



Perception of Sabu Raijua Speech Community about Due (Palm Tree)



Lanny Isabela Dwisyahri Koroh ^a

Aron Meko Mbete ^b

I Wayan Simpen ^c

Ida Bagus Putra Yadnya ^d

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Abstract

This article aimed to investigate the perception of Sabu-Raijua speech communities in the speech about due {a kind of Palmyra palm}. The writer used phenomenology ways of thinking about getting the data. So, this research was descriptive qualitative. The research was done in Sabu Liae and east Sabu subdistrict of Sabu-Raijua Regency. The data were collected using observation {SBLC, recording, and take a note technique} and interview method. The data were analyzed in descriptive based on the theory of critical ecolinguistic. The result shows that the perception of Sabu-Raijua speech communities in the speech about due {a kind of Palmyra palm} consists of ideological representation, sociological representation, biological representation, ecological representation, and cosmological representation.

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Author correspondence:

Lanny Isabela Dwisyahri Koroh,

Linguistic Udayana, Udayana University, Jalan P.B. Sudirman, Denpasar, Bali-Indonesia

Email address: lannykoroh@yahoo.com

1. Introduction

Language has a very important role in many aspects of human life, religious, sociological, and ecological. Religiously, language is used as a link between man and The Creator. Sociologically, language is the factor social reality to interact with the human. Ecologically, It indicates the reciprocal relationship or interdependence among languages in thoughts, behaviors, ideas of a community with the environment; both social {human to human} and also human to the natural environment {biotic and abiotic}.

Suriasumantri {1985: 178} says that language is part of the environment and human as the users are required to develop the knowledge to master and use it. By the knowledge given, people are not afraid anymore, the human is in one with nature and begins to preserve and maintain it. Then they interpret all of it in their life.

^a Linguistic Udayana, Udayana University, Jalan P.B. Sudirman, Denpasar, Bali-Indonesia

^b Linguistic Udayana, Udayana University, Jalan P.B. Sudirman, Denpasar, Bali-Indonesia

^c Linguistic Udayana, Udayana University, Jalan P.B. Sudirman, Denpasar, Bali-Indonesia

^d Linguistic Udayana, Udayana University, Jalan P.B. Sudirman, Denpasar, Bali-Indonesia

This paper specifically discusses the perception of Sabu-Raijua speech community in the speech about due {palm trees}. The rationale to be studied is theoretical, empirical, and pragmatic aspects. Theoretically, there have been several studies of the language and culture of Sabu, among others: {1} James J. Fox in 1996, {2} Tarno, et al 2001, {3} Riwu Kaho 2002, {4} Ratu Koreh 2006 and {5} Musa Lede in 2009. However, research related to language and culture of Sabu-Raijua speech communities has never been studied in critical ecolinguistic.

Empirically, it can be explained that Sabu ethnic in their life and all aspects of life-related to or in direct contact with a palm tree. Palm trees are not only regarded as the food needs or belly of the community, but it is very close with the belief or religiosity of Sabu community. Thus, the verbal expressions relating to palm tree not only reinforces the perception of Sabu people regarding palm tree but can give learning life values of Sabu culture, also universal life.

Pragmatically, rationale shows that the life of Sabu language associated with palm tree began to shift. The life of the young generation is more familiar with Indonesian and foreign languages shifting Sabu language position. In addition, the local products from the processing of palm tree are left. Nowadays, Sabu people prefer to use factory products, instead of using local products which have values of local knowledge. By looking at the problems mentioned above, this research is as one of the efforts to preserve the language and culture of Sabu-Raijua.

Based on the statement above, it can be clear that study on the perception of Sabu-Raijua speech communities in the speech about due {palm trees} is a linguistic phenomenon that is important and interesting to be studied from critical ecolinguistic view.

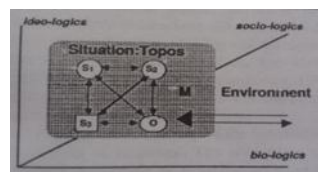
Review of Literature

The theory used in this research was the theory of critical Ecolinguistic which is a study of local language and linguistics are involved in critical ecological. In other words, critical ecolinguistic questions about the texts relating to the environment, or that are often used by environmental activists. The texts are describing an ideological picture of local people related to the concepts either good for the ecological environment or damaging to the environment.

The study developed in the 1990s. As a new study in linguistics, ecolinguistic does not only see how the social context of the language in or languages exists but also ecology context, the environment which the community is in.

Bang and Door {1996: 10} stated that ecolinguistic theory is the link between ecological which is reflecting the human and problems in the phenomenon of language. Linguistic theory is also an ecological theory, which is an ecological approach to investigating the object of research in relation to the environment as a relational investigation {Bang and Door, 1996: 3}. Bundsgaard and Steffensen explained ecolinguistic is the study on the interrelation of biological, sociological, and ideological language dimensions {in Lindo and Bundsgaard {eds}, 2000: 11}. These relations can be seen in the following figure.

Figure 2.3
Interrelation



Note:

S1 : Text Maker

S2 : User

S3 : Subject

O : Object

Topos : Place and time

↔ : Dialog

Those dimensions above related to one another. Ideological dimension related to an individual's mental, collective mental, cognitive, ideological system and psychological system. While sociological dimension related to the way people organize their relation to one another. Biological dimension related to biological human collectivity coexist with other species {animals, plants, soil, the sea, and so forth}.

2. Research Methods

This study follows the logic of phenomenology. Thus, the researcher recorded the lexicons until the ritual texts related to the language and culture of a palm tree discovered and explained the characteristics of lingual form on palm tree while finding ideology perception and life philosophy of Sabu-Raijua speech community about palm tree. By the logic of phenomenology, then, in general, the research was based on the qualitative descriptive study, which is a way of research conducted by the researcher in the field to obtain accurate data consisting of descriptive statements.

This research was conducted in Sabu Liae subdistrict and east Sabu subdistrict of Sabu-Raijua Regency, East Nusa Tenggara province. The data consisted of primary and secondary data. The primary data sourced from interviews, direct observation and involved directly with Sabu-Raijua community. Secondary data derived from information through media such as a collection of stories, history of Sabu in particular palm tree, trusted online media, books; the results of previous studies are also a source of data, as well as a comparison in this study.

The method used in data collection was participant observation. The method used to collect data of Sabu Raijua language usage related to palm tree through free conversation technique, recording technique, and technical notes. Free conversation technique is performed by intercepting habits, the language used by the community to collect data.

This research data was in the form of qualitative data. Therefore, the analysis model applied in this study was qualitative analysis. Data are collected, segregated, and then verified with triangulation technique, transcribed, classified, and analyzed descriptively based on the theory of critical ecolinguistic. The results are then presented using informal methods, namely in the form of words; not use a formal rule such of formulas, pictures, charts, or schema.

3. Results and Analysis

3.1 Perception of Sabu-Raijua speech community about Due {Palm tree}

Perception of Sabu-Raijua speech community about the language and culture of the palm tree is very strong. Lontar has been seen as a living tree. All aspects of people's lives are closely related to a palm tree. Verbal expressions related to palm not only reinforce the perception of local people about palm tree but can give learning life values of Sabu culture, also universal life. The following describes the perception of due {palm tree}.

3.2 Ideological Representation

Ideological dimension related with an individual's mental, collective mental, cognitive, ideological system and psychic system of people in defining palm tree in daily life.

The people have a vicious culture with the natural environment; it can be seen in the lives of the people in using or utilizing the nature, then managing it {creative economy} as a means to meet daily need. The palm tree is one of the main plants that are seen as a gift from the ancestral nature to human beings living in Sabu.

Until now, people who live in Sabu making palm tree as an icon for the island. It is an evidence of interrelationship between environment and human, then local people and local leaders make palm tree as a symbol or emblem of Sabu Raijua Regency. Two palm trees kal'li mone and kal'li ban'ni mone is symbols of Sabu Raijua Regency, which symbolize equality, equal rights, there is no difference in daily life.

In cognitive society recorded that by maintaining the growth of ecology palm in Sabu without destroying is dedications to the ancestors of the plants especially palm tree ancestors. In addition, to maintain the developing of palm tree ecological, the people should treat the palm tree as a blessing from ancestors that must be maintained, not to destroy. As described before, la due 'palm tree trunk' can not be destroyed to step on but it needs pipa tobha due to bind wowadu so mone atta due can climb the tree.

Besides, due has been a blessing from the ancestors who created the universe and its contents, so the people are not allowed to use the iron material in cultivating the tree. For the people {local knowledge}, irons are objects of heat so when it has contact with wokeke the cultivation process will not succeed. Wokeke will dry out and can not grow a new shoot 'na lai due'.

A number of representations of ideological representation in Sabu Raijua speech community can also be seen in the following text of the speech calling sap tapping.

Wie ta ju ta ha'e, ta tobo ta rede,
 beri untuk tumbuh untuk naik, untuk penuh untuk rata,
 Give the prosperity for us in this earth

pegoro-pagahi, kehee-kejabu,
 bersorak-sorai, riuh-rendah,
 Cheers and tumult

tade benya banni balu nalalu,
 sampai puas perempuan janda yatim piatu
 Satisfied the widows and orphans

rubi dodho pa tapa, arru dodho ihe ta ihe,
 tempayan tidak pas tempat periuk tidak terisi di isi
 The unfull jars will be full and the empty pans will be filled

Woko Ngara Helangngi Ngara, Mega Ngara Taju Ngara, rai pereda dji.
 {tempat di alam lain bagi orang yang penuh kebaikan} tanah/Pulau bertahta kami
 Give us a life as in Woko Ngara Helangngi Ngara, Mega Ngara Taju Ngara

Ado bhada dji bhada dou rai,
 bukan binatang kami binatang orang tanah/Pulau
 The animals do not belong to ourself but all the people

domada'u dji ri Dari Uju Ai Rapa Uba.
 ketakutan kami oleh {nama Dewa Penyiksa}
 We are afraid to face to face with Dari Uju Ai Rapa Uba

Wie mare'a-maragga,
 beri mendidih
 Bless us more in everything

pegoro-pagahi, kehee-kejabu, Baka Hawu, Benya Hawu".
 sorak-sorai, riuh-rendah, {nama leluhur}
 Scream and cheers

The text above implied the string of words that are formed in the ritual speech can arouse Deo, their ancestors. Before the ritual is made, the people have not permission to manage the trees. According to Mone Ama, the ritual should be made to overflow the sap tapping. Psychologically, it means that the ritual can be the answers to the necessity and the needs of the Sabu people to survive can be fulfilled.

Thus, the people surrender their life, prosperity, and hope to Deo and the ancestors 'Baka Hawu, Benya Hawu' in order to provide prosperity for them. In cognitive and psychic recorded that only Deo and the ancestors can provide prosperity for all of them. Prosperity is not only the need for a 'belly' but also the needs of the broader meaning. This is reflected in the text Woko Helangngi Ngara, Mega Ngara Taju Ngara, rai pereda Dji, a request that has a purpose, Sabu people wish they could live in a place where it is a place only for kind people. According to their belief that the ancestors have set up a good and a bad place, a good place is just for good people, and vice versa, a bad place is only for those who misbehave. The places actually refer to the understanding of heaven and hell.

The ritual mentioned above can also be interpreted as the existences of fear. This can be seen in the text domada'u dji ri Dari Uju Ai Rapa Uba, which means that in the life of Sabu people, they are very afraid of destruction or great disaster will come suddenly. They are afraid with Dari Uju Ai Rapa Uba 'ancestral torturers'.

The forms of palm tree meaning which reflected the treatment of Sabu people on palm tree is a ritual. This is a description that the people are relying on the palm tree which can provide living even prosperous life, far away from the destruction or great disaster that comes from Dari Uju Ai Rapa Uba.

3.3 Sociological Representation

The relationship among the human is a reflection of the relationship between human and The Creator. The inharmonious relationship among the human causes transcendental vertical relationship with The Creator. By that case, environment palm tree should be maintained. In order to maintain the vertical relationship between human and Deo and the ancestors that related with palm tree is still harmonious.

In a social system, people have a social order called Uku rai hawu or customs organize human's behaviour among them {sociological dimension} as well as the relationship with environment or Nature {biological dimension}. Uku rai also organizes the way to dress, marriage system, the relationship of husband and wife, parents and children, inheritance system, and the other economic activities. Uku rai, which is one of Sabu culture products, upheld and adhered until now. The primary thing is a very strong family system, in which one of them: the relationship between husband and wife is seen as an equal relationship or the same, even if the function will be abstract differently.

The relationship among the human in Sabu Raijua speech community especially in the environment of the palm tree is a sociological relationship concerning the way human organizes relation one another {sociological dimension}. The dimension does not only reflect in daily life but also in ritual speech of palm tree. The dimension can be seen in the following data.

Wie ta ju ta ha'e, ta tobo ta rede,
 beri untuk tumbuh untuk naik, untuk penuh untuk rata,
 berikan kami kemakmuran di seluruh negeri
 Give us Prosperity for us in this earth

Ado bhada dji bhada dou rai,
 bukan binatang kami binatang orang tanah/Pulau
 The animals do not belong to us but all the people

mira era ihi kal'li mone kal'li ban'ni,
 rata ada isi/raga mayang jantan mayang betina
 Male palm blossom and female are spread evenly

hari bodae bolou barawa baradimu
 semua sebelum selatan barat timur
 before South, West and East

due ngapi dou rai; mita nga dji,
 tuak jepit orang tanah/Pulau agar dengan kami
 Coconut palms become ours

bhoke Baka Hawu, bhoke Benya Hawu, bhoke Haba Hawu, bhoke Nalalu, bhoke Jira Dohe.

{mengajak para leluhur}

Adho bhada dji, do bhada dou rai dje bhoke,
 bukan binatang kami tetapi binatang orang tanah
 The animals do not belong to us but others.

The ritual speech above is created to master palm tree for interests, gains or values. Communication in the form of speech to Deo or ancestors is expected to answer all the necessities of life and life of the community. The treatment of the community to Deo, during palm tree ritual, is an evidence of perceptions about Deo 'God' and the ancestors.

The request said in each speech is not only for blessings, protection personally or individually, but also said for welfare, happiness for more people, both living in palm tree but also living out of it. Kinship, harmony among environment is maintained for the sake of harmony with the ancestors and Deo. Harmony among the community is reflected in the following.

Wie ta ju ta ha'e, ta tobo ta rede,
 beri untuk tumbuh untuk naik, untuk penuh untuk rata,
 Give us Prosperity for us in this earth

Ado bhada dji bhada dou rai,
 bukan binatang kami binatang orang tanah/Pulau
 The animals do not belong to us but all the people

mira era ihi kal'li mone kal'li ban'ni,
 rata ada isi/raga mayang jantan mayang betina
 Male palm blossom and female are spread evenly

The speech above illustrated every prayer or ritual that made not only for them or certain family. However, the requests are also for prosperity and welfare for the place. All offerings are given to Deo by any mone ama is not earmarked for a particular individual or family happiness, but is intended for everyone.

3.4 Biological representation

Harmonization in Sabu Raijua speech community also reflected in one cycle between human and the environment. In uku rai Hawu 'customs' in Sabu, does not only organize social rules or social but also organize the relationships between human with other species in the environment {biological dimension}. Harmonization between human and other species is an evidence of adaptation in an environment. The harmonization can be maintained if the link between human and the environment {language and culture} will still be able to adapt, interact, interrelation, even interdependence one another.

Biological dimension related to human biological collectivity with other species {animals, plants, soil, the sea, and so forth}. Ritual does not only establish harmony between human being, ancestors, and Deo but also build harmony with other species. Some animals are specified in the offering or the offering of a ritual, it means that ritual can not be separated from other species. As an evidence of harmony, it can be seen in the following.

do meda'u dji ri Dari Uju Ai Rapa Ubha bhoke.
 PREF takut kami oleh {nama Dewa penjaga binatang}
 We are afraid to face to face with Dari Uju Ai Rapa Uba

Do wie tahamme ya ne li mangau dji li mangatti dji
 beri diterimasaya ada suara mengurapi kami suara memberkati kami
 yang diterima dan diberikan suara untuk memohon dan memberkati kami
 Acceptable and give voice to pray and bless us

li ami li menangngi dji ri mu.
 suara minta suara memohon kami oleh kamu
 Our requests and hopes

Wie ta Lolo Poro Mou Dubhu Muri je bhoke,
 beri sudah {sebutan untuk tumbuhan damar merah}
 Give us in the form of Lolo Poro Mou Dubhu Muri and

wie ta Manu Kehaka Alla,
 beri sudah {nama sanjungan untuk ayam}
 berikanlah dalam bentuk Manu Kehaka Allah
 give us in the form of Manu Kehaka Allah

wie ta Rihi Miha, Dida Miha,
 beri sudah {nama para leluhur}
 give us like Rihi Miha, Dida Miha

wie mi hapa keparre ai takke keparre djalla
 beri sudah cecak lengket tangan tokek lengket kaki
 give us sticky hands and legs like small lizard

habha ana mone ana bani.
 Usaha anak laki-laki anak perempuan
 The efforts and works of boys and girls

Adaptation, interaction, interrelation and interdependence reflected in the text above. The ritual is a ritual plant. In a ritual palm tree, mone ama does not just pray to Deo to bless every effort of mone atta due but pray to other plants, they are Lolo Poro Dubhu Mou Muri je bhoke {red resin}. In addition, mone ama also prays to Uju Ai Rapa Ubha bhoke 'I animal caretaker's ancestral'.

Relations of adaptation, interrelation, interaction, and interdependence do not only in the cycle of human relationships with other plants and animals but also with stone. This means that nature has provided everything on this earth and all need each other. Artifacts owned by the community are still used by Sabu Tribe Religion {Jingitiu} in the form of rocks as a place to sacrificeto the Ama Deo. The stones are called by Wowadu Pana and they are very sacred by Jingitiu followers.

Each mone ama has a special place to bring a gift, in the form of asking prosperity, fertility, resisting disasters, and epidemics and others. This place is called Nada ae {Detaq, 1973: 24}. In each Nada ae found warnings stones that are not carved and sketch. Each stone has function according to Jingitiu's belief.

The gifts in palm tree ritual carried out on the rocks of offerings. Besides being a place or ritual offerings wowadu 'stone' is also very close with kepue due 'palm tree'. Wowadu has selected objects from nature and tied together with the palm tree trunk as a step on to mone atta climbs palm trees. At any rituals, offerings offered on certain stones. In connection with the ritual, there is specific stone to sacrifice the offerings.

Another narrates stories told that Kika Ga {the first ancestor of Sabu} came from a single rock in the sea. The stone was named Wadu Mea. The stone is still there, located on the south coast of Sabu island. At the time of Dewa Ludji Liru fished in the sea, accidentally the hook caught Kika Ga from the stone, and then he was brought to the heaven as an adopted son of Dewa Liru Bella {Dewa Ludji's father}. After being the step brother, Kika Ga then married a goddess named Lia Ra. It is said that formerly Sabu Island was not formed yet, there were only two peaks named Merabu and Kehubu. Biological representation can also be seen in the text of the following speech.

wie mi hapa keparre ai takke keparre djalla
 beri sudah cecak lengket tangan tokek lengket kaki
 give us sticky hands and legs like small lizard

The speech above illustrated clearly that other species {animals} also have a space to grow, hapa and take are features of mone atta due in the process of climbing palm trees. Mone ata is described as hapa and take that stick firmly on palm trees, mone atta due must hold the tree tightly when they climb it.

4. Conclusion

Based on the data presented, it can be concluded that the perception Sabu-Raijua community speech in the ritual of due {palm tree} includes Ideological Representations, Sociological Representation and Biological Representation.

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Biography of Authors

	<p>Lanny Isabela Dwisyahri Koroh She is a lecturer at PGRI NTT University, is currently studying Linguistics Doctoral Studies at the University of Udayana, the dissertation is focussing on ecolinguistic.</p>
	<p>Prof. Dr. Aron Meko Mbeté. The Professor of Comparative Historical Linguistics and Ecolinguistics. He currently is active as a Lecturer in Bachelor Studies Program (S-1) Indonesian Literature, Master (S-2) and Doctoral (S-3) Linguistics, the Faculty of Cultural Studies, Udayana University, and as a guest lecturer at various universities in Indonesia. He also serves as a Trustee of the Association of Local Language Researchers (APBL) Indonesia. He was born in Wolosoko, July 23, 1947. The research studies developed so far are related to Phonology, Comparative Historical Linguistics, Cultural Linguistics, and Ecolinguistics. Email: aronmbete@yahoo.com</p>
	<p>Prof. Dr. I Wayan Simpen, M.Hum. The Professor in the Field of Phonology. He is active as a lecturer in Bachelor Studies Program (S-1) Literature, Master (S-2) and Doctoral (S-3) Linguistics, the Faculty of Cultural Studies, Udayana University. He currently also serves as Secretary of Master's Program (S-2) of Linguistics, the Faculty of Cultural Studies, Udayana University. He was born in Singaraja, December 31, 1960. The research studies developed so far are related to Phonology, Morphology, Semantics, Sociolinguistics, Pragmatics, and Cultural Linguistics. Email: wyn_simpem@yahoo.com</p>
	<p>Prof. Dr. Dra. Ida Bagus Putra Yadnya, M.A. The Professor is in Translation Linguistics. He is active as a lecturer in Bachelor Studies Program (S-1) the Faculty of Letters, Master (S-2) and Doctoral (S-3) Linguistics, Faculty of Cultural Studies, Udayana University. He currently also serves as the Head of Master Program (S-2) Linguistics, the Faculty of Cultural Studies, Udayana University. He was born in Denpasar, December 25, 1952. The research studies developed so far are related to Macro linguistic, Translation Linguistics, Learning, and Language Teaching. Email: putrayadnya@yahoo.com</p>