

## A LEXICAL ITEM IN DAYAK MA'ANYAN LANGUAGE REPRESENTING SOCIAL ENVIRONMENT: WADIAN DADAS

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**Abstract: A Lexical Item in DayakMa'anyan Language Representing Social Environment: Wadian Dadas.** The ecolinguistics study in DayakMa'anyan tribe: WadianDadas, East Barito, Central Kalimantan Province has been conducted during April 2021. The objective of the study is to analyze and compare to the present life in Indonesian culture in general. This study used qualitative descriptive method. Data collection was carried out using in-depth interview, direct observation, and literature study. The results showed that WadianDadas at the beginning of its appearance as a dance that functions as a ceremony that heals the sick and relieving difficulties. Because of modernity era, this dance changed the function to a preserved dance, and is categorized as a cultural dance.

**Abstrak: Leksikal dalam Bahasa Dayak Ma'anyan yang Mewakili Lingkungan Sosial: Wadian Dadas.** Kajian ekolinguistik suku Dayak Ma'anyan: Wadian Dadas, Barito Timur, Provinsi Kalimantan Tengah telah dilakukan selama bulan April 2021. Penelitian ini bertujuan untuk menganalisis dan membandingkan dengan kehidupan budaya Indonesia saat ini pada umumnya. Penelitian ini menggunakan metode deskriptif kualitatif. Pengumpulan data dilakukan dengan wawancara mendalam, observasi langsung, dan studi pustaka. Hasil penelitian menunjukkan bahwa Wadian Dadas pada awal kemunculannya sebagai tarian yang berfungsi sebagai upacara menyembuhkan orang sakit dan menghilangkan kesulitan. Karena zaman modern, tarian ini berubah fungsi menjadi tarian yang dilestarikan, dan dikategorikan sebagai tarian budaya.

**Keywords:** Dayak Ma'anyan, ecolinguistic study, lexical item

### INTRODUCTION

Ecolinguistics is a study of language according to environment it is used (Derni, 2008). Ecolinguistics also investigates the role of language in the development and possible solution of ecological and environmental problems (Fill, 1993 in Al-Gayoni, 2012:28). Originally called the study of linguistic ecology, the study of ecolinguistics is a new paradigm related to ecological and linguistic relations initiated by Einalhausen in 1970. This study compares linguistics and ecology. Ecology can be defined as the study of the interaction between a language and its environment, or the environment in which the language is used. The connection between people and nature (ecology) leads to the spread of language (linguistics). Halliday (2001) explained that language and

environment are two inseparable relationships that influence each other. Language changes in both lexicon and grammar are integrated from changes in the natural and social environment. On the one hand, environmental changes affect language changes, and on the other hand, the community's attitudes towards the environment are influenced by the language it uses. Therefore, the dynamics of the lexicon are affected by changes in the environmental conditions in which the language is used.

Ecolinguistics considers language as a point of interaction: just as ecology studies the interaction between organisms and between organisms and the environment, ecolinguistics studies the interaction between languages and between languages and their environment and

the society in which it is used. Language change, especially at the lexical level, is inextricably linked to changes in the natural environment, because language and the environment are two things that influence each other. This phenomenon is an area of ecolinguistics, namely a discipline that studies language and the environment and contrasts ecology with linguistics (Mbetse, 2008:1). The idea of ecology of language in sociolinguistic studies actually it was alluded to by Gumperz (1962). Gumperz (1962: 137) said that sociolinguistics claims to study linguistic attitudes in relation to the social characteristics of speakers, their cultural background and the ecological nature of the environment as a place of interaction. Hence, eco-linguistics is defined as the interaction between language and the environment used by the language speaker.

According to Haugen (in Dil, 1972: 325-329), defines language environment as follows: "The real environment of a language is a society that uses it as one of its codes. Language exists only in the mind of the speaker and works essentially only by referring to each other's users, i.e.their natural social environment. The ecology of language is largely determined by those who learn it, use it and pass it on to others. Haugen's statement suggests that the linguistic environment is not just a physical environment, but a basic language in the form of a social and cultural environment. Because it is impossible to understand a language without a speaker".

Language change or change and survival (especially at the vocabulary level) is influenced by environmental changes such as nature, society and culture that affect the language environment. Modernization and globalization can even change a single language living in the midst of the community. Changes that affect social and cultural aspects also affect language use, especially at the vocabulary level. There are several linguists who propose the concept of lexicons with different accents.

Previous research that is significant and related to the object of this study has conducted by Silalahi (2019) on lexical item in flora, fauna and social environment in Batak Toba showed that there is relationship between language and

nature. There are six lexicons explained in this study; Horbouor buffalo and Dekkeor fish: goldfish are lexical items representing fauna. Boras SipirniTondior Rice and Demban or Sirih orbetelleafare lexical items representing flora. And to the lexical items which representing social environment are Ulosor Woven Cloth and Tortoror Traditional Dance. Silalahi (2019) research study shared similarity on the use of lexical item to convey meaning. However, this research focused on the lexical item in Wadian Dadas as a traditional dance.

Another study that examines the lexicon meaning conducted by Nahak et al., (2019) on lexicon in Batar text aimed to describe the ideology and the meaning of lexicons used in the text of Batar that found in Mallaca society, East Nusa Tenggara Indonesia. The results have shown that the ideologies laid behind the lexicon were ideologies of hope for rain, the ideology of successfulness in the process of planting, and the ideology of a hope that the harvest will be abundant. Nahak et al., (2019) research have similarity on the use of lexicon to convey the meaning. Nahak dkk used text of Batar lexicon in Mallaca society, while this research used lexical item in Wadian Dadas focus on social environment.

In this research, the focus is on lexical item in Wadian Dadas or Traditional Dance that presenting social environment as an ecolinguistics study. Theoretically, ecolinguistic studies may belong to environmental studies that adapt linguistic perspective. In line with Mbetse (2008) ecolinguistics itself is a discipline that examines the relationship between environment and language. It is an interdisciplinary linguistics study that combining ecology and linguistics. This scientific discipline examines the interrelationship between language and the human/social environment and the natural environment.

## METHOD

This research was designed with qualitative descriptive research approach. Djajasudarma (2006: 11) suggests that a qualitative approach is a procedure that produces descriptive data in the form of written or oral data. Data collection was carried out using in-depth interview, direct observation, and literature study.

The data obtained from this research is the one lexical item representing social environment in **Dayak Ma'anyan language**. The lexical item is **Wadian Dadasor Traditional Dance**. The data analyzed by using Miles and Huberman's (1994) flow path models. The models consisted of four, namely (1) data collection was collecting the lexical item that are taken from social environment, (2) data reduction was simplifying and adjusting the data by only selecting data that are related to Wadian Dadas lexical item, (3) data display was presenting the meaning of Wadian Dadas based on the social environment lexical item, after that explaining the purpose of using of using them in social environment, then comparing them to present life in Indonesia in general, (4) conclusion was concluding the Wadian Dadas dance perspective, it could have similarities or even differences to the present life in Indonesia.

## RESULT AND DISCUSSION

In this research, there is one lexical item representing social environment in Dayak Ma'anyan language. The lexical item which representing social environment is Wadian Dadas or Traditional Dance. The descriptions of the one lexical item will be shown as follow:

### **Wadian Dadas or Traditional Dance**

WadianDadas is one of the traditional dance from DayakMa'anyan tribe in the East Barito area, which is the border of South Kalimantan and Central Kalimantan. Precisely located in the interior of Mount Meratus, Nansarunai Village. That said,WadianDadas was originally obtained through the hermitage of a woman named InehNgundriGunung from the Ancestral Spirit of the DayakMaanyan Protector (HiyangPiumung). The woman was inspired to carry out a task from a god to heal the sick. In 1980, this dance was already popular by some residents of Palangkaraya that was originally a ritual treatment ceremony became the idea of the WadianDadas dance.

This dance tells about traditional healing rituals using symbolic elements and a part of the ritual of a Wadian Dadas person. It was said that during the hermitage to become a Wadian, InehNgundriGunung got inspiration from the

fight of the eagle with the snake and the tiger, so that a ritual dance was created that adopted the movements of the three animals. The clapping hand represent the snake and the hands that open represent the eagle, and the tiptoeing legs represent the leaping of the tiger.

Wadian Dadas contains elements of values in the form of prayer mantras in the classical DayakMaanyan literary language (*pangunraun*), music (rhythm of gongs, drums and kenong), prayer songs, painting (face and body of typical DayakMa'anyan); clothes (cloth material and coconut leaf shoots), *galanggansa* (gansa bracelet) and offerings.

In addition to functioning ceremonies in healing the sick, in ancient times, when a disaster occurred or the harvest was not successful, Dayak Ma'anyan people needed wadian as a means of relieving difficulties.

### **Compared to the Present Life in Indonesian Culture in General**

In line with the progress of the times and modernization, traditional methods of treatment such as the WadianDadas dance ritual have begun to be abandoned. The WadianDadas dance for healing sick can still be found in the DayakMa'ayan people in the countryside. However, the WadianDadas dance is still often performed at weddings and at regional and national events, such as regional birthdays (district / city, province) and welcoming guests.

In general, WadianDadas dance work is inseparable from the elements and magical values contained in the Healing Ritual. This dance should not do by everyone, only female shamans can perform this dance. However, over time, this dance has begun to be preserved, and is categorized as a cultural dance that must remain as a symbol that Indonesia has so many cultures, including traditional dances as well as a place for education to get to know more about the culture that exists in the Dayak tribe of Central Kalimantan.

### **For English Language Teaching**

In ecolinguistics theory, language and its environment are interrelated, including the environment of education for teaching a language.Fulfilling the gap between national standardized competence and local area

promotion in syllabi, handouts, and students' work-sheets, the teaching should adapt local subject content for each area throughout all provinces in Indonesia which consists of different societies and cultures. Ecolinguistics can be used to answer this problem as the students can learn to describe what they see, feel, and experience stated in Luardini (2018). For this research, ecolinguistics is applied to teach Descriptive Text. Because Descriptive Text is a text that describes something in general. It is in accordance with the research objectives, which is to analyze and compare the *Wadian Dadas* to the present life in Indonesian culture in general. This is the example of the text.

### **Wadian Dadas**

*Wadian Dadas* is one of the traditional dances from Dayak Ma'anyan tribe in East Barito area, which is the border of South Kalimantan and East Kalimantan. It is located in the interior of Mount Meratus, Nansarunai Village. *Wadian Dadas* is originally obtained through the hermitage of a woman named Ineh Ngundri Gunung from the Ancestral Spirit of the Dayak Ma'anyan Protector (Hiyang Piumung) trusted by the Dayak Ma'anyan people for traditional medicine.

In the hermitage to become a *Wadian*, Ineh Ngundri Gunung gets inspiration from the fight of the eagle with the snake and the tiger, so that a ritual dance is adopted from the movements of the three animals. *Wadian Dadas* contains elements of values in the form of prayer mantras in the classical Dayak Ma'anyan literary language (*pangunraun*), music (rhythm of gongs, drums and kenong), prayer songs, painting (face and body of typical Dayak Ma'anyan); clothes (cloth material and coconut leaf

shoots), *galanggansa* (gansa bracelet) and offerings.

Nowdays, this dance is preserved and categorized as a cultural dance that must remain as a symbol that Indonesia has so many cultures, including traditional dances as well as a place for education to get to know more about the culture that exists in the Dayak Ma'anyan tribe of Central Kalimantan.

### **CONCLUSION**

From the result of this study, it can be concluded that a lexical item in Dayak Ma'anyan tribe: *Wadian Dadas* that presenting social environment at the beginning of its appearance as a dance that believed by Dayak Ma'anyan tribe as a ceremony that heals the sick and relieving difficulties. Because of modernity era, this dance changed the function to a preserved dance, and is categorized as a cultural dance. This dance usually appears at weddings or other celebratory events. However, this is still inseparable from the mystical things contained in the dance such as the same movements, the use of clothes and paintings on the dancers' bodies that are typical of the Dayak Ma'anyan tribe. Then, the result of this research can be used for English language learning, for example in write Descriptive Text.

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