

Time Marker Lexicons in Sundanese Dialect of Baduy Community in Kampung Ciboleger Banten

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Abstract: In language study, word is studied in a branch of linguistics called morphology. This research is triggered by the existence of special words (lexicon) used to refer to the time marker in Baduy community. This indicated that Baduy society has understanding of time marker lexicons. This study aims to elaborate the time lexicons, their meaning and function and cultural phenomena appearing in Sundanese words used by Baduy community. The study applied qualitative methodology with ethnolinguistic theoretical approach. The data in this study are taken from time marker lexicons of Sundanese dialect in Baduy society. The research finding showed that time marker lexicons are divided into lexicon form and lexicon function. The lexicon forms are classified to words and phrases. Meanwhile, the classification of lexicon function consists of daily activity time marker, weekly time marker and larger time marker and time marker of human development.

1 INTRODUCTION

Human as social creatures need language to communicate to each other. In any case, it is unusual today to think of language as something to overcome, yet four broad dimensions of language can usefully be considered in just that way: diversity of language, medium of language (spoken, written), structure of language, and functioning of language (Hymes, 2004)

Some ethnic groups in Indonesia have a unique way of explaining the concept of time in their language. The uniqueness of the way of disclosure reflects the diversity of reality and the culture that lies behind it. One ethnic group that has a unique concept of time is the indigenous people Kampung Ciboleger, Baduy, Banten. They recognize lexicon related to time. These lexicons have a special meaning for Baduy villagers who still adhere to the values of their local wisdom.

The study of the concept of time is important since Baduy people did not and do not use O'CLOCK to depend their activities on it. This study also reveals the uniqueness of Baduy villagers in particular and Sundanese people generally in viewing time as an important thing in their lives.

This study involves at least two disciplines, anthropological linguistics and linguistic

anthropology. That means that the study of the concept of time in a language is not only limited in the linguistic context but also in the broader socio-cultural context so as to reach its function in supporting cultural practice (Foley, 2001). The topic of time concept in Baduy custom is still not studied anyway. Dewi (2011) studied the concept of time in the Sundanese language in Kasomalang district, Subang regency. In addition, Fasya (2011) studied the lexicon of daily time in Sundanese in general, not to mention certain Sundanese dialects.

This study has, actually, led to the emergence of linguistic anthropology. It should be noted that anthropology or the science of humanity gained a self-conscious status towards the latter part of the 19th century. Franz Boas is amongst the main pioneers responsible in establishing this field as an academic discipline. He wrote, co-wrote and edited more than seven hundred publications (Boas, 1938).

2 LITERATURE REVIEW

2.1 Language and Culture

Culture is the whole result of the process of thinking and the results of human effort that are

understood and relected through the learning process to overcome the limitations of humans in maintaining and facilitating the existence of their life (Rahyono, 2009). So culture always involves a society as the owner of culture and passed on to the next generation through the process of learning. Thus, culture is a human effort to face the environment and nature in order to maintain life.

Naturally, Sapir-Whorf hypothesis viewed, that the influence of language on culture and thought is more likely to be predisposition rather than determinative, i.e. "the particular language you speak might predispose you to view the world a certain way, but it will not prevent you from challenging the view" (Ahearn, 2012). Areas in linguistic relativity such as color, space, spatial frames of reference, spatial categories, and shape vs. Material composition are elaborated on by examples

from different languages, namely Korean, Japanese, Native American languages, Russian, etc.

This study is certainly important to know how far language unit (lime lexicon) is related to culture for the both aspects have a very tight interrelation. Despite the study of Sundanese dialect of Baduy community, languages around the world have universality in some aspects, including time marker. This seems to be the novelty of this study.

2.2 Lexicon

The use of the lexicon of time can be explained by referring to the idea that the lexicon is essentially labeling. The label refers to creatures, things, activities, and events in this world. Thus, various words appear in the language system of complex and diverse human life (Darheni, 2010). Based on Duranti's concept of cultural meaning on the language aspects (1997), this study requires a relevant foundation for lexicon's explanation in relation to meaning. In addition, since one of the objectives of the lexicons of time study in Sundanese used by indigenous peoples in Baduy Village is to reveal the cultural phenomenon, it is necessary to give a little portion of the theoretical grounding that links between lexicon and cultural phenomena.

2.3 Lexicon and Meaning

Chaer (1994) states that meaning can be distinguished based on several criteria and points of view. Based on its semantic type, it can be distinguished by lexical and grammatical meanings, based on the presence or absence of a referent in a lexicon or lexeme, it can be distinguished by referential meaning and

nonreferential meaning, based on the presence or absence of taste value in a word / lexeme can be distinguished by denotative meaning and connotative meaning, based on the accuracy of its meaning there are known the meaning of the word and meaning of the term or general meaning and special meaning. And based on other criteria or other point of view it can be mentioned the existence of associative, collocative, reflective, idiomatic and other meanings.

Regardless of the explanation, the idea of the meaning of lexicon in the cultural context actually refers to how a lexicon is used in the context of practical communication in everyday human activities (Wierzbicka, 1997). To clarify this section, it is necessary to explore the concept of meaning related to the lexicon.

The concept of lexical meaning and grammatical meaning refers to lexical as an adjective form derived from the noun form of the lexicon. The unit of the lexicon is lexeme, which is a meaningful unit of language form. If a lexicon is equated to vocabulary, lexeme is equated to word. Thus, the lexical meaning can be interpreted as a lexic, lexical, or word-like meaning. Therefore, it can be said that the lexical meaning is the meaning that corresponds to the referent, the meaning that corresponds to the observation of the sense apparatus, or the real meaning in our lives (Chaer, 1994). For example, the lexical meaning of word sleep is a state of rest (mengaso) body and consciousness (usually with closed eyes). This meaning is apparent in the sentence the child has slept (barudak geus harees).

2.4 Lexicon and Culture

Gunardi (2013) states that the Sundanese aspects contain cultural values and engages Sundanese as a medium through idioms wise words, fairy tales, songs, predictions (uga), legends, incantations, and so forth. From this review, we can decipher the cultural value behind the time lexicon recorded in the language forms as the result of Sundanese culture.

Language shifts and language changes constantly and always happen all the time (Wardhaugh, 2006). Just as something that lives on this earth, the language figure can also evolve, keep changing, and shift non-stop from time to time. The change and the shifting of language are easily seen and observed by anyone on the lexicon or vocabulary aspects of the language.

Changes and shifts in the number of lexicons of a language can occur because of the addition or subtraction or perhaps even the disappearance of the deprivation process (Goddard and Wierzbicka,

2014). So, in the world around us there is a language figure that changes and continues to move forward, but there is also a figure of language that moves backwards, and some even disappeared. The first-mentioned linguistic reality proves the development of the entity or the language itself. However, the reality of the second-mentioned language points to the fact of shrinking or narrowing of the language lexicon.

The classification and description of the time lexicon in this study will be directed to its use on a cultural and social perspective. In this case, the study of the concept of communication and the language used in it becomes important because the word reflects and narrates the characteristics of the speaker's way of life and way of thinking, and can provide valuable clues in understanding the speaker's culture (Wierzbicka, 1997). Some examples of cultural recordings in language systems reflect certain cultural forms in a single lexicon or terms related to the way, value, or culture of community communication.

Furthermore, the study of meaning also will not be separated from semantic issues as linguistic subdisciplines that study the relationship between linguistic signs and the things marked (Parera, 1991).

2.5 Classification and Description of Time Lexicon

Boas (1966) in Palmer (1999) says that language is the most important manifestation of the speaker's mental life. Further, Boas's observations show that language underlies the classification of experiences so that different languages classify experiences differently and that such classification is not always recognized by the speaker. The lexicons in Baduy society in this article can be classified into three groups: (1) daily time lexicon, (2) weekly time lexicon and its larger units, (3) time lexicon of human development.

3 RESEARCH METHODS

This research is intended to identify the meaning and function of time lexicon for Baduy village community, and cultural phenomenon caused by time lexicon in Sundanese language used by Baduy Village community.

In meeting these objectives, this study links the theoretical descriptions with research procedures. Thus, at least there are three kinds of analysis will

be used in this study: (1) analysis of time lexicons in Baduy villagers' speech, (2) analysis of the function of time lexicons in Baduy villagers' speech, (3) analysis of cultural phenomena within time lexicon in Baduy villagers' speech.

Research data was obtained by using direct observation technique in the research field. By doing direct observation during interaction among Baduy villagers, the researcher got data through recording process and field notes. Observation was conducted on site visits.

In addition, an open interview sheet to informants is also used to measure and know some aspects not found in the observation. This process is done after the researchers analyzed and identified every feature found in the observation.

The collected data is analyzed by referring to the meaning approach based on cultural concept (Duranti, 1997). In a meaningful approach based on cultural concepts, lexicon is seen as a form of recording of cultural phenomena present in a society. Thus, its use is related to how society views the lexicon used. For that reason, the time lexicon as the subject of this review will be reviewed in relation to the two most important things, namely the classification of its use and the cultural aspects behind its use.

4 RESEARCH FINDING AND DISCUSSION

This study will elaborate the classification and description of the lexicon of time and time units based on lingual form and lexicon function in Sundanese of Kampung Ciboleger, Baduy, Banten Province.

4.1 Classification and Description of Time Lexicon and Time Unit

The indigenous people of Kampung Ciboleger, Baduy, Banten Province have uniqueness in using the terms time lexicon. Boas (Fasya, 2011) mentions that language is the most important manifestation of the speaker's mental life. The lexicons are classified by the lingual form and lexicon function.

By conducting a lingual unit analysis of the time lexicon and the time unit, there can be seen the lingual form of the time lexicon and time unit in form of words and phrases within Sundanese language of indigenous people in Kampung Ciboleger, Baduy, Banten Province.

4.2 Time Lexicon in Word Form

Based on their category, the Sundanese time lexicon and time unit in Kampung Ciboleger, Baduy, Banten Province, consist of nouns, verbs, and numerical words. The word noun consists of twenty words, as follows, *layung*, *manggrib* (*magrib*), *sareureuh*, *janari*, *tangangè*, *lohor*, *asar*, *kamari*, *mangkukna*, *pagèto*, *bèhèto* (*barèto*), *karo*, *kasa*, *safar*, *winduan*, *lembèt*, *jalingeur*, *pamuda*, *parawan* (*lemè*), *kolot*. While verb has four words, *ngarandang*, *lèlèngkahan*, *papalipiran*, *ngarangsang*. And numerical words have fourteen words, namely, *sapoè*, *sapeuting*, *sajamahat*, *sabulan*, *satahun*, *sapadalung*, *samargasana*, *sasarèat*, *kalima*, *kanem*, *kapitu*, *kadalapan*, *kasalapan*, *kasapuluh*, *katiga*.

4.3 Time Lexicon in Phrase Form

Unlike words, the phrase category has only two categories. The noun phrases consist of eleven words, *indung peuting*, *tengah peuting*, *sacarancang tihang*, *manceran tangangè*, *lohor kolot*, *lohor pangèjoan*, *poè ayeuna*, *hapit lemah*, *hapit kayu*, *salamet mènta kendi*, *kembang buruan*. Meanwhile verb phrase has five items, *lèrang-lèrang matapoè*, *enggeus harèès*, *sabarabay matapoè*, *tengah naèk*, *eukeur heubeul*. Based on the lingual classification, the time lexicon and time unit consist of words and phrases. Most of the words and phrases are categorized nouns. The lingual facts indicate that the Sundanese time lexicon and time unit in Kampung Ciboleger, Baduy, Banten Province, use the special names to determine the time lexicon and time unit.

4.4 Classification and Description of Time Lexicon Based on Function

Boas (1966) in Palmer (1999) says that language is the most important manifestation of the speaker's mental life. Further, Boas's observations show that language underlies the classification of experiences so that different languages classify experiences differently and that such classification is not always recognized by the speaker. The lexicons in Baduy society in this article can be classified into three groups: (1) daily time lexicon, (2) weekly time lexicon and its larger units, (3) time lexicon of human development.

First, daily time is a group of daily time lexicon related to the time marker of the daily activities in Baduy community. Because Baduy people do not

know the clock, they associate all activities with natural activities such as sun, mauve, poles etc.

- (1) *Lèrang-lèrang matapoè 'matahari condong ke barat'*

Lèrang-lèrang matapoè is a time lexicon usually marked by the sun beginning to sink and the nosisy sound of 'cricket' (about 5 p.m.).

- (2) *Layung 'lembayung'*

layung is a time lexicon during the afternoon, as the sun begins to sink, marked with a red-purple sky mixed (about 5.30 p.m.).

- (3) *Manggrib atau eureup-eureup poèk 'magrib atau mulai gelap'*

Manggrib atau *eureup-eureup poèk* is the lexicon of the time when the day begins to darken by the sunset which coincides with the time of evening prayer (about 6:15 p.m.)

- (4) *Sareureuh atau barudak harèès 'istirahat atau anak-anak tidur'*

Around the time of isya prayer marked by the loss of red rays on the western horizon and the children start sleeping (about 7 p.m.).

- (5) *Indung peuting 'ibu malam'*

indung peuting is a lexicon that shows the time approached midnight (about 11 p.m.).

- (6) *Tengah peuting atau enggeus harèès 'tengah malam atau sudah tidur'*

Tengah peuting is a time lexicon that shows midnight time (about 12 midnight).

- (7) *Wanci Janari 'waktu dini hari'*

Wanci Janari is a time lexicon that shows the time marked by the rooster's voice before dawn (about 3.30 a.m.).

- (8) *Sacarancang tihang 'jarang-jarang tiang'*

Sacarancang tihang is a time lexicon marked by a pole or tree that begins to be faintly visible (about 6.30 a.m.)

- (9) *Sabarabai matapoè 'terbit matahari'*

Sabarabai matapoè is a time lexicon that denotes the time marked by the rising of the sun (about 7 a.m.).

- (10) *Tengah naèk 'tengah naik'*

Tengah naèk is a time lexicon that denotes the time marked by the rising of the sun (about 9 a.m.)

- (11) *Ngarangsang 'matahari mulai tinggi'*

Ngarangsang is the time lexicon that shows the sun is getting high and human body feel the sun's rays (about 9:30 am).

- (12) *Tangangè 'matahari sudah tinggi'*

Tangangè is the lexicon of time when the sun is rising high the sun's rays feel hotter (at about 11:30 a.m.)

- (13) *Manceran tangangè 'tengah hari'*
manceran tangangè is the time lexicon that shows midday, when the sun is directly above the earth marked with the 'zuhur' time (about 12 midday).

- (14) *Lohor 'waktu dzuhur'*
Lohor is a time lexicon that shows the position of the sun begins to shift towards the west (about 1 a.m.).

- (15) *Lohor kolot 'dzuhur tua'*
Lohor kolot is a time lexicon as the sun is leaning west (about 2.30 a.m.)

- (16) *Lohor pangèjoan 'zuhur tempat masak'*
Lohor pangèjoan is a time lexicon when the sun will sink in the west, usually mothers start cooking for dinner (about 3 a.m.).

- (17) *Asar 'asar'*
 Baduy society suggests that the time lexicon refers to the time when the emergence of 'asar' flowers are shaped like clocks (about 4 a.m.).

- (18) *Sapoè sapeuting 'sehari semalam'*
Sapoè sapeuting is a time lexicon that shows 24 hours a day a night.

- (19) *Poè ayeuna 'hari ini'*
Poè ayeuna is the time lexicon that shows the day when the utterance is spoken.

- (20) *Kamari 'kemarin'*
 The *kamari* lexicon states that an event, action, or situation took place one day before the time of the utterance.

- (21) *Mangkukna 'kemarin lusa'*
 The *mangkukna* lexicon shows a speech ast two days before the utterance.

- (22) *Pagèto 'besok lusa'*
Pagèto is a time lexicon stating the following two days.

Secondly, weekly time lexicon and its larger units such as month, year applied in Baduy community calendar. This time lexicon deals with the moments of Baduy community activity in the family and community environment such as worship. The lexicon is as follows:

- (1) *Sajamahat 'satu jum'at'*
Sajamahat is a time lexicon that shows 7 days or 1 week. From any day begins, when even 1 week Baduy people call it *sajamahat*.
- (2) *Sabulan 'satu bulan'*
Sabulan is a time lexicon that shows 28, 20, or 30 days.

- (3) *Satahun 'satu tahun'*
Satahun is a time lexicon indicating a time of 12 months or 360 days

- (4) *Eukeur heubeul 'beberapa waktu lalu'*
Eukeur heubeul is a lexicon that states a few months ago.

- (5) *Bèhèto 'beberapa hari yang lalu'*
bèhèto is a time lexicon that shows an event that took place several days before the utterance.

- (6) *Sapar 'kosong'*
Sapar is a time lexicon that shows the name of the 1st month in Baduy society.

- (7) *Kalima 'kelima'*
Kalima is a time lexicon that shows the name of the 2nd month in Baduy society.

- (8) *Kanem 'keenam'*
kanem is a time lexicon for the name of the 3rd month in Baduy society.

- (9) *Kapitu 'ketujuh'*
Kapitu is a time lexicon for the name of the 4th month in Baduy society.

- (10) *Kadalapan 'kedelapan'*
Kadalapan is a time lexicon for the name of the 5th month in Baduy society.

- (11) *Kasalapan 'kesembilan'*
Kasalapan is a time lexicon for the name of the 6th month in Baduy society.

- (12) *Kasapuluh 'kesepuluh'*
Kasapuluh is a time lexicon for the name of the 7th month in Baduy society.

- (13) *Hapit leumah 'panjang lemah'*
Hapit leumah is a time lexicon for the name of the 8th month in Baduy society.

- (14) *Hapit kayu 'panjang kayu'*
Hapit kayu is a time lexicon for the name of the ninth month of Baduy society.

- (15) *Kasa 'kasa'*
Kasa is a time lexicon for the name of the 10th month in Baduy society.

- (16) *Karo 'karo'*
Karo is a time lexicon for the name of the 11th month in Baduy society.

- (17) *Katiga 'ketiga'*
Katiga is a time lexicon for the name of the 12th month in Baduy society.

- (18) *Tahun winduan 'delapan tahun'*
Tahun winduan is a time lexicon that shows the time of 8 (eight) years.

- (19) *Sapadalung 'delapan windu'*
Sapadalung is a time lexicon that shows the time of 8 (eight) windu or 56 years.

- (20) *Samargasana 'tujuh padalung'*

Samargasana is a time lexicon that shows 8 (eight) padalung or 392 years.

(21) *Sasarèat 'tujuh margasana'*

Sasarèat is a time lexicon that shows the time of 8 (eight) marganas or 2744 years.

Third, the time lexicon of human development is a time lexicon that marks the times of human growth from infancy to old age. Here is a lexicon that shows human growth:

(1) *Salamat menta kendi 'upacara minta kendi'*

The Baduy community performs a *salamat menta kendi* ceremony when the woman gets pregnant 7 months.

(2) *Lembèt 'waktu bayi'*

Lembèt is a time lexicon denotes when babies are born (about 1-6 months)

(3) *Ngarandang 'waktu merangkak'*

Baduy people use *ngarandang* for infants who begin to learn to crawl (about 12-16 months)

(4) *Lèlèngkahan 'waktu melangkah'*

Lèlèngkahan is a time lexicon that shows when the baby starts learning to walk (about 16-20 months)

(5) *Kembang buruan/ papalipiran 'waktu bunga halaman'*

Kembang buruan/ papalipiran is a time lexicon that shows the time the little child starts walking (about 20-24 months)

(6) *Jalingeur 'waktu gesit'*

Jalingeur is a time lexicon that shows when a little child is walking and running (about 24 months)

(7) *Pamuda/parawan 'waktu pemuda/pemudi'*

Pemuda/parawan is a time lexicon that shows the time when boys or girls are 15-20 years old.

(8) *Kolot 'waktu tua'*

Kolot is a time lexicon that shows the time when someone reaches the age of 40 years and above.

4.5 Reflection of Culture Symptom

According to Wierzbicka (1997) that the word describes and reveals the way of life and thinking of its speaker and can provide valuable clues in an effort to understand the culture of the speaker. Likewise with the time lexicon and time units in Sundanese, the lexicon can provide an overview of the collective views of the Baduy community to their world. In this case, Baduy's life view contains various things about Baduy society that interact

personally, human with society and human with nature.

Baduy people always try to comply with social control by referring to customary norms, such as an expression *tiis ceuli eyebrow* 'live peace and serenity' and *kudu mihapekeun maneh* 'behave in accordance with the environment' (Garna, 2008). That is, Baduy people always strive to maintain harmony between each other, harmony with nature, and God. Any attempt to maintain harmony is important because it will be directly proportional to the achievement of external progress and inner satisfaction.

The principle of harmony is also reflected in daily time lexicons. For example, the existence of a new lexicon of *barudak harees* 'time for children to sleep' (about 7 p.m.) and *engges harees* 'when everyone is asleep (about 12 midnight) illustrates the concept of harmony between humans. Both lexicons reflect the Baduy people's view of the importance of maintaining the children's rest time alignment. The lexicon of the *sacarancang tihang* 'rarely pole' (about 6.30 a.m.) and *sabarabai matapoe* 'sunrise' as the day has come (about 7 a.m.) illustrates the concept of harmony between human and nature. Both lexicons illustrate how the Baduy people notice the changes of nature.

5 CONCLUSIONS

The study of the time lexicon and time units in Sundanese in the indigenous community of Kampung Ciboleger, Baduy shows how a language reflects people's culture within the uses of language units.

Further study on time markers of different languages seems to be significant to view how much words in a society reveal the values of their life. Different communities from different periods of time surely have distinctive views on language related to culture.

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