

THE CULINARY LEXICON OF PESISIR COMMUNITIES IN BARUS, CENTRAL TAPANULI: PERSPECTIVE OF ECOLINGUISTICS

Fatimah Sari Siregar¹, Yayuk HayulinaManurung¹, Dharmawati²

¹Universitas Muhammadiyah Sumatera Utara, Medan

²Universitas Harapan, Medan

e-mail: fatimahsari@umsu.ac.id

Abstract: *This article describes the culinary lexicon of the Pesisir communities in Barus, central Tapanuli from an ecolinguistic perspective. One of the environmental vocabulary which is a cultural nuance in society is the culinary lexicon. The culinary eco-collection is part of the local language vocabulary that is full of cultural wisdom that has existed since centuries ago and still exists today, and has a reciprocal relationship between language and its environment, both on a macrocosmic and microcosmic scale. The culinary lexicon of the Barus coastal community, Central Tapanuli Regency is classified into two lexicon groups, namely the lexicon of tools and materials and the lexicon of processing methods. From the two lexicon groups, 91 lexicon were obtained, consisting of 71 tools and materials lexicon, and 20 lexicon of processing. Pesisir communities in Barus describes culinary types based on sociological and biological dimensions. Sociologically, it is still a culinary dish that is still served if a guest comes to respect the guest.*

Keywords: *Culinary lexicon; Ecolinguistics; Pesisir communities.*

Abstrak: Artikel ini mendeskripsikan leksikon kuliner masyarakat Pesisir di Barus, Tapanuli Tengah dari perspektif ekolinguistik. Salah satu kosakata lingkungan hidup yang menjadi nuansa budaya masyarakat adalah leksikon kuliner. Eco-collection kuliner merupakan bagian dari kosakata bahasa daerah yang sarat dengan kearifan budaya yang telah ada sejak berabad-abad yang lalu dan masih eksis hingga saat ini, serta memiliki hubungan timbal balik antara bahasa dan lingkungannya, baik dalam skala makrokosmik maupun mikrokosmik. Leksikon kuliner masyarakat pesisir Barus Kabupaten Tapanuli Tengah digolongkan ke dalam dua kelompok leksikon, yaitu leksikon alat dan bahan serta leksikon cara pengolahan. Dari kedua kelompok leksikon tersebut diperoleh 91 leksikon yang terdiri dari 71 leksikon alat dan bahan, serta 20 leksikon pengolahan. Masyarakat Pesisir di Barus mendeskripsikan jenis kuliner berdasarkan dimensi sosiologis dan biologis. Secara sosiologis, kuliner tetap merupakan kuliner yang tetap dihidangkan jika ada tamu yang datang untuk menghormati tamunya.

Kata kunci: Leksikon Kuliner; Ekolinguistik; Masyarakat Pesisir.

INTRODUCTION

The culinary eco-lexicon is part of the local language vocabulary which is full of cultural wisdom that has existed since centuries ago and still exists today, and has a reciprocal relationship between language and its environment, both on a macrocosmic and microcosmic scale .

The culinary treasures are divided into two groups, namely the main dish group

and the appetizer/dessert group. The main dish of the Pesisir communities in Barus, Central Tapanuli, North Sumatra. Barus is located on the west coast of Central Tapanuli regency. This area is directly opposite the Indian Ocean, so most of the people are fishermen (Kistanto, 2019). Barus coastal communities have main dishes served in the morning, afternoon and evening. These types of food include panggang paccak (made from puffy fish

baked on a coconut shell covered with a relaxing spice), panggang geleng (fried fish by replacing fish meat with fried potatoes mashed by patting the fish to separate the fish bones from the meat), gule (fish curry only uses coconut milk starch and spices so that the curry sauce becomes very thick), talu dadar (omelet), singgang (chicken cooked with coconut milk mixed with spices, turmeric, garlic and ginger), pale (pepes bada or Tuan Deman wrapped in banana leaves with additional coconut and bowl leaves), sambal tuk tuk (chilies using ebi or fresh anchovies with additional lime juice), while the appetizers is not the main menu served at leisure to relieve hunger for a moment. This type of food such as nasi tue (pulut which is clenched and doused with durian coconut milk sauce), Panukkuk (serabi cake), lapek kue inci (pulut rice cake with green bean flour wrapped in banana leaves), lapek bainti (rice cake with coconut core wrapped in banana leaf), lapek dagang (rice cake with grated coconut and banana gambung wrapped in banana leaves), lompong sagu (sago and banana cake wrapped in banana leaves), inceklak (Candil porridge with ginger mixture).

People's ignorance of the typical culinary lexicon of their tribe can be caused by the loss of some existing natural and cultural environmental lexicon. Fillard Muhlhausler argues that all change that lasts is only change itself. Likewise with changes in language, culture, environment, of course the socio-ecological environment of the sultanate. Based on the background that has been stated, it is necessary to preserve and reintroduce the culinary lexicon of the Pesisir communities in Barus, Central Tapanuli in the form of culinary names, lexicon of tools and materials and processing methods.

Ecolinguistics

Ecolinguistics is a new research field and there is no one unanimous claim as to its current position in academic studies. It is widely agreed that

ecolinguistics developed primarily as a branch of linguistics in the 1990s and that it is “frequently associated with applied linguistics”. They also propose to take ecolinguistics as a branch of applied linguistics that studies language from the perspective of ecology and deals with ecological issues from the perspective of language. Other scholars position ecolinguistics as a wider field than merely a branch of linguistics. It mentions ecolinguistics as a new “paradigm” of linguistics, and also proclaims the necessity for an ecolinguistic paradigm. It further apply Kuhn’s (1962) concept of “paradigm” to identify the basic elements of an integrative ecological approach to language. While there is one is against the use of this term “paradigm”, as inherited from Kuhn’s theory of scientific revolutions, he regards ecolinguistics as an alternative to linguistics. It is regarded the term “paradigm” as polemical and suggests instead viewing ecolinguistics as a “platform” for the study of language phenomena.

In short, what is ecolinguistics? According to ; “ecolinguistics analyses language to reveal the stories we live by, judges those stories according to an ecosophy, resists stories which oppose the ecosophy, and contributes to the search for new stories to live by” (p.183). In other words, ecolinguistics seeks to explore linguistic phenomena found in inter-language, inter-human, and human-nature relationships from the perspective of ecological philosophy. In contrast to other subfields of linguistics, ecolinguistics adopts “ecosophy” as its principle normative framework. Central to ecosophy is the commitment to ecological equilibrium, which, unlike positivist worldviews, rejects the separation between human beings and nature under Cartesian dualism and proposes that ecological crises require not only scientific solutions but also moral introspections of anthropocentric activities.

According to; language ecology can be defined as the study of interactions

between existing languages and their environment. [1] argues that environmental language is a linguistic corpus which (content, content) describes the environment, both the natural environment on a macro level and the human environment (with culture) on a micro basis. In short, the ecology of language is an investigation of the interactions between language and its environment. Ecolinguistic theory views language as a functional container record human knowledge about the surrounding natural environment as well as the environment socio-cultural as a sign of their relationship and interaction with nature

METHOD

Lexical terms are adjectives from the lexicon (English: lexicon). The word lexicon itself comes from the Greek, lexicon which means 'word' or 'vocabulary'. The adjective is lexical, which is something related to the lexicon [19]. The lexicon commonly called vocabulary can be interpreted (a) the richness of words owned by a language; (b) All words contained in a language; (c) Idiolect; a person's spoken words or dialect; (d) Terms; words used in a field of science; (e) Glossary; a simple dictionary, a dictionary in abbreviated form, a list of words in a particular field with their explanations; (f) The language component which contains all the information about its meaning and usage; (g) Dictionary; a list of a number of words or phrases from a language arranged alphabetically with boundaries and other information; and (h) Encyclopedias; a universal work that collects descriptions of various branches of science or a particular field of science in separate articles and arranged in alphabetical order. Thus, the lexicon or vocabulary is a number of words in a language that are used actively or passively, both those that are still scattered among the community or those

that have been collected in the form of a dictionary.

A lexicon is a collection of lexemes. The meaning of the lexeme is called the lexical meaning. The culinary eco-collection is part of the local language vocabulary which is full of cultural wisdom that has existed since centuries ago and still exists today, and has a reciprocal relationship between language and its environment, both on a macrocosmic and microcosmic scale. However, along with the development of time and the socio-ecological spatial dynamics that become the living space of these languages, these terms are displaced, changed, or marginalized by terms outside the Malay language which are increasingly accepted by their speakers. The language that lives in the speech community also changes in the course of time. The most rapidly changing linguistic level is the lexicon level. This change is influenced by three dimensions, namely ideological, social or sociological, and biological dimensions. form of linguistic salvage in within a particular ethnology; it has given rise to several studies in various Indonesian contexts. for example, found that in the Inantawan community in Sorong, Papua, where the sago palm (suo) has long been a staple food, knowledge of the lexicon relating to this plant has decreased, particularly among the young.

RESULTS AND DISCUSSION

Understanding the lexicon treasures that are able to represent the richness of the socio-cultural environment of the Pesisir community is indeed not easy. Here, it appears that the interrelationships and dependence of the people in the area with their environment gave birth to a number of lexicons that can still be found today. For this reason, it is necessary to have the awareness of the speaker as the owner of the lexicon to understand it more comprehensively. Lexicons whose entities have begun to be difficult to find

will be easier to forget by speakers than those that still exist. However, although the lexicon entity still exists, the name for the entity has begun to shift, either by

Table 1. Culinary lexicon of the Barus Coastal community

N o.	Culinary Name	Ingredients	Tool	Processing method
1.	Panggang Paccak	Ikan gembung (Rastrelliger)	Panggang an	Dirameh
				Dihalui
2.	Panggang Geleng	Ikan gembung (Rastrelliger)	Balango	Digoreng
3.	Gule	Ikan kakap (Lujtanidae)	Balango	Dirameh
				Dihalui
4.	Talu dadar	Ayam kampung (Gallus gallus domesticus) Taloo	Balango	Digoreng
5.	Singgang	Ayam kampung (Gallus gallus domesticus)		Dirameh
				Dihalui
6.	Pale	Tuan Deman (Sardina Pilchardus)	Banana leaf	Dikukur
				Diricci

Panggang culinary lexicon is generally known to Pesisir communities in Barus, Central Tapanuli. This roast has quite a number of phrases, including *panggang paccak* and *panggang geleng*. This naming refers to the main basic ingredients of the culinary, such as *ikan gembung*, the culinary lexicon is supported by a set of lexicon in the form of a lexicon of cooking ingredients, spices, tools, and processing verbs. As traditional knowledge is lost and as the natural environment is increasingly under threat, the lexicon of those who live in close harmony with it is gradually diminishing. Such research will benefit from cross-disciplinary perspectives, including ecolinguistic documentation and analysis, the subject of this paper, and phytochemical investigation of the medicinal plants.

The lexicon set derived from the various culinary lexicon consists of noun

taking its general equivalent or by borrowing other terms outside the Barus coastal language.

		Bada (Engraulidae)		
7.	Sambal Tuktuk	Bada (Engraulidae)	Gilingan	Dihalui
		Udang baring		
				Dirameh
8.	Nasi Tue	Sipuluik	Dandang	Dirameh
9.	Panukku k	Tapung tarigu		Dipanggang
		Ragi		
10.	Lapek kue koci	Tapung puluik	Daun Pisang	Dikukus
11.	Lapek Bainti	Tapung puluik	Daun Pisang	
				Dikukur
12.	Lapek Dagang	Sipuluik	Daun Pisang	Dikukur
		Pisang gambung		
13.	Sago Lompong	Tapung sago	Daun Pisang	Dibakar
14.	Incek Salak	Tapung kanji	Dandang	Dihalui

category lexicon which includes cooking ingredients lexicon, seasoning lexicon, verb category lexicon, namely processing method lexicon. The noun class as a synonym for the lexicon *panggang paccak* is *karimbi*, *kunik*, *bawang* and the nominal instrument used is *balanga*. These types of plant materials and spices are very familiar to Pesisir communities in Barus. The existence of the interrelation and interaction of Pesisir communities with various types of spice plants is derived from certain verbs to make *panggang paccak* culinary so that it can be consumed, namely the verb *dirameh* to squeeze coconut. Another verb is ground, roasted. *Panggang Paccak* has a different noun class from *panggang geleng*. Meronymy lexicon that appears is *kantang*, *marica*, *daunsup* and *taluu* without *karimbi*. The noun verb *dihalui* is closed to to process *kantang* and *marica*

into spices, the verb *diricci* is derived from the noun *daunsup*.

The richness of the kitchen spice lexicon described above indirectly represents that the culinary culture of the Pesisir community is very distinctive. Humans as language users and the environment as language living spaces influence each other. Based on the ecological parameters of language, diversity in the dimension of the spatial dimension (environment) can be in line with the diversity of the lingual wealth of the community. This can happen if there is really strong interaction and interrelation between the community and all elements in the environment. The pattern of community interaction and interrelation can be in the form of all activities utilizing elements in the environment, both biological (biotic) and non-biological (abiotic) elements. It doesn't stop there, the concept of interrelationship that runs continuously and continuously forms a pattern of interdependence between humans and the environment that provides a place for humans to live and develop. That is, the diversity of the lexicon of a language is a manifestation of people's understanding of their environment. The more treasures of the lexicon that contain information about the environment of a language, it indicates the greater the richness of the environment in the language community. This can be understood, for example, if people living in a certain environment collectively often see, touch and even use certain plants, but do not have a lingual code to name the entity in question, this is not possible.

Another manifestation that shows that Pesisir communities in Barus are close to environmental conditions is the culinary of *gule* and *pale*. The *gule* culinary lexicon oversees a set of noun lexicon, such as fish, *karambi*, *lado*, onion, *kunik*, *sarei*, *sipadeh*, bay leaf, *kunik* leaf, *manih* oil and the verb lexicon *dirameh*, *dihalui*, *dipanggang*. *Gule* cuisine is known by all the people of the west coast of Sumatra. This *gule* is loaded

with various spices and processing methods. *Pale* has the noun lexicon *tuan deman*, *bada*, *karambi*, *lado*, *tapak leman leaf*, lime leaf, banana leaf with processing verbs *dikukur* and *diricci*. Pesisir communities generally consume this type of culinary when there are guests as a form of respect or honoring guests who come. Environmental parameters can be seen from the living environment of the Pesisir communities in Barus, namely on the coast so that many *karambi* plants live in that environment. Therefore, all the culinary of the Pesisir communities in Barus is dominated by using coconut as a processed ingredient, resulting in a culinary with a distinctive fat taste. In addition, the coastal environment is also synonymous with residents who make a living as fishermen, so they are very aware of and understand the biological characters found in seafood.

CONCLUSION

The culinary lexicon of the Pesisir communities in Barus, Central Tapanuli Regency, North Sumatra consists of 14 lexicons namely (1) *panggang paccak*, (2) *panggang geleng*, (3) *gule*, (4) *taludadar*, (5) *singgang*, (6) *pale*, (7) *sambal tuk tuk*, (8) *nasi tue*, (9) *panukkuk*, (10) *lapek kue koci*, (11) *lapek bainti*, (12) *lapek dagang*, (13) *lompong sago*, (14) *incek salak*. The culinary lexicon of the Pesisir communities in Barus, Central Tapanuli Regency is classified into two lexicon groups, namely the lexicon of tools and materials and the lexicon of processing methods. From the two groups of lexicon, 91 lexicon was obtained, consisting of 71 lexicon of tools and materials, and 20 lexicon of processing methods. The Pesisir communities in Barus describes culinary types based on sociological and biological dimensions.

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