



**FORMS AND MEANINGS OF TRADITIONAL FOODS IN TANJUNG VILLAGE
COMMUNITY, MEMPAWAH, WEST KALIMANTAN**

Farninda Aditya
IAIN Pontianak Library
Email: nindaaditya@gmail.com

HIGHLIGHT

- Structure and Meaning of Language
- Traditional Culinary, Malay of Mempawah West Kalimantan

ARTICLE HISTORY

Submit : 08 June 2018
Revision : 20 July 2018
Revision : 5 Aug 2018
Minor
Accepted : 16 Aug 2018
Published : 2 Sept 2018

ABSTRACT

Traditional culinary is a legacy of regional wealth. From its creation it is taught from generation to generation. From the mention of its name, the name traditional food is a local language that preserves traditional languages. Traditional culinary is also closely related to tradition and special day. Traditional food has certain functions and meanings from that special day. The village of Tanjung Mempawah is a Coastal Village in Mempawah Hilir District. This village has a variety of traditional foods that are still entrenched. These foods are also served on certain days. The language used by the people of Tanjung Village is Malay. This study discusses the Forms and Meanings of Traditional Foods in Kampung Tanjung Mempawah Community.

Keywords:

Structure and Meaning, Traditional Culinary, Local Culture, Mempawah

©2018 Khatulistiwa All Rights Reserved

A. INTRODUCTION

Every regions have traditional foods as their characteristics. Traditional food is a wealth of regions because it is inherited from generation to generation. Likewise, the mention of the names of these foods becomes part of the preservation of local languages. According to Kadarisman (2010) stated that language is a cultural entity and suggests that cultural concepts may be very specific and appear clearly through language expression. From language expressions, a new language or reference is created from the language that has ever existed. This can be seen from the comparison of the form and taste of food. The form and taste can be same, but they have a different name, for example the name of traditional cake, *Lepat*, in Mempawah Malay, this food is a type of everyday cake made from rice flour and banana. The food is wrapped in a banana leaves, which is folded on the right and left ends also facing down. This type of food, in Sambas Malay, is called *Ukal*. From naming of *Ukal* and *Lepat*, it is not only one type of banana food, but there is also made from sweet potatoes and only rice flour, if it follows the basic ingredients, so the name of this food becomes *Lepat Banana*, *Lepat Ubi*, and *Lepat Malas*.

From these types of food if it is viewed from the elements of the words, the name of the food comes from Verbs, word 'Lipat' is followed by Noun 'Banana', and 'Ubi', but *Lepat Malas* is a combination of Verb+Adjective.

Tanjung is a village in Mempawah Hilir sub-district. Its position between Tanjung Laut Mempawah (Kuala) and it becomes the basic of the area's name. Kampung Tanjung has a tradition of Tolak Bale Poko Bulo. It is the moment to commemorate the history of the village. In this event, many various types of traditional food are served. In addition, like the tradition of Robo' robo' in Mempawah,

people in the village also carry out it as well as eating together at the mosque in two Islamic holidays namely Eid Al-Fitr and Eid al-Adha.

In his writing, Fathan (2017) explains that *Saprah* or *Makan Bersaprah* is an event of eating together with some foods arranged in such a way without a table, with a base of modern cloth, and the dishes is called *Saprahan*. From the tradition of eating *saprah* in this village, there are various types of food, both Islamic holiday, daily meals, and snacks. The mention of food names also varies. From the name of the previous food (*Lepat*) it became one of the examples of traditional food names that showed the uniqueness of the language possessed by the people of Tanjung Mempawah. This becomes interesting to examine from the formation and meaning of traditional food of the community in Tanjung Mempawah Village.

In this study, the formation and meaning of the words of traditional food in Kampung Tanjung community were analyzed by Linguistics, namely Morphology, Syntax, and Semantics. Masnur (2009) said that morphemes as a form of integration are usually called basic forms. The basic form can experience the morphological process, affixation (affixing), Reduplication (Repetition), And Compounding (Composition). This affixation process according to Susilo (2010) resulted in changes in the meaning of language. Changes in the meaning of language are occurred because the changes in the form of words.

B. METHOD

This research is a qualitative research with descriptive method. Data obtained through interviews, and observations. The researcher took part in the Tolak Bala' and eating meals activities with *saprahan* and communicated directly with the population to find out the spoken language used. This activity was at the same time when the researcher became a field executive Technical Guidance for Participatory Traditional

Culinary Data carried out by LIPI, in collaboration with Be-Kraf and LP2M IAIN Pontianak.

In this study, the object is the word or name of traditional food. The vocabulary formation of the name can be seen from the affixation to the name, and the merging of Nouns (N), Verbs (V), Adjective (Adj), and local words. The meaning of traditional food is not only from its lexical meaning but also enters the Semantics function of traditional food.

C. RESULT AND DISCUSSION

General Description of Tanjung Village

Tanjung village is a village located in Mempawah Hilir District. At present Malays form the majority of the population in Tanjung Village, although at first this village was inhabited by Bugis from Luwu, South Sulawesi (Farninda, 2016). The Bugis were Opu Daeng Ibrahim bin Opu Daeng Djamaluddin. The arrival of Daeng Brahima's people to Mempawah was to spread Islam (Farninda, 2014) who then had to find a place to live. The residence must be suitable for planting coconut. Although historically this village was formed by Bugis, this community speak with Malay language. Bugis community are found only few people and the others are passive speakers.

Besides Malay (Bugis descendants) in Tanjung village, there is Madurese community. Communication with Madurese in general is using Malay language, which also interferes with mixing code in communicating.

According to Yusriadi (2010) Bugis people crossed marriage with other residents (Malays) and give birth a different new generation. They do not practice

Bugis tradition, nor they preserve Bugis language. This also happened to the community of Tanjung village, Mempawah.

This village has a tradition of *Tolak Bala Pokok Bulo* carried out on Thursday, Syafar 4th, 1112 Hijriyah or 1772 BC, until nowadays. The age of Tanjung Village has reached 237 years. This ritual is carried out by the elder people in the village in praying to God, so that the village is kept away from disaster (Farninda, 2016b).

Tanjung village is in Mempawah district. The geographical position is the origin name of this village. Many villages are planted with coconut and banana trees. In general, coconut farm is intended to produce *Kelapa Kereng* or generally called Copra, then sold to *Tengkulak* (distributor), which is called *Toke* by local person. Bananas are sold in whole form or per bunch.

The position of the resident houses is facing each other. Behind the house there are coconut farms and also intercropping with bananas. There are many coconut farms in this village. It is no wonder there are many streams called *Paret* (ditch).

Tanjung village consists of six RTs and four RWs. The village is bordered by Secapah, Kuala Secapah Village and Mengkacak, Terusan Village. Eventhough, as coastal communities, there are not many residents who work as fishermen. Residents who become fishermen are currently known only two people. The activities of fishing or crab fishing are part-time activities.

Most of the women in Tanjung village are housewives. However, in their daily lives, some of them are also make cakes for sale. Some help their husbands to take wages of making copra. Housewives who join PKK, Posyandu, and Islamic recitaion members. Some also work as civil servants.

Previous Research

Research on food or culinary interests is interesting. In the study of Wiwik Sundari (2008) entitled *The Process of Forming the Names of English-Language Food Menu at Simpang Lima Restaurant*, the results showed that 200 names of food menus were collected, 40 words experienced a derivation process, 22 words experienced an inflection process, 9 words included coinage, 24 words in the conversion category, 56 words in the form of borrowing, 14 words including compounding, 5 words in the form of acronyms and initialization, 3 words of back formation, 16 words in the form of clipping, and 4 words of blending. Wiwiek also traces the phrase elements in her research, and produces 200 noun phrases; 6 includes determiners+nouns, 29 pure adjectives+nouns, 50 derivatives + nouns, 113 nouns + nouns, and 2 noun phrases formed genetically + nouns. The phrases type of menu names is obtained by 1 type, namely nouns numbering 200.

Furthermore, the research by Sobari (2011) is *The Form and Meaning of the Names of Traditional Foods in Purbalingga Regency*. This research shows that formation occurs including basic words and derivative words consisting of words that are affixed, repeated words, and compound words. Then formations occur in the form of phrases based on endocentric attributive and nominal phrases. Based on the lingual satual, it is in the form of N + N, N + V, N + Ad, V + V. The meaning of food consists of Lexical, Grammatical, and Cultural meanings.

Eis Saputri (2016) examines *Vocabulary in the Traditional Food of Pontianak Malay*. The research aimed in examining Pontianak Malay traditional food vocabulary resulted in 49 traditional food vocabulary in the form of materials, 23 vocabulary in the form of tools, 16 forms of making, 14 forms of vocabulary, 10 color vocabulary, and 36 Pontianak Malay traditional food vocabulary.

From the research, no one has written about the Formation and Meaning of Traditional Food in Tanjung community, Mempawah. The research on Food Naming of Malays in Tanjung Village, Mempawah has been conducted by Farninda Aditya in 2016. This study discusses Naming based on background, based on sources, the naming process of Malays. The results of the study do not discuss the naming of traditional foods.

Traditional Food of Tanjung Village Community, Mempawah

Traditional Food of Tanjung Community, Mempawah is divided into particular meals, daily meals and cakes/*Tambol*. Special Food is the food that only made at certain moments; for examples during *Lebaran*, marriage, or death events. While daily food means food that is usually served or found in everyday life. This list of foods can be seen in the following table.

Table 1. Particular Meals

No.	Food Name	Food Description
1	<i>Bontong</i>	Foods made from pulut/ white sticky rice and coconut milk, wrapped in young banana and old banana leaves, long shape and then tied with a rope. <i>Bontong</i> skin is called <i>Blesong</i>
2	<i>Pat Lau</i>	The food is made from pulut / white sticky rice and coconut milk, which is wrapped in young banana and old banana leaves, the bar contains pulut with young banana leaves whose ends are folded in triangle shape, and put together like a bar, about 6 pieces.

3	<i>Ketupat Aek</i>	It is made from rice. The skin is woven from the leaves of a young coconut or janur leaves.
4	<i>Ketupat Lemak</i>	It is made from white sticky rice and boiled with coconut milk. Be wattled with young coconut or janur leaves. The shape of the nest on the diamond wing is a little humble. The middle part appears rather arise.
5	<i>Pajeri Nenas</i>	It is a vegetable soup made from vegetables and cooked with various spices and coconut milk.
6	<i>Pajeri Terong</i>	It is a vegetable soup made from eggplant and cooked with various spices and white coconut milk.
7	<i>Ayam Masak Puteh</i>	It is a basic dish cooked with various spices and some coconut milk.
8	<i>Ayam Berempah</i>	It is a basic dish cooked with various spices and yellow coconut milk. At a glance, it likes an Opor Chicken soup, but it is not served in onewhole chicken, but it has been cut into pieces.
9	<i>Udang Sambal Serai</i>	It is made from dried shrimp with various spices, with more lemongrass bulbs. Lemongrass bulbs are thinly sliced and then fried dry, and pounded. The aroma of lemongrass and chilli becomes a typical aroma of this food.
10	<i>Ikan Pindang</i>	Pindang fish (smoked fish) commonly used is tuna fish. It is sliced in big slices. One tail size 2 kg usually produces 6 slices. Cooking these fish requires a long time of around 1-4 hours to soften the bones on low heat. Coconut water with sugar cane slices is typical of this food.
11	<i>Srikaye</i>	It is made from eggs and sugar. It is Shaken, filtered, then steamed. Srikaye, that is ripe, produces brown color. This food is usually a companion for eating <i>Bontong</i> and <i>Pat Lau</i> .

12	<i>Sagon Telok</i>	It is made from eggs and sugar. However, it is made in a pan that must be stirred continuously so that it turns into flour. The taste of this food is sweet.
13	<i>Sagon Bakar</i>	Burn Sagon comes from Kanji flour and grated coconut. Usually the coconut used is War coconut, which is half-old coconut. This food is baked or burned.
14	<i>Dodol Cengkarok</i>	It is made from white sticky rice which has been roasted until dry, then machined to become sticky rice flour. This flour is cooked with sugar water and coconut milk until it thickens to dodol. The characteristic of dodol is wrapped or formed with Opek, the lower midrib of areca leaves.
15	<i>Aek Serbat</i>	Types of drinks mixed with a variety of red spices. These drinks originate from Sepang skin. Air Serbat is known as <i>Aek Penguser</i> .

Table 2 Daily Meals

No	Food Name	Food Description
1	<i>To'ol</i>	It is made from cassava leaves, which in the local language is called <i>Ubi Kayuk</i> and <i>Ubi Nggale</i> . These leaves are stacked, then sauteed with coconut milk. Usually mixed with pipette eggplant, a type of small eggplant fruit, round in its shape.
2	<i>Botok</i>	It is made from fish basic, noni leaves, spices and turmeric leaves. Noni leaves wrap fish and spices, turmeric leaves, then it is shaped like a square and tied with ropes.
3	<i>Lawar</i>	It is made from vegetables, usually pegage and long beans, thinly sliced and then mixed with

		grated coconut which has been burned for a while. It is white.
4	<i>Urap</i>	It is made from vegetables, such as pegage leaves, noni, and betek flowers. The vegetables are thinly sliced and the flower is cut around the index finger. Then it is mixed with grated coconut which has been seasoned with various spices, chillies and brown sugar. <i>Urap</i> color is light brown, or in the local language is called red.
5	<i>Sayok Lemak Buas-buas</i>	The basic ingredient is Buas-buas leaves. In Sambas language called <i>Singkil</i> . The leaves are diced, then sauteed with coconut milk. It is usually mixed with green beans.
7	<i>Petes</i>	It is made from dried shrimp skin, then pounded and the water is filtered. The water is then cooked to dry, producing juice from the pounded water. Cooking petes is usually fried with onions and mixed with oil and cayenne pepper.
8	<i>Ikan Asam Pedas</i>	It is made from fish basic which are sauteed with fine chili and given a little water to make its sauce.
9	<i>Ikan masak kuning</i>	It is made from fish, which are fried with garlic, onion, turmeric, and acidic water, and given a little water to make its sauce. The color is yellow.
10	<i>Sayok Tumes</i>	Fried vegetables, in general, are vegetables fried with onions, garlic and sprinkled with seasonings. The usual fried vegetables are kangkong, sweet potato or yam leaves and mustard greens.
11	<i>Sayok keladi</i>	<i>Sayok Keladi</i> is made from tendrils or local languages call it sulur keladi, cooked like cooking spicy sour fish and usually mixed with turmeric leaf slices.
12	<i>Telok sambal asam</i>	Usually the eggs used are duck eggs. The fishy aroma of duck eggs is not too flavorful when

		cooked with sour sauce and the egg shape is more rounded. It contrasts with chicken eggs generally.
13	<i>Sambal Manis</i>	Smooth chili mashed with onions and garlic. Then fried with oil, mixed with acidic water and sugar. In making this chili, there must be a sour taste and sweetness. Usually this sauce is used to mix fried fish, fried eggs, and anchovy mixed with fried soybean cake which is cut into small pieces
14	<i>Ikan Masak Kecap</i>	It is made from fried fish. Then it is fried with soy sauce mixture. Usually it is different from stews. The sauce is thinner with simple spices.
15	<i>Ikan Acar/Telok Acar</i>	The basic ingredients are usually fish or eggs. The seasoning used is mixed hazelnut, onion, garlic and turmeric. Then it is fried. It is usually mixed with Perenggi chili. Pickled fish must be fried first, then mixed with pickled spices. Usually the fish used is bottom fish without being cut. Eggs are usually boiled first, some are fried again and some are not.

Tabel 3 Makanan Berbentuk Kue/*Tambol*

Table 3. Cake-shaped food /*Tambol*

No.	Food Name	Food Description
1	<i>Dokok-dokok</i>	It is made from pulut / white sticky flour mixed with a little plain and lime water. Then it is rounded up to form a Dokok-dokok unit. Then mixed with coconut core. The core is grated coconut mixed with coconut sugar / brown sugar, whole pandan leaves until it pulverizes. Furthermore, dokok-dokok is wrapped with banana leaves on the right end, then it is added to the coconut milk juice and then folded. Then it is

		cooked it by steaming it. There are two dokok-dokok, the usual and the naked dokok-dokok which are without the use of young banana leaves. The way to cook dokok-dokok is boiling it immediately, raise it when it is arising, then put it into coconut milk juice.
2.	<i>Bena'am</i>	It is made from yams. They are boiled then mashed, rounded and inside are filled with slices of brown sugar or sugar. Then they are fried.
3	<i>Gamat</i>	It is made from cassava, which is grated then formed flat, steamed, fried, then roasted with granulated sugar.
4	<i>Kacemate</i>	It is made from bananas and sweet potatoes. Bananas used in ancient times were banana nipah or generally called banana kapok. These bananas are not cut or chopped. Then it is wrapped with grated sweet potatoes, wrapped in banana leaves, steamed. After it is cooked, the wrapper is opened, stirred with white grated coconut mixed with salt, then it is cut. The round shape of this piece is considered to be similar to the shape of the eye.
5	<i>Tri Salat</i>	It is made from grated yams, then steamed. The half-cooked yam is coated with a mixture of flour which has been mixed with coconut milk and coconut sugar / brown sugar. It is steamed again. When it is sliced , it looks white and brown.
6	<i>Tri Mandik</i>	It is made from rice flour mixed with a little plain and lime water. Then shaped it round, and flattened in the middle. Next, boiled and rained it. Then mixed it with coconut milk which has been mixed with brown sugar the cooked them together.
7	<i>Ati Parik</i>	It is made from rice flour. Rice flour mixed with plain water and a little suji water. Suji is a type of

		leaf used for coloring. The color is green. The leaves are pounded, and filtered to get the water. Then it is cooked or in local language is <i>uli</i> , until cooked. Then cool in a container. After being cold, sliced and mixed it with coconut milk sauce mixed with sugar water like <i>Tri Mandik</i> sauce.
8	<i>Sopok Pelopok</i>	These foods are usually seasonal food, namely the durian season. Durian is mixed with coconut milk and brown sugar like <i>Tri Mandik</i> sauce. Side by side for this sauce is steamed white rice / pulut. It is usually served in the form of a small bowl. Doused with gravy <i>sopok pelopok</i> sauce into the cup.
10	<i>Serawe Melewah.</i>	The sauce is the same as <i>tri mandik</i> , which is a mixture of coconut milk and brown sugar. <i>Melewah</i> becomes the basic ingredient for assisting meals. <i>Melewah</i> is sliced in dice shape, then it is mixed with the sauce. It is usually seasonal meal, such as <i>Melewah</i> season in fasting month.
11	<i>Serawe Kuini</i>	Like <i>Sopok Pelopok</i> , <i>Kuini</i> is cooked with coconut milk and brown sugar. It is not only durian, but also <i>kuini</i> fruit. It is also eaten with steamed sticky rice.
12	<i>Jempot-jempot</i>	It is made from banana fruit. The bananas used are <i>nipah</i> bananas that have been damaged or matured. It is mashed then mixed with wheat flour or local language called <i>tepong gendom</i> . Then it is fried with the help of a tablespoon. In the past, the mixture was picked up by hand so that it was called <i>jempot-jempot</i> .
13	<i>Bingke Beras</i>	It is made from rice flour mixed with coconut milk and brown sugar. Then the rice flour is put into the mixture until it blends with the previous mixture. Next, it is burned with a <i>bingke</i> flower

		print. The molded petals in the local language are called <i>takok</i> .
14	<i>Lepat Malas</i>	<i>Lepat Malas</i> is made from rice flour mixed with brown sugar and a little water. It is wrapped in banana leaves and the left right end is folded. Then, it is steamed.
15	<i>Batang Burok</i>	<i>Batang Burok</i> is made from flour mixed with water and eggs. Then, it is cooked with the help of a pan or <i>teplon</i> , and it produce flour skin. Next, it is filled with coconut core, it can also sugar then it is rolled.

Word Formation Analysis

From data obtained, the word formation of food is known as the basic word experiencing affixation and there are repeated words, compound words, and parables. Affixation to the form of food names is as follows, as a set of food names only found one food name, which is prefix *ber-*. Foods that experience prefixes are *Ayam Masak Berempah*. *Berempah*, the basic word is *rempah*. The food name of *Be'nama* is also experiences a prefix, because there are also some who say the name of this food is only *Na'am*. In the Malay dialect, sometimes the letter (r) is lost. The prefix *ber-* does not eliminate the meaning of the name of the food, *Ayam Masak Rempah*. The repeated word on food names are found in the name of *Dokok-dokok*, *Jempot-jempot*, *Buas-buas*, and *Sopok-pelopok*. The compound word in the name of food is found in the word *kacemate* which comes from the word *kacemata*. *Bingke Beras* which is a combination of the words *Bingke* as the name of food and *Beras* (rice), the lexical meaning of rice is the rice that has been peeled off.

This form of food is not bingke in the form of rice, or whole rice is the basic ingredient, but the basic ingredients have been processed into flour. The parable word on food occurs in *Burok Batang*. This rectangular cake, the outer skin is not smooth, and usually there are bubble marks. The core color is also visible, like a weathered stem.

In the word formation of this traditional food name consists of various elements. In this case the noun (N) can be a name for food. Likewise, the Adjectives (Adj), and the verb (V).

The word element in the food name consists of two units with elements from N + N, namely;

- 1) *Ketupat (N) + Lemak (N)*
- 2) *Ketupat (N) + Aek (N)*
- 3) *Fish (N) + Pindang (N)*
- 4) *Sagon (N) + Telok (N)*
- 5) *Dodol (N) + Cengkarok (N)*
- 6) *Sayok (N) + Tumes (N)*
- 7) *Sayok (N) + Keladi (N)*
- 8) *Aek (N) + Serbat (N),*
- 9) *Sagon (N) + Bakar (V)*
- 10) *Ikan (N) + Acar (N)*
- 11) *Telok (N) + Acar (N)*
- 12) *Ati (N) + Parik (N)*
- 13) *Bingke (N) + Beras (N)*

The word element in the food name consists of two units with elements from N+Adj, namely:

- 1) *Sambal (N) + Manis (Adj)*
- 2) *Batang (N) + Buruk (Adj)*
- 3) *Lepat (N) + Malas (Adj)*

The word element in the food name consists of three units with elements from N+N+Adj, namely:

- 1) *Sayok (N) + Lemak (N) + Buas-buas basic word 'Buas' (Adj)*
- 2) *Telok (N), Sambal (N) + Asam (Adj)*

The word element in the food name consists of three units with elements from N+N+N, namely:

Udang (N) + Sambal (N) + Serai (N)

The word element in the food name consists of three units with elements from N+Adj+Adj, namely:

Ikan (N) + Asam (Adj) + Pedas (Adj)

The word element in the food name consists of three units with elements from N+V+N, namely:

- 1) *Ikan (N) + masak (V) + kuning (N)*
- 2) *Ikan (N) + Masak (V) + Kecap (N)*
- 3) *Ayam (N) + Masak (V) + Puteh (N)*
- 4) *Ayam (N) + Masak (V) + Rempah (N)*

Name Formation Based on the Meaning

Some food names cannot be known including N, V, or Adj. In this case, the local word which is unknown becomes a new word in the local vocabulary of Malay. *Bontong* is a traditional food like Lontong, a Javanese food. However, what distinguishes Bontong from Lontong is the basic ingredients, and the packaging. If Lontong, to cover the tip is by flanking the left and right sides of the tip with a small stick, with the help of a rope, which is then tied per segment until thoroughly. If from the shape, the name of *Bontong* comes from the word *Buntung*. Because, the rest of the leaves on the right and left ends are folded and wrapped around the rope so that it looks like it was cut off.

Pat Lau in the spoken language mentioned, this food is called Pat Lau in the vocabulary words. The lexical words of Pat Lau in KBBI is not found. However, when

it is viewed from its shape, this food is made from the basic ingredients of white sticky rice wrapped in banana leaves and folded many times. First, when forming half-cooked sticky rice on the leaves, the leaves must be folded, so that it is flat and then reopened. At the ends, it is folded like making Nagasari and the rest of the middle end is folded again. This food is usually a substitute for rice. Companions for this food are side dishes. Referring to PatLau's companion, Lau comes from the word Lauk, so that it becomes lepat which is eaten with side dishes because generally Lepat tastes sweet.

Serikaye in KBBI is written by *Serikaya*. As Malay 's spoken language, *Srikaya* became *Serikay [e]*. In KBBI, *Serikaya* is a food comes from eggs, coconut milk and sugar. *Petes* in KBBI was written by *Petis* in Malay's spoken language *Petis* as *Pet [e]*. In KBBI, *Petis* is made from freshly pounded fresh shrimp, boiled merang ash water and spiced with black, thick, and pungent ash *merang*.

Lawar in KBBI was written by *Lawar*. In spoken language, the word is the same, namely [*lawar*]. The meaning in KBBI, *Lawar* is an incision (N) or pieces of meat or fish. Referring to the incision, the name of lawar food is formed. In the Malay community, lawar which is slashed are vegetables.

In KBBI, *urap* means spiced grated coconut for a mixture of vegetables, sweet potatoes, sticky rice, and so on. This is the same as *urap* for the Tanjung community, which is coconut mixed with boiled vegetables. *Tri Salat*, the word 'Tri' comes from the word Putri in the spoken language become Tri. The word *Putri* is used, as a parable, that foods that use a lot of eggs and sugar are high social status. While salad can be derived from the word *Sulat*. In the Tanjung community, the word 'sulat' means *Lapis*. Like a leaky roof, it can be sulat (layered). In KBBI, this word is written *salut*, *menyaluti* which means layering. This food is made by coating, steaming cassava with a mixture of flour and mixed by brown sugar and coconut milk.

Tri Mandi, the word '*Tri*' has the same meaning with *Tri* on the word '*Tri Salad*'. '*Mandi*' in the word as a parable that flour spheres soak in sugar-coconut milk sauce ilk like a bath.

Dokok-dokok, in KBBI this word already has the meaning of cakes made from rice flour, coconut, sugar, and bananas wrapped in banana leaves and steamed. When compared to *Dokok-dokok* in Tanjung community, its meaning refers to *Lepat Banana*. Before it is mixed with coconut core, the food is formed a fist with one hand. The shape of the fist forms a fold of fingers. In Tanjung community, a finger fold is called *Bukuk*. Referring to the form, the word '*Dokok*' is similar with the word '*Bukuk*'. Examples of the sentence " *Ni bukuk-bukuk tangan ni kakuk rase e* ", meaning that these folds of the fingers feel stiff.

Gamat significantly in KBBI is sea cucumber. It is seen from the form of *Gamat* on traditional food of Tanjung community. It is a long flat shape, with brownish brown piles of sugar after frying process. Tanjung community, which originated from Bugis and Bugis and Bugis descendant were known for their skill in fishing. Sea cucumbers in the sea as a parable that this food is similar with the sea cucumber. Geographically, Tanjung village is in the coast.

Batang Burok is a parable word on food occurs in *Batang Burok* (damaged wood). The cake is rectangular form. The outer skin is not smooth. It is usually there are bubble marks. The core color is also visible like a weathered stem. *Burok* is a word that means the same as bad which is damaged.

Sayok Lemak Buas-buas, the phrase '*sayok lemak*' has the meaning of vegetables contain fat. The fat comes from coconut milk. *Buas-buas* is the name of a tree found in the forest. This tree is not planted by the community. The leaves of this

plant are usually eaten by animals. Therefore, it may be the name for the tree namely plants eaten by wild animals. *Buas* in KBBI means fierce and wild.

Jempot-jempot, the word *Jempot* means picking up. Before frying, the mixture is picked up by hand and then put into a pan to fry. The shape is bigger than the current shape which is picked up with a table spoon.

There are many words in the name of traditional food that have no meaning namely *To'ol*, *Serawe*, *Pajeri*, *Na'am*, and *Sopok Pelopok*. There was an attempt by the community to give an explanation of the names but their explanation is seemed like their guesses.

Semantic Function

Beside the meaning of food that was previously delivered lexically and parable mentioned above, there is also a function of the meaning of the food. Semantic function in the traditional food of Tanjung village community are explain as follows:

- 1) Semantic function of food for particular days: *Lebaran* day, *Tolak Bala*, and *Robo-robo'*
 - a. Rice alternative food:
Ketupat Aek, *Ketupat Lemak*, *Bontong*, *Pat Lau*, *Ikan Acar*, *Telok Acar*, *Ikan Masak Kecap*
 - b. Side Dishes:
Ayam Masak Puteh, *Ayam Masak Berempah*, *Udang Sambal Serai*, *Ikan Pindang*, *Lawar*, *Urap*
 - c. Cakes/Tambol/Snacks:
Serikaya, *Sagon Telok*, *Sagon Bakar*, *Dodok Cengkarok*
 - d. Drinks:
Aek Serbat
- 2) Semantic Function of Daily Meals
 - a. Side Dishes

To'ol, Botok, Petes, Telok Sambal Manis, Sambal Manis, Ikan Masak Kuning, Sayok Lemak Buas-buas, Sayok Tumes, Sayok Keladi, Ikan Masak Kecap.

b. Cakes/Tambol/Snacks

Dokok-dokok, Kacemate, Tri Salat, Bena'am, Gamat, Jempot-jempot

3) Semantic Function of Tanjung community traditional food based on a certain time

The certain time in this case is seasonal time, such as the rainy season, fruit season and fasting month. In general, this food can be a daily meal, but often found at certain times

a) Rainy Season

In this season, food in the form of cakes which in the community call a tambol commonly found are *Ati Parik* and *Tri Mandi*. They are type of sauced food. This food is eaten when it is warm.

b) Fruit Season

Some types of fruit trees do not always bear every time. Foods from fruit made by people in Tanjung villages come from *Durian* and *Kuini* Fruit. Foods mixed with *Durian* are called *Sopok Pelopok* and *Kuini* called *Serawe Kuini*.

Durian and *Kuini* fruits have a distinctive aroma. A pungent and spread aroma. Once, many family members were sometimes not comparable with food supplies. In order to the family members can eat the foods, then this food was processed into a drum.

c) Fasting month

Generally the particular foods are also served in the fasting month especially on the first fasting day. Daily foods such as side dishes and cakes can also be found in this month. However, the most common fruit is found in this month. *Melewah* is usually processed into a menu of breaking the fast namely *Serawe Melewah* besides *Bingke Beras*. In the fasting month, only certain people in Tanjung village sell these tambol.

D. CONCLUSION

Traditional food shows the regional identity. From the name of the food, it can be known from its region. From food, the language used in the area is also known. Traditional food in Tanjung Mempawah community has many various names formation. Forms of words from food are known to have basic words that are affixed and there are repeated words, compound words, and parables.

The words formation of this traditional food has many various elements. N + N elements are 13 food names, N + Adj elements are 3 food names, and N + N + Adj elements are 2 food names. N + N + N element is one food namely Udang Sambal Serai. N + Adj + Adj element which is Ikan (N)+Asam (Adj) + Pedas (Adj). N + V + N elements are 4 food names.

The result analysis of Meanings based names formation namely *Bontong* derived from the word *Buntung*. *Pat Lau* said *Pat* comes from the word *Lepat*, and *Lau* comes from the word *Lauk*. *Serikaye*, *Petes*, *Lawar* and *Urap* are words that have been found in KBBI. In *Tri Salat*, the word *Tri* comes from the word *Putri*, and *Salat* comes from the word *Sulat*. In KBBI this word is written *salut*, *menyaluti* which means layering. *Tri Mandi*, wheat flour round soak in the sauce made from sugar and coconut milk like soaking. *Dokok-dokok* refers to the form *Bukuk* in a local language which means finger folds. *Gamat* refers to sea cucumbers, *Batang Burok* is parables of damaged logs, *Buas-buas* for plants eaten by wild animals, and *jempot-jempot* is taken from its making process.

Semantic functions of traditional food in Tanjung village community are divided for particular days; *Lebaran, Tolak Bala, and Robo'-Robo'*, semantic function food for daily meals, and semantic function traditional food Tanjung village community Based on a certain time. Furthermore, the local words that have not known the meaning yet show that linguistic analysis of food names can be a further study.

BIBLIOGRAPHY

- Aditya, F.(2014). *Tolak Bale Pokok Bulo Kampong Tanjung*: Makalah. Dipresentasikan Lomba Karya Tuli Ilmiah Bagi Mahasiswa/Umum oleh Dinas Kearsipan dan Perpustakaan Kalbar, tanggal 26 Juni 2014.
- Aditya, F. (2016). Penamaan Orang Melayu di Kampung Tanjung Mempawah,(Tesis).FKIP-Magister Pendidikan Bahasa Indonesia.Pontianak: Universitas Tanjungpura
- Aditya, F. (2016b). *Penamaan OrangMelayu di Pesisir Mempawah*. Pontianak:STAIN Pontianak Press dan Club Menulis IAIN Pontianak
- Alghifari, S. (2012). *Bentuk dan Makna Nama-nama Makanan Tradisional di Kabupaten Purbalingga* (Doctoral dissertation, Universitas Negeri Semarang).
- David, dkk. (2016). *KBBI V Offline*. Badan Pengembangan dan embinaan Bahasa, Kementerian dan pendidikan dan Kebudayaan Republik Indonesia
- Saputri, E., Sulissusiawan, A., & Amir, A. (2016). Kosakata dalam Makanan Tradisional Masyarakat Melayu Pontianak. *Jurnal Pendidikan dan Pembelajaran*, 5 (8).
- Masnur Muslich. (2009). *Tata Bentuk Bahasa Indonesia: Kajian ke Arah Tatabahasa Deskriptif*. Jakarta: Bumi Aksara
- Susilo Mansurudin. (2010). *Mozaik Bahasa Indonesia: Materi Bahan Ajar Bernuansa 'Ulul Albab'*. Maliki Press: Malang

Yusriadi. Ed. (2010). *Bugis Perantauan*. Pontianak: STAIN Pontianak Press dan Club
Menulis STAIN Pontianak

Sundari, W. (2008). *Proses Pembentukan Nama-nama Menu Makanan Berbahasa Inggris di Restoran di Simpang Lima*, Doctoral dissertation, Program Pasca Sarjana Universitas Diponegoro.