

## THE CULTURAL VALUE OF LEXICON IN “NGENDANG” TRADITION

*FatimatuZakrah<sup>1)</sup>, Wiya Suktiningsih<sup>2)</sup>, and Hilda Hastuti<sup>3)</sup>*

Universitas Bumigora, Mataram

fatimatuZakrah821@gmail.com, wiya.suktiningsih@universitasbumigora.ac.id, hildahastuti7@gmail.com

### **Abstract**

*One of the most basic language capacities is the ability to express what the speaker sees, hears, feels, tastes, and smells. Linguistic Anthropology is an interdisciplinary study of how language in a community is not only the logic of a linguistic system but also how speakers express something using language. The use of lexicon contains abstractions of cultural values and norms in the form of language which contain meaning, purpose and message. The purpose of this study is to identify the type and meaning of the lexicon as a tool used in the traditional event of ngendang. This research is descriptive qualitative. The data of this study were taken in the Batujai village - Praya using the interview method, observation and receiving information about the meaning of the lexicon as a tool used in the traditional event of Ngendang through informants. The researcher found 15 kinds of the tools used in traditional event of ngendang, and every tool has a lexicon that contains meaning, message and hope for sasaknese in Batujai village.*

**Keywords:** *linguistic anthropologi, lexicon, ngendang, sasaknese, cultural values*

### **Abstrak**

*Salah satu kapasitas bahasa yang paling mendasar adalah kemampuan untuk mengekspresikan apa yang dilihat, didengar, dirasakan, dan dicium oleh pembicara. Antropologi Linguistik adalah studi interdisipliner tentang bagaimana bahasa dalam suatu komunitas tidak hanya logika dari sistem linguistik tetapi juga bagaimana penutur mengekspresikan sesuatu menggunakan bahasa. Penggunaan leksikon mengandung abstraksi nilai-nilai budaya dan norma-norma dalam bentuk bahasa yang mengandung makna, tujuan, dan pesan. Tujuan dari penelitian ini adalah untuk mengidentifikasi jenis dan makna leksikon sebagai alat yang digunakan dalam acara tendangan tradisional. Penelitian ini bersifat deskriptif kualitatif. Data penelitian ini diambil di desa Batujai - Praya menggunakan metode wawancara, observasi dan menerima informasi tentang arti leksikon sebagai alat yang digunakan dalam acara tradisional "Ngendang" melalui informan. Peneliti menemukan 15 jenis alat yang digunakan dalam acara tradisional menendang, dan setiap alat memiliki leksikon yang mengandung makna, pesan, dan harapan bagi orang sasak di desa Batujai.*

**Kata kunci:** *antropologi linguistik, leksikon, Ngendang, sasak, nilai-nilai budaya*

## **1. INTRODUCTION**

The culture of a society is influenced by people's thoughts or beliefs and how they interpret into a symbol in the form of language. Based on the hypothesis linguistic relativity, also known as the Sapir–Whorf hypothesis, that's linguistic relativity has been viewed as presenting a 'hypothesis' or a 'theory complex' regarding the relationship between thought and culture(Sharifian, 2017). The most basic thing about the relationship between language and culture is that language must be studied in the context of culture and culture can be learned through language. Duranti (Duranti, 1997) said that a common view of culture is that of something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of

course, through linguistic communication. That's opinion also stated by Koentjaraningrat (Koentjaraningrat, 1981) that language is part of culture. So, the relationship between language and culture is a subordinate relationship, where language is under the scope of culture. But there are other opinions that say that language and culture have a coordinative relationship, that's an equal relationship, which has the same high position. In other words it's also concluded that culture as a communication in the society uses cognitivism to interpret a sign system. Maslova in her book named "Cognitive Linguistics" defines cognitivism as "the direction of science, which is the object of study of the human mind, thinking and those mental processes and conditions that are associated with them"(Zhanalina & Ordahanova, 2015). And the sign is formed to represent something that is in accordance with the culture of society thought, such as myths, beliefs, proverbs and other people products, which use symbols from nature around the society. We might translate the sign system uses a semiotic theory, so will found understanding how the symbol relates to reality in the society. Symbols associated with language as real forms in society, present in the form of a lexicon. For instance(Wiya Suktiningsih, 2016), said the use of symbols as a lexicon by speakers is influenced by the relationship of speakers with the surrounding natural environment.

Research that connects language and culture in society is the object of the study of Linguistic anthropology. According to (Duranti, 1997)Linguistic anthropology is the study of language as a cultural resource and speaking as a cultural practice. Linguistic anthropology tries to find hidden meanings that are behind the use of language, use different forms of language, use registers and styles based on the culture practice. Linguistic anthropology is an interpretive discipline that is peeling to gain cultural understanding.

Era of globalization at least affects the pattern of society and indirectly influences cultural practices, that can't be avoided. We as the next generation must be able to maintain the cultural existence that has been done from the previous generation. *Sasaknese* in Batu jai village has 9(nine) stages in their marriage tradition, *malang*, *mangan merangkat*, *masejati*, *nyelabar*, *perebak pucuk*, *bekawin*, *sorong serah aji krame*, *malam begawe* and *nyongkolan*. At *malam begawe* night before the main process of marriage that is held at the groom's house, all the people from one *banjar*/environment gathered to help with the preparations of the wedding. Start with the preparation of cooking, food, delivery materials and other things. On the *malam begawe*, there are 3(three) activities were carried out, *Ngendang*, *Jaran Kamput*, and *Bejogetan*. The *ngendang* tradition is intended as a event to arrange a meeting between young *sasaknese*, found their mates from the same *banjar*. The elders hope that from the activity young *sasaknese* will get married with a couple that comes from same *banjar*, so the sustainability of the Batu Jai culture will be maintained. However, these stages is rarely carried out because of by economic conditions.

This study seeks the the tools lexicon in *ngendang* tradition and logical-conceptual understanding for *Sasaknese* especially in Batu Jai society. The logical-conceptual understanding of the world is associated with the analytical, abstracting activity of the mind, with the quantification and classification of reality, then the imaginative perception is aimed at concretization, continuity and clarity (Solonchak & Pesina, 2015).

## 2. METHOD

This research is qualitative that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, etc. others, in a particular context which is natural and by utilizing various scientific methods (Moleong, 2014). Thus, qualitative researchers are often more concerned about uncovering knowledge about how people think and feel about the circumstances in which they find themselves than they are in making judgements about whether those thoughts and feelings are valid (Thorne, 2000).

In addition, researchers use ethnographic investigations because this study looks at language and communication based on the culture of a society. Ethnographic investigation according to (Saville-Troike, 2003) is the social bases of power which are encoded are culture - specific, and discovering their identity and relative strength (as well as the nature of their instantiation in various aspects of communicative performance). The qualitative method used by researchers is observation to find a list of lexicons and interviews to retrieve information from several people who understand the meaning of the lexicon of tools in the tradition of *ngendang*.

### 2.1 Data Collection

There are some technique was used by the researcher in data collection. The researchers used recorder as the instrument. According to (Mahsun, 2013) The record technique is one that is used in language research. This technique is to support data records in the field in the form of conversation data or picture taking. This is done by researchers to get maximum results because not all can be summarized by using manual note-taking techniques. Therefore, researchers utilize a digital camera and recording tool to take pictures during a traditional *ngendang* event take place and listen to the voice when interviews with village elders, so the expected data obtained is more accurate and can be justified.

Recording is a record of all events that can provide information needed to make objective decisions based on existing facts. 1) Observation about the the place that we can get the data tools that uses on process of *ngendang*. 2) Interview some traditional figures, religious Figures, publics figures and also some of informants in Batujai village. 3) Recording the information that the researchers get from informant. 4) Take a note for important object as remainder from conversation between

interviewer and informant. 5) Listen and identify kinds of the tools used in traditional event of *ngendang*. 6) Transcription method as data collection, because the researchers get data audio and the informant speak *sasaknese*, 6) Translate the data collection.

## 2.2 Data Analysis

Taylor, (1975: 79) defines data analysis as a process that details the business formally to find themes and formulate hypotheses (ideas) as suggested and as an effort to provide assistance and themes to the hypothesis. If examined, basically the first definition focuses more on organizing data while the second emphasizes the purpose and purpose of data analysis. Thus the definition can be synthesized that data analysis is the process of organizing and sorting data into patterns, categories and basic description units so that themes can be found and work hypotheses can be formulated as based on data. After collecting the data the researcher implements some steps to analyze obtained data as follow:

1. To identify kind and lexicon as the tools used in traditional event of *ngendang*.
2. To explain meaning as the tools used in traditional event of *ngendang* that the researchers has recorded

## 3. FINDINGS AND DISCUSSION

The researchers found 15 lexicon in the tradition of *ngendang*. The lexicon found starts from the initial stages of *ngendang* traditions, cook processions and the equipment is used when *ngendang* traditions. The researcher discuss one by one the lexicon as the tools used in traditional event of *ngendang* in Batujai village. There are 15 data the researcher got from informant:

### a) Data 1 *penempeh*



Figure 1

*Penempeh* (Figure 1) is a tool made from bamboo. There are two kinds of *penempeh*, small *penempeh* and large *penempeh* (*keben*). Small *penempeh* his used by the Batujai village as a tool to carry rice, *likoq*, money and *buaq* (*andang-andang*) for traditional treatment to healer (*belian*). Large

*penempeh* is used by the community as a place for *buaq*, *likoq* and rice called *jambeq* by the society. *Jambeq* is serving *buaq*, *likoq* and *apuh*. Lexicon *penempeh* as a place of several kinds of materials into one. The society of Batujai define that as a symbol that two person who has a lots of different become one when they get married because they love each other.

**b) Data 2 *pinginang kuning***



Figure 2

*Pinginang kuning* (Figure 2) is made from brass iron. The shape resembles a large bowl with legs and used as a tool to put *likoq* and *buaq* in traditional event of *ngendang*. The lexicon of *pinginang kuning* has a large size on the top, the society has perception that as a symbol a man's pride and proud when get married with the woman they choose.

**c) Data 3 *kembang sandat* (Sandat flower)**



Figure 3

*Kembang sandat* (Figure 3) is one of the materials used by young women in *Batujai* village during the *ngendang* event. *Kembang sandat* is also used by the community as an ornament on the head (*Payas*) in a traditional *nyongkolan* event. Before a traditionally advanced *nyongkolan* event, a men look for *Kembang sandat* and give it to the young women that he loves. This lexicon in the society is interpreted as a symbol of a man's love for women, and also a form of expression that the man will be willing to sacrifice to get his love.

**d) Data 4 Kelapa (coconut)**

Figure 4

*Kelapa* (Figure 4) is one of the material used in traditional event of *ngendang*. They put the coconut between *pinginang kuning* and *penempeh*. In the village of Batujai it is easy to find coconut trees because they are located in a tropical area and close to the beach area. Coconut is very durable and not easily damaged in any conditions or weather. Coconut is very durable and not easily damaged in any conditions or weather. That's characteristic is used by the society as a symbol as always strong to face any problem of life in the household.

**e) Data 5 senter (flashlight)**

Figure 5

Flashlight is one of the tools used in traditional "*ngendang*" events. Before there was a flashlight, the ancients used a torch to choose the woman he liked, and asked him to light his cigarette. When lighting their cigarettes, men and women communicate (*sambung raos*) to find a match between them. If there is a match then they will become lovers. This process is a form of hope for men and women of Batujai society, to be able find a partner who has a match and is expected to reach the level of marriage.

**f) Data 6 *Kocor tanaq***

Figure 6

*Kocor tanaq* is placed close to the *penempeh*. The *kocor tanah* are used as drinking container by the *Batu Jai* society, made from clay. The taste of water that is placed on the *kocor tanah*, is more a cool and fresh feeling like drinking water taken from an water source. That's experience as the indicator of *Batu Jai* society interpretation of the *kocor tanah* lexicon. The *kocor tanah* lexicon is a form of hope that in married life, there is a sense of peace and mutual support between married couples.

**g) Data 7 *jangkih*(traditional furnace)**

Figure 7

*Jangkih* is a tool used by the Batu jai society in the traditional event of "Ngendang". The elders use *Jangkih* as a cooking tool used in the daily lives. Nowadays more people prefer use gas stoves. In earlier times the use of *jangkih* in "ngendang" had to be an odd number of 1 or 5 or 7. Number 1 has the meaning that ALLAH is *ESA* or ONE, number 5 is the number of pillars from Islam there are 5 and is also a symbol that the form as religious muslim perform prayers 5 times a day, and number 7 implies the number of verses in al-Fatihah also Islamic society in Batu jai believes that there is 7 layers of earth and sky. Most people use 7 pieces of *jangkih* because many people come to help and able to speed up the preparation of the "ngendang" event. The *jangkih* lexicon for the Batu jai society is a symbol/form of the obedience to Islam and trust to ALLAH almighty.

h) Data 8 *pemongkang*

Figure 8

The traditional steamer of the Batujai society, consists of three parts: The top one is called *pemongkang*, the middle part is called *lengkeh* and the bottom part is called *penaus*. *Pemongkah* shaped like a frying pan, but made of clay, and there is a hole in the middle. They use *pemongkang* is a tool used in the traditional event of *ngendang* has functions as a place thats used by old-time parents to cook *banget*/sticky rice for *Begawe*, and the process it's takes a long time. Nowadays in era of globalization the *pemongkang* is rarey used because young generation prefer to use a pan. Lexicon of *pemongkang* has a meaning of long lasting, a society define that as a symbol of hope in household life that always long last.

i) Data 9 *sapah*

Figure 9

*Sapah* is a traditional filter made from bamboo. Batu jai people use it by placing it in the hole in the *pemongkah*. They use *sapah* as a filter/separator, so the steam produced by "penaus" can still enter the *pemongkang* when they make *banget*/sticky, as a dish that must be present at the traditional "*ngendang*" event. The function of lexicon *sapah* as a filter/separator is a symbol and hope that when they living as a husband and wife, they can distinguish between what is good and what is bad.



**j) Data 10 *Lengkeh***

Figure 10

*Lengkeh* is one of the tools used in traditional "*ngendang*" events. *Lengkeh* is used to provide space between *pemongkang* and *penaus*, so that the steam produced from boiling water in the *penaus* can be channeled to the *pemongkang* which containing glutinous rice. *Lengkeh* for the Batujai community as a symbol of hope in the household, always safe without interference or problems.

**k) Data 11 *Penaus***

Figure 11

*Penaus* is a tool made of clay. *Penaus* is the bottom part of the *pemongkang*, which is filled with water and is used to steam sticky rice into *banget*/sticky rice which is served at the traditional *ngendang* event. The position of the *Penaus* which is placed at the bottom is a symbol of hope that in living the household, always strong and steadfast in facing the ups and downs of life. The process of making *banget*/sticky rice takes a very long time, so the durability of the *Penaus* in the process is defined as a form of devotion to a husband who always works tirelessly for the sake of the family.

l) Data 12 *Tepaq*

Figure 12

*Tepaq* shaped like a large bowl, made of clay. The tool used by the Batu Jai society as a container for the *banget/sticky* rice. *banget/sticky* rice stored in *tepaq* is not easy to stale and last longer. But nowadays the modern generation prefer uses iron tray because it's more simple and easy to wash. Batu Jai society describes the Lexicon of *tepaq* as a symbol to keep sacred intentions of marriage and not abusing it just for desire.

m) Data 13 *Daun puntiq* (Banana leaf)

Figure 13

*Daun puntiq* is one of the ingredients, used to coat the *pemongkang* before adding glutinous rice. In addition to giving a distinctive aroma to the *banget/sticky* rice, this *daun puntiq* also makes it easier when removing it from the *pemongkang*. *Daun puntiq* used by the society because many banana trees grow around the Batu jai village, and the nature of banana trees will not die easily before they bear fruit. From this, the society interpreted the banana leaf as a symbol of persistence and abstinence of working to fulfill the needs of a married life.

**n) Data 14 *Sabuk* (traditional belt)**

Figure 14

*Sabuk* is a traditional belt made from woven fabric. Woven fabric is a craft made by Batu jai village society. The colors used for the belt are various colors, and each color represents prayer and hope in living a married life. The study of colour terms in linguistics has its own tradition, and Berlin and Kay (1969) has set eleven colour categories called basic colour and They argument that those colour terms share common characteristics: a) they are monolexemic, so their signification is not included in that of any other colour term; b) their application is not restricted to a narrow class of objects, and c) they are psychologically salient for informants (Amouzadeha, Tavangar, & Sorahia, 2012).

Based on those categories, researchers found only Orange, Green, Black, Yellow, and white. Here are elders explanations about those colour term; Orange is a symbol of joy, the hope of life in happiness with a partner. Green is a symbol of peace even in difficult times, as a couple can face it peacefully. Black is a symbol of death, in the sense that it can be forever together as a couple until the end. Yellow is a symbol of optimism, always confident and prejudiced when looking for sustenance for the sake of married life. White is a symbol of purity, as a couple can end the sanctity of marriage.

**o) Data 15 Lambung (Traditional clothes)**

Figure 15

*Lambung* is a traditional dress used by Sasak women berwarna hitam. *Lambung* used by Sasak women at the *ngendang* tradition. *Lambung* is also used in the tradition of nyongkolan and other traditional activities. The lexicon of *lungbung* itself is a symbol of the identity and dignity as Sasak women, will obey and consent to common law and norms in Batu Jai village.

#### 4. CONCLUSION

From the result of the analysis, the researcher found the kinds and meaning as the tools used in traditional event of *ngendang* in Batujai village.

1. The kind of the tools used in traditional event of *ngendang*. The researcher found 15 kinds of the tools used in traditional event of *ngendang* such as *penempeh*, *pinginang kuning*, *kembang sandat*, *kelapa* (coconut), *senter* (flashlight), *kocor tanaq*, *jangkih*, *pemongkang*, *sapah*, *lengkeh*, *penaus*, *tepaq*, *daun puntiq* (banana leave), *sabuq*, and *lungbung*.
2. Each symbol has a meaning that is a prayer, hope and message for young people who will live a life in marriage. Symbols were found to have a correlation of relationships with culture, nature and beliefs of the Batu Jai community. The value of religion also influences the mindset of the Batu Jai people, who are dominantly embracing Islam. From the meaning of each lexicon found is formed according to the interpretation / natural mindset of the Batu Jai community.

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