolling process."
7. Nyatri "the process of giving the colour of the motif thread

The verb data in Balinese above contains the inherent meaning of action. Based on distributed questionnaires and interviews, the Lexicon is injectable based on criteria under the age of 30 7 0% answered never knew or heard the lexicon Respondent respondents with criteria aged 30 – 50 years, 60% answered having heard. In contrast, respondents aged 50 years and over answered that 85% had heard, know, and could imagine the injecting process. These data show that the use and inheritance of the injectable Lexicon in the generation under 30 years of age has decreased.

Mabed lexicon data based on questionnaires distributed, respondents under the age of 30 years 75% answered never heard of the mabed Lexicon, respondents aged 30-50 answered 60% had heard,

and respondents aged 50 and older replied that they had heard and knew the Lexicon. The mabed Lexicon began to shift with the progress of the times with the air brush technology used in the membrane of motifs on endek fabrics.

Finally, the use of the nyuntik and mabed Lexicon became uncommon because the weaving of traditional Balinese fabrics began to be abandoned, and the shifting of the Lexicon was due to the progress of the times and technology.

4. Conclusion

Based on the data analysis above, it can be concluded that language changes if the environment in which it lives changes. Some lexicons related to weaving traditional Balinese fabrics began to be rarely heard, known, and used. This can cause those lexicons to disappear and become extinct eventually. Based on the questionnaire distributed by the author, answers were obtained from respondents with a level of ignorance of the younger generation with an age range of under 30 years, reaching 70% and above. The advancement of the times and technology led to the loss of the living environment of these lexicons began to be abandoned. It can be seen that language changes are influenced by the environment, which is a factor in why the language is lost or extinct.

Many lexicons in other fields may have the same fate as those in traditional Balinese fabric weaving. It is necessary to revitalize the areas that support the return of the environment in which the lexicons live. With the loss of several lexicons, especially in traditional Balinese fabric weaving, ecolinguistic theory became very important in studying the linguistic phenomenon so that later the use of and the inheritance of the lexicon is maintained and developed along with the times and technological developments.

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